

Native American History Instruction in an Urban Context:  
An Exploration of Policy, Practice, and Native American Experience

by

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## ABSTRACT

This study examines the genesis, practice, and Native experiences of stakeholders with two Arizona kindergarten through 12th grade (K-12) statute that mandate instruction of Native American history. The research questions relate to the original intent of the policies, implementation in urban school districts, how Native American parents experienced Native American history in their own education and their aspirations for this type of instruction in their children's education.

Lomawaima and McCarty's (2006) safety zone theory was utilized to structure and analyze data. Critical Indigenous Research Methodologies (CIRM) (Brayboy, Gough, Leonard, Roehl, & Solym, 2012; Smith, 2012) was used in this interpretive policy analysis and phenomenological research study. Interviews were conducted with policymakers, a department of education official, urban school district personnel, and Native American parents with children in the pertinent school districts. Data included in-depth interview and legislative committee meeting transcripts, artifacts including bill versions, summaries and fact sheets, school board manuals, and the state social studies standards.

The findings indicate that the intent of the statutes was to foster a better understanding among students (and hence, the state's citizenry) leading toward reciprocal government-to-government relationships between tribal nations and non-tribal governments. Teaching sovereignty and self-determination were fundamental. Although the school-based participants had limited knowledge of the policies, the district personnel believed they implemented the mandates because the state social studies standards were utilized to frame instruction. However, the 45 social studies standards related to Native

Americans focus on extinct (referred to as historic in the standards) Native societies. The social studies standards ignore contemporary tribal nations and are thus inefficacious in supporting the goal of a better understanding of sovereignty, or in supporting Native American self-determination. The Native parent participants defied stereotypical images; they were involved in their children's educational attainment and were reintroducing cultural and tribal capital. Recommendations include allocating funds to support implementation of the policies at the local school and state levels, establishing culturally responsive curriculum that recognizes and promotes tribal nations and tribal sovereignty, and strengthening relationships between tribal nations, school districts, and the state department of education.

DEDICATION

To Meisen, Jordan, Willard, and Kara,  
May you always have choices.

and

In loving memory of my talented brother,  
Nicholas Claschee.  
1980-2013

If only you can see through my eyes,  
Then maybe you too will break down and cry.  
(Nick's unfinished lyrics)

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## CHAPTER 1

### INTRODUCTION

This study examined Arizona Revised Statutes (ARS) 15-341 and 15-710, which require mandatory Native American history instruction in all Arizona public school classrooms, by determining the policy's intent as set forth by its originators, the policy's implementation in select Arizona urban school districts, Native American parental perspectives on the policies, and the implications for future policy and practice. In the current chapter, I begin by defining a few key terms and then address the background on and purpose of the study, statement of the problem, research questions, limitations, significance, and the conceptual framework of the study.

#### **A Note on Key Terms**

I use the term Native American to mean the Indigenous peoples that first inhabited the land now claimed by the United States. The terms Native American, American Indian, Native(s), Indian, and Indigenous will be used synonymously. Early publications in the field of American Indian education used the terms American Indians and Indians (Fuchs & Havighurst, 1972; Meriam, 1928). Some Indigenous peoples of the United States also refer to themselves as Natives, so that term will also be used. The term *urban Indian* is not meant to describe an identity but rather to situate Native Americans living in urban areas in contrast to those who live on Indian lands.

History is used to contextualize the retelling of past events according to colonial school systems. It is the hope that, through this research, the concept of history instruction can be re-envisioned to include the accounts of lived Native experiences and to provide background for the Indigenous understanding of those experiences.

## **Background and Purpose of Study**

With a series of policy initiatives over the past two-and-a-half decades, the state of Arizona has attempted to acknowledge the state's Indigenous heritage and the unique needs of American Indian students. The Arizona State Board of Education (ASBE) issued a policy statement concerning Indian education in 1985, and revised it in 2002. ASBE supported recognizing and honoring Arizona's Native American peoples by asserting that it "strongly recommends that local educational agencies (LEAs) integrate Arizona American Indian languages, cultures, and histories into all areas of the curriculum to foster appreciation and understanding for all students" (Arizona State Board of Education/Vocational and Technical Education, 2002, p. 1).

In 2004, Arizona Senate Bill (SB) 1365 was introduced and eventually passed as ARS 15-341 and 15-710. ARS 15-341 required local school boards to "incorporate instruction on Native American history into appropriate existing curricula" (Mandatory Native American History Instruction, 2004, n. p.). ARS 15-710 include instruction of Native American history to a previous statute regarding instruction on the supreme laws of the United States and Arizona, and on the history of Arizona to (Arizona Native American History Instruction, 2004, n. p.). ARS 15-710 reads:

All schools shall give instruction in the essentials, sources and history of the Constitution of the United States and Arizona and instruction in American institutions and ideals in the history of Arizona, *including the history of Native Americans in Arizona*. The instruction shall be given in accordance with the state course of study for at least one year of the common school grades and high school

grades respectively. (Arizona Native American History Instruction, 2004, n. p., emphasis added)

Unlike the broad wording, Native American history, used in ARS 15-341, ARS 15-710 establishes the content and time for specific history instruction about the 22 Arizona tribal nations and grade levels for that instruction.

In 2006, the Arizona Legislature passed the Arizona Indian Education Act (ARS 15-244), which officially created the Office of Indian Education (OIE) within the Arizona Department of Education (ADE). ARS 15-244 (2006) established that one duty of OIE is to “provide technical assistance to schools and Indian nations in the planning, development, implementation and evaluation of curricula that are culturally relevant and aligned to state standards” (Arizona Indian Education Act, 2006).

These policy developments need to be understood in the context of current realities in Arizona public schools, and personal experience is helpful in understanding that context. I am an educator who has taught for nearly 20 years in the public school systems, and 15 of those years have been in urban areas. From my experiences of being a student and a teacher in urban public schools, I am familiar with the type of mainstream education offered to Native Americans and other minoritized students, including Native students. As an educator, I have found myself in the position of having to address issues of racism and ignorance of Native peoples by my colleagues; I have intervened to deter teachers from using stereotypical teaching techniques, such as dressing up like Pilgrims and Indians at Thanksgiving, teaching about Native Americans as if they constitute one group, and using culturally insensitive terms such as “holding down the fort,” sitting “Indian style,” and “too many chiefs, not enough Indians.” Mostly, I have addressed the

misconceptions that Native Americans are people of the past who live in teepees and ride horses while clad in buckskin, or are romanticized mystical creatures somehow magically connected with the Earth, or are lost people consoling themselves with alcohol, or are one monolithic group. Instead, through my teaching practice and various leadership roles within urban public schools, I have tried to help my fellow educators appreciate that American Indians are human just like everyone else. At the same time, I have also tried to help these educators appreciate the distinctive languages and cultures of the Native American people in their midst.

Indigenous peoples occupied the Americas for thousands of years prior to European contact, yet are underrepresented and misrepresented in the retelling of American history in educational institutions. A recent study on state social studies standards, for example, indicated American Indians were represented negatively and presented as peoples of the past (Journell, 2009). Journell (2009) posited, “For students of European descent, such a curriculum . . . predisposes them to acts of discrimination toward minority groups, particularly in relatively homogenous settings where students may have little knowledge of other ethnic and cultural groups” (p. 25). Lack of or incorrect exposure to Indigenous history has dire effects. Brayboy (2005) stated:

The everyday experiences of American Indians, the Indigenous inhabitants of the Americas, have essentially been removed from the awareness of dominant members of U. S. society. These viable images have instead been replaced with fixed images from the past of what American Indians once were. (p. 431)

I am a Navajo woman who has resided for over 16 years in the sixth largest city in the United States. In December of 2011, my mother and I attended an Indian Arts festival

in an affluent suburb of a large Southwestern metropolitan city. As my mother and I admired the artists' crafts, we conversed in Navajo about our roots in Navajoland with the Navajo artists. While in conversation in Navajo with a Navajo artist, a young Caucasian girl about 12 years old interrupted our dialogue. She asked what language we were speaking and we explained it was Navajo. She replied, "What is Navajo?" The artist explained we were Native Americans (Indians) to which the young girl exclaimed, "I thought the Indians were all dead." This is one of numerous experiences I have encountered as a Navajo living in an urban area.

Lomawaima and McCarty (2006) believed stereotypes about Native Americans endure in educational discourse because "they are useful, not because they are true" (p. 20). Stereotypes are damaging and continue to exist. Lomawaima (2012) characterized misrepresentations as "operating as masks, [are misrepresentations that] can endure over centuries because they do powerful work" (p. 14) such as justifying "land acquisitions, imperial expansion, and colonization on the grounds that Native peoples were uncivilized, heathen, roaming hunters who inefficiently utilized vast tracts of so-called wilderness" (p. 11). Writer (2001) posited, "Educators and members of mainstream society must be willing to let go of the romanticized and victimized version of Native America" (p. 45). Because stereotypes and misconceptions are not addressed adequately in colonial schooling systems, they arise in everyday events—sometimes in very powerful ways, as the following example shows.

On May 1, 2011, thousands of Americans were sitting down, engrossed in Sunday evening television, when breaking news interrupted their shows to broadcast the monumental announcement that Al-Qaeda leader Osama bin Laden was killed under the

direct instructions of the President of the United States, Barack Obama. In a message to the President, special forces operatives conveyed bin Laden's death by using the code Geronimo E-KIA, which stood for Geronimo Enemy-Killed in Action. Native Americans view Geronimo as a hero because he fought to maintain his American Indian identity and the sovereignty of his people at a time when the United States was waging a war against American Indians. Many Native Americans, including myself, found it painful and insulting that the great Chiricahua Apache leader's name was used as the code name for the United States' most wanted criminal.

Within days of President Obama's directive, two African-American eighth grade students approached me to ask about bin Laden's code name; they wanted to know what it meant. I asked the students if they knew who Geronimo was. They replied that they knew the name and that he was Native American but did not know more than that, so I explained he was a great leader to the Chiricahua Apache people. They were shocked with their new knowledge as it pertained to recent events. One of the students, the school's student body president, said, "That's like someone saying Martin Luther King, E-KIA."

Despite educational policies that mandate Native American history instruction, the above vignettes highlight how myths about American Indians are perpetuated. How could these events occur in the 21st century in a country that is the ancestral land of Native Americans? How could Native Americans be forgotten in a country that supposedly values diversity, democracy, and citizenship?

The purpose of this study is to better understand the intent of Arizona policies that ideally could serve to counter these misrepresentations and stereotypes, how school

districts interpreted those policies for implementation, and Native experiences with Native American history instruction.

### **Research Questions**

I posed my research questions to gain an understanding of mandates requiring instruction of Native American history in Arizona public schools, the policies' interpretation and implementation in a select group of urban school districts, and Native parents' past and present experiences with the teaching (or nonteaching) of Native American history. The latter study component, in particular, was intended to help inform improvements in current education policy and practice. As suggested above, the questions are framed using the three components (policy, practice, and experience) of safety zone theory described by Lomawaima (2012) and Lomawaima and McCarty (2006), and discussed in more detail later in this chapter:

1. Policy

What are the intended goals of ARS 15-341 and ARS 15-710?

2. Practice

How are these policies implemented in urban area public school districts?

3. Experience

- 3.A. What types of Native American history instruction did Native American parents with children enrolled in urban public schools receive in their own schooling?

- 3.B. What types of Native American history instruction do these parents believe should be taught in the urban public schools where their children attend?

## Context and Need for the Study

Native Americans are increasingly migrating to urban areas for educational and occupational opportunities. For example, for Navajos—the most populous Native American nation with 332,129 enrolled citizens—the 2010 census showed that only 169,321 tribal members lived on the Navajo Reservation and Trust Lands (U.S. Census Bureau, 2012), and it is projected that by 2050, three-fourths of the Navajo population will be living off the Navajo Reservation in pursuit of economic opportunities (Donovan, 2010). Similarly, the most recent census shows that 78% of all Native Americans live outside of tribally held lands (U.S. Census Bureau, 2012).

Table 1.1

### *Percentages for Grade 4 and 8 by School Location*

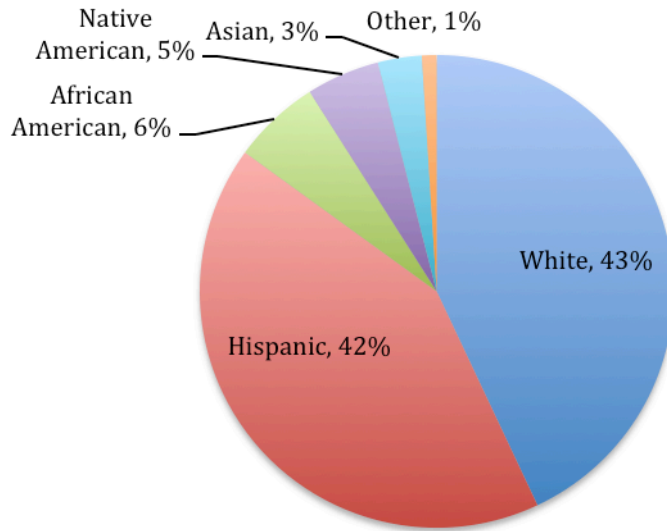
<b>Year</b>	<b>Jurisdiction</b>	<b>City</b>	<b>Suburb</b>	<b>Town</b>	<b>Rural</b>
Grade 4					
2011	National AI/AN Public and BIE	15	13	21	51
	Arizona AI/AN Public and BIE	25	5	21	50
2009	National AI/AN Public and BIE	18	15	21	47
	Arizona AI/AN Public and BIE	22	7	14	57
Grade 8					
2011	National AI/AN Public and BIE	16	13	22	48
	Arizona AI/AN Public and BIE	17	8	22	53
2009	National AI/AN Public and BIE	17	14	20	49
	Arizona AI/AN Public and BIE	23	4	15	58

*Note.* There are four categories (UTOL4) per year and jurisdiction: 2011 and 2009. AI = American Indian. AN = Alaskan Native. Adapted from U.S. Department of Education, Institute of Education Sciences, National Center for Education Statistics, National Assessment of Educational Progress (NAEP), 2009 and 2011 National Indian Education Study (NIES).

As more Native Americans move to urban areas, the number of Native American students enrolled in off-reservation schools is increasing (see Table 1.1). These students are not likely to encounter Native educators or educators with knowledge of their



languages and cultures. A 2009 National Indian Education Study, for example, reported that, “about one-half of the AI/AN students in low density [low Native American enrollment] schools (56 percent of fourth-graders and 46 percent of eighth-graders) attended schools with no AI/AN teachers” (Mead et. al., 2010, p. 41).



*Figure 1.* Student enrollment by ethnicity. Enrollment percentages in local metropolitan-area school districts (adapted from enrollment figures provided by the Arizona Department of Education's Research and Evaluation information and retrieved from <http://www.azed.gov/research-evaluation/files/2012/04/2012octoberenrollment.xls>).

The county in which this study took place has more Native American students than other counties in the state. There were 15,691 students according to the state department of education, and 2012 statewide enrollment records showed that Native Americans accounted for about 5% of the total enrollment in Arizona metropolitan-area public school districts (ADE, 2012). This study investigated the impact in a part of the state, and within specific school districts, with a relatively high proportion of Native

American student enrollments (see Figure 1). Thus, while the study is not all-inclusive, it has significant implications for other school districts both within and outside the state.

Even as more Native students enter urban public schools where they are less likely to encounter Native teachers and curriculum content, academic achievement of kindergarten through 12th grade (K-12) Native American students continues to be dismal. According to the National Center of Education Statistics, the 2011 National Assessment of Education Progress (NAEP) reading scores of fourth and eighth grade Native Americans recorded “no significant change in average reading scores for [American Indian/Alaskan Native] students compared to 2009 or 2005” (NCES, 2012, p. 2). The report stated:

AI/AN [American Indian/Alaskan Native] students scored 19 points lower on average in reading than non-AI/AN students in 2011 at grade 4, and 13 points lower at grade 8.

Forty-seven percent of AI/AN students grade 4 and 63 percent of grade 8 performed at or above the Basic level in reading in 2011, demonstrating at least partial mastery of reading comprehension skills (NCES, 2012, p. 2).

The report further stated that the “Mathematics score gap between non-AI/AN and AI/AN students is larger than in 2005” (NCES, 2012, p. 3). The disparity between the achievement of Native Americans and non-Native Americans in mathematics continues to increase. The report indicated:

In 2011, AI/AN students scored 16 points lower on average in mathematics than non-AI/AN students at grade 4, and 19 points lower at grade 8. The score gaps for both grades in 2011 were not significantly different from the gaps in 2009, but

were larger than the gaps in 2005. In comparison to 2009 and 2005, average scores for fourth- and eighth-grade AI/AN students did not change significantly in 2011 and scores for non-AI/AN students were higher in 2011.

In 2011, sixty-six percent of AI/AN students at grade 4 and 55 percent at grade 8 performed at or above the Basic level in mathematics. (NCES, 2012, p. 3)

Other indicators of achievement such as graduation rates showed that Native Americans in Arizona urban public schools also face severe disparities. In comparison to other racial and ethnic groups, Native Americans have the highest school dropout rates and the lowest graduation rates (see Tables 1.2 and 1.3). In a study of Native American graduation rates in 12 states, Faircloth and Tippeconnic (2010) found that only 52% of Native students in Arizona graduated. The results of the 12 states studied showed the “graduation rates for American Indians and Alaska Natives (46.6%) were lower than the graduation rates for all other racial/ethnic groups including Whites (69.8%), Blacks (54.7%), Asians (77.9%) and Hispanics (50.8%)” (Faircloth & Tippeconnic, 2010, p. 12).

Table 1.2

*Arizona High School Dropout Rates by Group*

Subgroup	Dropout Rate %
African American	4.36
Asian	1.27
Hispanic or Latino	4.69
Native American	7.5
Native Hawaiian or Pacific Islander	4.02
White	2.27

*Note.* These Arizona high school dropout rates are expressed as percentages and are based on the 2010-2012 school year according to ADE dropout rate evaluation. Adapted from enrollment figures provided by the Arizona Department of Education's Research and Evaluation information and retrieved from <http://www.azed.gov/research-evaluation/dropout-rate-study-report/>)

Table 1.3

*Arizona Graduation Rates Percentages by Group*

Subgroup	Graduation Rate %
African American	78.26
Asian	89.42
Hispanic or Latino	76.9
Native American	67.54
Native Hawaiian or Pacific Islander	83.2
White	87.09

*Note.* These Arizona graduation rates are expressed as percentages and include the past 5 years ending in 2012 according to ADE graduation records (adapted from enrollment figures provided by the Arizona Department of Education's Research and Evaluation information and retrieved from <http://www.azed.gov/research-evaluation/graduation-rates/>).

Historically, schools have been hostile places for Native Americans. Schools were tools for stripping cultures, identity, and language from Native Americans (Fuchs & Havighurst, 1972; Lomawaima & McCarty, 2006; Meriam, 1928; U.S. Congress, Senate Committee on Labor and Public Welfare, Special Subcommittee on Indian Education, 1969). Throughout history, the focus of colonial schooling for Native Americans in schools has been to assimilate them into mainstream society by whatever means possible. The colonial-style practice for Native American schooling was the status quo until the 1972 Indian Education Act was passed. This pivotal policy recognized the unique status of Native American students and encouraged the use of Native culture and language as tools for learning.

However, recent federal policy shifts—in particular the 2001 No Child Left Behind Act (NCLB) of 2001—have effectively voided much of the progress made to legitimize knowledge of Native American culture and history as tools for academic progress. NCLB withdrew discretionary funding for bilingual instruction (the former

Bilingual Education Act was renamed the English Language Acquisition and Academic Achievement Act). Although ostensibly supporting Native languages and cultures in instruction, the wording in NCLB is clear that such instruction is only to the extent that such programs enhance Native students' English language acquisition and English-based school achievement. Moreover, NCLB accountability policies have narrowed school curricula to focus on testing related to English reading, math, and science; as a result, the time and emphasis on other subjects such as Indigenous languages and cultures have been reduced dramatically (McCarty, 2002, 2008).

NCLB governs public schools throughout the United States, and the regulations set forth in the Act have been interpreted to mean instruction should focus on mathematics, science, and English reading, consequently leaving an important aspect (culture) out of education for Native Americans. However, an abundance of research has shown that schools that foster a positive school climate by respecting the languages and cultural backgrounds of their students show greater student academic success (Beaulieu, 2003; Castagno & Brayboy, 2008; Demmert & Towner, 2003; McCarty, 2002). Akee and Yazzie-Mintz's (2011) study, for example, identified factors that enabled Native American students to complete college. The study found that "learning about one's tribal history was associated with an increase in the likelihood of attending a selective postsecondary institution" (p. 148). The findings in this study indicated there was a positive impact on students' overall educational progression when they were taught their natural history.

The present study has implications for this larger body of research. While an investigation of student achievement outcomes is beyond the study's scope, by

illuminating the goals and implementation of a policy designed to teach Native American history, the study suggests the ways in which inclusion of Native content in school curricula may lead to improved Native American school performance. As suggested earlier in this chapter, such inclusion of Native history may also serve to counter pervasive stereotypes that are detrimental to Native American learners and that limit the historical understandings of all students.

### **Conceptual Framework**

I used the scholarship found in Lomawaima and McCarty's (2006) book, *"To Remain an Indian": Lessons in Democracy from a Century of Native American Education*, as a conceptual foundation for the analysis in this study. The aim of this study was to contribute to realizing "a nation of educational opportunity for all, not merely a homogenizing and standardizing machine" (Lomawaima & McCarty, 2006, p. 8). Accomplishing a democratic ideal like what Lomawaima and McCarty outline requires broadening the definition of democracy. Lomawaima and McCarty (2006) understood "democracy as a value, a policy, and a practice that respects, protects, and promotes diversity and human rights" (p. 8). The authors acknowledged that ruling by majority favors the rights of the ruling class.

In their work, Lomawaima and McCarty (2006) offered a theoretical framework referred to as safety zone theory. According to these authors, the metaphorical safety zone is a social, political, pedagogical, and psychological space from which to view federal Indian education policy as it has addressed Native linguistic and cultural difference. Specifically, Lomawaima and McCarty stated that in its policies and practices, the federal government has systematically sought to distinguish safe cultural difference

from Native practices deemed to be so dangerously different as to threaten the interests of the nation state. Lomawaima and McCarty utilized a *three-pronged approach* to analyze United States policies regarding American Indians; the three prongs are policy, practice, and Native experience. The authors analyzed Native American education by examining government policies designed to distinguish between *safe* and *dangerous* difference, the practice of the policies, and how Native Americans negotiated the policies in ways that enabled them (in the words of the authors of the 1928 Meriam Report) “to remain an Indian” (Lomawaima & McCarty, 2006, p. 64). I utilized the three-pronged approach to examine the ARS 15-341 and ARS 15-710 policies (see Appendix L), determined the current practice of the statutes in local urban area school districts, and explored Native parents’ experiences with Native American history instruction.

Lomawaima and McCarty (2006) used the safety zone theory to deepen the discussion of federal policy pendulum swings by explaining, not describing, how one is able to “[trace] the ‘swings’ of Indian policy—including educational policy—to an ongoing struggle over cultural difference and its perceived threat, or benefit, to a sense of shared American identity” (p. 6). Lomawaima and McCarty (2006) explained that the safety zone encompasses those periods in federal Indian education policy history when Native American cultural difference was deemed safe and hence *tolerable*, opening up “windows of opportunity” (p. 117) for Indigenous initiatives aimed at revitalizing and sustaining their languages and cultures.

ARS 15-341 and ARS 15-710 were passed in the midst of and as a product of Eurocentric thought that focused on English-only and NCLB policies. With the passage of Arizona’s Proposition 203 (“English for the Children”) in 2000, Arizona public

schools were mandated to conduct classroom instruction only in English. Two years later, NCLB reinforced Arizona's English-only policy by eliminating federal support for bilingual education. In 2007, after ARS 15-341 and ARS 15-710 were placed into law, ADE developed an English as a Second Language (English immersion) program aimed at replacing the native or primary languages of students over the course of one year. How did the integration of Native American history policies pass despite this English-only anticultural movement? The use of the emerging theoretical framework, the safety theory may help to answer to that question.

Choice is fundamental to challenge and disrupt restrictive boundaries of the safety zone. Lomawaima and McCarty (2006) conceived choice when applied to Native peoples as rooted in self-determination at the family, community, and tribal levels (Lomawaima & McCarty, 2006). The choices Natives make contribute to the restricting or expansion of the safety zone.

I used Lomawaima and McCarty's (2006) safety zone theory to frame how the Native American history instruction policies are situated within the boundaries of safe and dangerous. The three prongs—policy, practice, and experience—allowed me to study the facets of these policies from the perspectives of policymakers, practitioners, and Native parents. Choice is a factor of Native experience because Native people chose to move to urban areas to gain occupational and educational opportunities. In the next section, I provide a brief overview of the methodology I used.

### **A Brief Overview of Methodology**

This qualitative study used a hybrid method of policy analysis and phenomenological approaches to gather information about the genesis and goals of ARS



15-341 and 15-710, how they are currently implemented in instructional practice within local urban school districts, and how Native parents understand and experienced Native American history instruction as a function of their schooling and that of their children attending urban public schools. I conducted in-depth interviews with policymakers, district-level practitioners, and Native parents to gain their perspectives. I also reviewed policy documents to obtain background knowledge on the focal policies, and curriculum documents to gain comprehension of the instructional content encompassing Native American history. This study is rooted in Indigenous methodologies centered on decolonization and self-determination (Brayboy et al., 2012; Kaomea, 2003; Porsanger, 2004; Rigney, 1999; Smith, 2012; and Swisher, 1996).

My identity as a Navajo and an educator influences this research. In terms of the connections between a researcher's background and the research itself, "the personal biography of the researcher and the role she takes influence the research—both the sense she makes of the setting and how people she studies make sense of her" (Rossman & Rallis, 2003, p. 49). In terms of the Native experience more specifically, Swisher (1996) stated, "it takes American Indians and Alaska Natives themselves to understand the depths of meaning incorporated in Indian education to ask appropriate questions and find appropriate answers" (p. 86). I know that my identity as a Navajo woman who grew up in the city and currently resides and works in an urban area was a factor in this research. I am also a National Board Certified Teacher with a Middle Childhood Generalist certification. I earned this certification by demonstrating both content and pedagogical knowledge of language arts, mathematics, science, social studies and history, the arts, and health. My belief in an education that is well-rounded also influenced this study.

## **Limitations and Delimitations**

Every study is delimited in scope and is subject to content and methodological limitations. This study was situated in one urban area in the Southwest, so it is reflective of only that area. A select number of school districts were recruited to participate; therefore, the results will be most relevant to the chosen districts. District curriculum directors, curriculum experts, and Native American program directors contributed to the study, so necessarily the results will be reflective of their interpretations. Furthermore, the experience portion of the study focuses on Native parental experiences and perspectives. Native parent participants were selected based on their primary residence in an urban area. As such, the results of this study might differ from a study that selected Natives who reside in other areas such as tribal lands or other urban areas.

I am very much connected this study because it is what I know, what I have lived, and what I believe needs to be addressed. I taught on the Navajo reservation for a number of years prior to moving to the downtown area of a major metropolitan area and away from Navajoland and the Navajo people. The Navajo Nation has many qualified Navajo educators for young Navajo children, but in the city, they have very few. I teach in the city because I want to give the Navajo children in urban schools the opportunity and privilege to encounter one of their own just like the students within Navajoland (and like Anglo American students in urban public schools who have a majority of Anglo American teachers).

## **Chapter Summary and Overview of the Dissertation**

In this chapter, I defined key terms and then addressed the background and purpose of the study. I also provided a statement of the problem, as well as the research questions,

limitations, significance, and conceptual framework. In the following chapter, I review urban Indian educational history and relevant literature on Native American education. In Chapter 3, I present the research questions again, and discuss the study's methodology and research design. Chapter 4 includes the findings from the first research question pertaining to the intent of the policies. Chapter 5 focuses on the second question related to the implementation of the mandates. Chapter 6 presents the Native American experience findings related to both components of the third research question. Chapter 7 provides the conclusions and implications for education policy and practice. The final chapter, the epilogue, describes my personal growth during the dissertation journey.

## CHAPTER 2

### REVIEW OF LITERATURE

This chapter combines an overview of the historical and contemporary policy environment in which the current study is situated, and it reviews the relevant literature for the topic of this dissertation. In this chapter, I use the three branches of the safety zone theory (Lomawaima & McCarty, 2006) as a lens through which to examine an American Indian education policy from its beginnings to its current implementation in schools. I begin by providing a brief history of the federal governmental and education policies related to Native Americans. Included in this discussion is the boarding school era as well as the incipient development of urban public schooling for Native American students. I then discuss the education policy environment in Arizona today—a seemingly contradictory matrix of policies which, on the one hand, ban bilingual education and non-White ethnic studies, and, on the other, promote the teaching of Native American history in the state’s public schools. I provide an overview of how some of these policies were practiced and how those practices affected urban Native American students. Because of their salience to the teaching of Native American history, I then offer a brief review of the concepts and literature on culturally responsive schooling and the incorporation of Indigenous knowledges in schooling. Finally, I provide a review of literature on Native American history in kindergarten through 12th grade (K-12) schools.

#### **The Federal and State Policy Environment, Historically and Today**

Colonial education of American Indians began with the French, British, Spanish, Dutch, and Russian religious sects prior to the establishment of the United

States government. Each group missionized through the church and through Indian schools, with the intent of de-Indianizing Native Americans. The policies of these schools were to convert Native Americans to Christianity (Lomawaima, 1994; Reyhner & Eder, 2004).

Beginning in 1819, the United States Federal Government took increasing control over the formal education of Native children and youth with the passage of the 1819 Civilization Fund Act, which provided funding for missionary-run schooling. Simultaneous to assimilative schooling, federal Indian policy sought to remove Native Americans from their lands. Ben Nighthorse Campbell (2007) asserted that “throughout history, the underlining motive for separating Indians from their land and culture was simple—it was pure greed” (p. 4). As European immigrants invaded the West, policies such as the Indian Removal Act were passed to divest land from Indigenous people. European settlers predominantly thought “they could use the land more productively—they were, after all, ‘civilized’—and that would be not in their best interests but in the best interests of America for Indians to be shoved out of the way” (Iverson, 2002, p. 50). The Indian Removal Act, passed in 1830, authorized the removal of American Indians from their homelands “to protect Indians from whites” (Reyhner & Eder, 2004). This policy was aimed at Eastern tribes such as the Cherokee, Seminole, Creek, Chickasaw, and Choctaw (Cambell, 2007; Iverson, 2002; Satz, 1975). Because Arizona was not yet a territory of the United States, Natives to the area were not perceived as a threat until after White settler encroachment into the Southwest.

Federally supported boarding schools were introduced into Native societies because local schools “afforded Indian students too much proximity to their families

and communities” (Grande, 2004, p. 13), which impeded the schools’ civilizing mission. Thus, boarding schools were established to expedite assimilation into the dominant culture. Many of these schools were located in former federal military installations on or near Indian reservations; others were in distant locales far from Native lands. American Indian children would be forcibly removed from their home communities and sent to these schools (McCarty, 2002; Reyhner & Eder, 2004). Although these boarding schools were primarily based on religious education, emphasis was placed on nonacademic skills such as manual labor for boys and domestic skills for girls (Lomawaima, 1994; Spring, 2011).

In 1928, shortly after Native Americans were granted citizenship through the Indian Citizenship Act of 1924, the Secretary of State initiated a study of Indian affairs (Reyner & Eder, 2004). The resulting report was titled *The Problem of Indian Administration*, and was otherwise known as the Meriam Report after its principal investigator, Lewis Meriam. The report divulged the atrocities and deficiencies of the boarding schools: the students were malnourished, inadequately taken care of, and used as laborers (Meriam, 1928). Lomawaima and McCarty (2006) described the potential significance of the Meriam Report as “an unprecedented possibility” (p. 64). It was unprecedented because the annihilation of Native cultures was the objective since European contact, but the writers of the Meriam Report suggested an alternative to annihilation. The Meriam Report proposed, “He who wants to remain an Indian and live according to his old culture should be aided in doing so” (p. 88). Despite the gendered language and references to a singular old culture, the Meriam Report offered several suggestions for correcting the colonial education of Native Americans. Perhaps

reflecting views introduced by its single Native coauthor, Yale-educated Winnebago Henry Roe Cloud, the report advocated the importance of Native cultures by suggesting more day schools located in Native American students' home communities, more American Indian teachers, and a culture-based curriculum unlike the standardized type used for European Americans (Meriam, 1928).

In 1934, shortly following the publication of the Meriam Report and in the early years of reformer John Collier's term as Commissioner of Indian Affairs, the Johnson O'Malley Act (JOM) was authorized to provide "supplementary financial assistance to meet the unique and specialized education need of Indian children" (p. 225), primarily by enabling the Secretary of the Interior to pay states for providing services to Indian students in public schools (Reyhner & Eder, 2004). Part of Collier's multilayered reform effort, often referred to as the Indian New Deal, JOM was intended to get the federal government out of the boarding school business by supporting more Indian students in public schools. The JOM funds were to be distributed through state education agencies to school programs that were, on the surface at least, designed to improve student achievement and strengthen parent involvement. While underprepared teachers and the financial crisis that attended the Great Depression thwarted the early goals of this program (Reyhner & Eder, 2004, p. 226), JOM became a staple of public school programming for Native students. Funding through this act is still active and available to public school districts throughout the United States that enroll Indian students, including the metropolitan-area schools that are the focus of the present study.

### **Postwar Urban Opportunities**

During World War II, Native Americans across the country out-migrated from

their ancestral lands (Amerman, 2010; Fixico, 2000; Morgan, 1995; Townsend, 2000) as thousands joined the military or found employment in urban centers. In the 1940 census, the American Indian population was 333,969 (Amerman, 2010). Morgan (1995) indicated more than 44,000 Natives served in the armed services during the war years. An additional 40,000 Natives relocated to urban areas to work in war-related jobs (Townsend, 2000). After the war, many returned to the tribal lands. However, after experiencing the urban areas and unable to find employment on their tribal lands, veterans moved to urban areas, including Los Angeles, San Francisco, Phoenix, Detroit, and New York (Townsend, 2000).

Beginning in the 1950s, the federal government implemented a relocation policy intended to relocate Native people to urban cities as a method to end federal trust status with Natives under the guise of employment opportunities. They were relocated to many urban cities such as Los Angeles, Denver, and Chicago (Fixico and Porter, 1991). Native people chose to relocate to obtain economic opportunities. Between 1951 and 1973, more than 100,000 Natives participated in the relocation program (Fixico and Porter, 1991).

### **Expansion of the Safety Zone**

During the 60s, the country was divided on the debate over equal rights for marginalized people. In 1964, in the midst of the Civil Rights Movement and as a memorial to President Kennedy's legacy, the Civil Rights Act of 1964 was passed. Capozzi (2006) postulated that it is "perhaps the most prominent civil rights legislation enacted in modern times. The statute, which served as a model for subsequent anti-discrimination laws, greatly expanded civil rights protections in a wide variety of settings" (p. 6). In the era of the Civil Rights Movement, Native Americans were



among the minorities who fought for social change. Faircloth and Tippeconnic (2009) described this pivotal period:

This era marked a major shift in federal government's policy towards American Indian and Alaska Native tribes; a shift from terminating relationships with tribes toward increased tribal self-determination—the right to determine tribal priorities, goals, and objectives. This shift in policy was aided by the Civil Rights movement, Great Society Programs, and the war on poverty which were in full swing in the 1960s and helped to create awareness, provide resources, and facilitate local community action (cited in Collard & Normore, 2009, p. 71).

As a result of prior efforts, in Richard Nixon's 1968 presidential address, he proclaimed, "The right of self-determination of the Indian people will be respected and their participation in planning their own destiny will actively be encouraged" (Spring, 2011, p. 394). The paradigm of education began to change for minority groups, including Native Americans. The passing of the Bilingual Education Act (BEA) of 1968, which was incorporated as a Title VII amendment under the Elementary and Secondary Education Act (ESEA) of 1965, made provisions for American Indians to integrate Indigenous knowledge into public schools (Grande, 2004; Kliebard, 2004; Spring, 2010). Although originally intended for Spanish-speaking students, the BEA ultimately provided funds for the preparation of Native American bilingual teachers and assistants, the development of Indigenous bilingual materials, and further incorporation of Indian parental involvement.

Taking advantage of these new funding opportunities, Rough Rock and Rock Point Community Schools on the Navajo Reservation were pioneers in integrating

Navajo language and culture into schooling. Rough Rock Demonstration School's school board members (composed of Navajos, and as such the first of its kind) had local control, which allowed it to determine its own curriculum. For example, they used bilingual (Navajo and English) texts (McCarty, 2002). It must be said, though, that this school was not the norm; rather, it was the exception as other schools on the Navajo reservation and throughout the nation continued with Eurocentric curricula.

During this period, a Special Senate Subcommittee on Indian Education conducted an investigation over two years. The subcommittee published its findings in a 1969 report called *Indian Education: A National Tragedy—A National Challenge* (U.S. Senate, 1969). The title of the report framed its findings, as little seemed to have improved since the Meriam Report conducted nearly 40 years earlier. The committee concluded, "Our national policies for educating American Indians are a failure of major proportions. They have not offered Indian children—either in years past or today—an educational opportunity anywhere near equal to that offered the great bulk of American children" (U.S. Senate, 1969, p. 31). In the foreword of the Indian Education report, committee chairman Senator Edward M. Kennedy wrote:

1. Dropout rates are twice the national average in both public and Federal schools. Some school districts have dropout rates approaching 100 percent.
2. Achievement levels of Indian children are 2 to 3 years below those of white students; and the Indian child falls progressively further behind the longer he stays in school.
3. Only 1 percent of Indian children in elementary schools have Indian teachers or principals.

4. One-fourth of elementary and secondary school teachers—*by their own admission*—would prefer *not* to teach Indian children; and Indian children more than any other minority group, believe themselves to be “below average” in intelligence. (Special Committee on Indian Education, 1969, p. ix)

The subcommittee offered recommendations to improve Native American education, including recruiting of Native Americans at various levels of schooling, involving Native Americans in school boards, and establishing a National Indian Board of Education at the national level. In congruence with the Meriam Report, they recommended the use of culturally sensitive and bilingual materials for Native American students.

Subsequently, in 1972, the Indian Education Act was passed to address the problems found in the Kennedy Report. The Act acknowledged off-reservation students by providing additional funds to public schools on and off the reservations. All schools with 10 or more Native American students qualified to receive additional funds to meet their unique needs through the use of culturally relevant materials and programs (Reyhner & Eder, 2004). In 1994, the Indian Education Act became Title IX of ESEA and, in 2001, Title VII of the No Child Left Behind Act (NCLB), signed into law in 2002. Public schools in urban areas continue to utilize these funds.

In 1973 in the Phoenix area, Native Americans fought for a place in urban public schools. In a study by Amerman (2010), a Native grassroots group consisting of Native American students, parents, and community members sought for the Phoenix Union High School District to utilize the Johnson O’Malley funds earmarked for Native

Americans on the Native American students. The millions of dollars allocated for Native students were being misspent and “most of that money was going into county reapportionment and teacher retirement funds and almost none of it was being used to support Indian children” (Amerman, 2010, p. 119). The grassroots group contributed to the education of urban American Indian students in that district; the school board recommended hiring Native American teachers and utilizing federal funds appropriately (Amerman, 2010).

### **Regressing to a Pre-Meriam Report Situation**

The *Indian Education: A National Tragedy* report, the Indian Education Act of 1972, and the Indian Self-Determination and Education Act of 1975 redrew the boundaries between safe and dangerous by permitting Native languages and cultures as a function of schooling. Other policies were passed that were helpful in integrating Native American knowledge into schooling, and one such policy was the Native American Languages Act (NALA) of 1990. Spring (2010) explained NALA attempted to “preserve, protect, and promote the rights and freedoms of Native Americans to use, practice, and develop Native American languages” (p. 396). It appeared as if Native Americans were at long last accepted and valued for their cultural identities and Indigenous knowledge. Arizona also seemed to cultivate these efforts; in 1985, the Arizona State Board of Education (ASBE) issued a policy statement acknowledging the unique needs of Native American students by integration of Arizona’s Native American languages, cultures, and histories (Arizona State Board of Education/Vocational and Technical Information, 2002). The Board of Education “strongly recommends that local educational agencies (LEAs) integrate Arizona American Indian languages, cultures, and

histories into all areas of the curriculum to foster appreciation and understanding for all students” (Arizona State Board of Education/Vocational and Technical Information, 2002, para. 3).

However, the lines of safety were contested once again with state policies emphasizing English-only and mainstream academic content. In 2000, Arizona passed Proposition 203, “English for the Children,” effectively prohibiting public schools from providing instruction in languages other than English. Combs and Nicholas (2012) argued that although Proposition 203 intended to target Spanish-speaking immigrant students, “Native American students clearly . . . not immigrant students” (p. 104) were the ones who suffered a phenomenon of unintended consequences including damaging Native American language revitalization programs. The ambiguity of the policy confounded tribal leaders, state senators, and even the then State Attorney General, Janet Napolitano (Combs & Nicholas, 2012). Napolitano conceded that public schools were “generally subject to Proposition 203” but “applied in a manner consistent with federal law...” (Combs & Nicholas, 2012).

Two years later, in 2002, President George W. Bush signed NCLB into law, which abrogated, on a federal level, previous advancements in Indian education. Despite the Title VII provisions of the law, which call for the inclusion of Native American cultural knowledge in schools serving Native students, the goal of these efforts, the law states, must be proficiency in English and mainstream academic content. NCLB has been criticized for reversing progress in teaching and using Indigenous languages as instructional tools recommended during the 1970s and 1980s (Beaulieu, 2008; McCarty, 2008, 2009). In place of bilingual education, the curricular

priority shifted to English language acquisition and a focus on mathematics and reading. Although Indian education is a component of NCLB, as indicated above, this component of the law was reworded to state that American Indian children should be taught along the same standards as mainstream students. Beaulieu (2008), former director of the Office of Indian Education at the U. S. Department of Education when NCLB passed, thought NCLB was “designed to diminish almost entirely the role of Native languages and cultures in schools with Native students and to revert federal Indian education to a time prior to the 1928 Meriam Report” (p. 32).

With the focus primarily on the results of a single measure—English standardized tests—NCLB has had the effect of narrowing the curriculum (Beaulieu, 2008; Combs & Nicholas, 2012; Patrick, 2008; Rehyner & Hurtado, 2008). Susan Neuman, the then-Assistant Secretary of Elementary and Secondary Education, directed David Beaulieu, the director of the Office of Indian Education, to “convert all the Indian education programs [Beaulieu] managed into strictly reading programs” (Beaulieu, 2008, p. 32). In a review of research on NCLB and its impact on Native American students’ learning, McCarty (2009) summarized:

There is no consistent evidence that high-stakes accountability policies improve academic achievement or ameliorate education disparities. Indeed, a large body of evidence indicates that the achievement gap is widening due to unchecked economic disparities and the adoption of strategies designed to avoid high-stakes penalties. Moreover, research shows that high-stakes accountability policies are especially detrimental to [English language learners], who constitute a significant

proportion of the student population the policies are intended to aid. (McCarty, 2009, p. 22)

Moreover, the law has been shown to perpetuate educational disparities and inequities. As Hoggart (1998) stated,

The level of literacy we now accept for the bulk of the population, of literacy unrelated to the way language is misused in this kind of society, ensures the literacy becomes simply a way of further subordinating great numbers of people. We make them literate enough to be conned by the mass persuaders. (p. 60)

To a large extent, Indian education today is as Hoggart stated; the current NCLB policy positions schools with high minority enrollments—the policy’s target audience—to teach enough for students to read to pass a test (Cleary, 2008; Patrick, 2008). NCLB’s high-stakes testing requirements have also been shown to lead to the diminution of low-stakes content such as social studies and civics education, which helps to facilitate equal participation in a democratic society.

### **Education Policy in Arizona Today**

In the State of Arizona, NCLB curricular pressures have been heightened by a recent ban on the teaching of ethnic (defined as non-White) studies in Arizona public schools. Under the leadership of former State Superintendent of Public Instruction Tom Horne (who serves as Arizona Attorney General at the time this was written), Arizona passed Arizona Revised Statute (ARS) 15-112, which prohibits school districts from teaching ethnic studies classes, which, the law claimed, “promote the overthrow of the United States government, promote resentment toward a race or class of people, are designed primarily for pupils of a particular ethnic group and advocate ethnic solidarity

instead of the treatment of pupils as individuals” (Indian Education Exemption from Ethnic Studies Law, 2004). It is well established that this law was aimed at the Tucson Unified School District’s Mexican American Studies program, which has since been dismantled. As a consequence of ARS 15-112, certain texts, including texts by Native American authors, were banned from the curriculum.

Using the framework of the safety theory, Lomawaima (2012) juxtaposed the ethnic studies law to a proposed bill to prohibit partisan teaching. Tom Horne, originator of the ethnic studies law, declared in an open letter that “all mainstream political ideologies” (Horne cited in Lomawaima, 2012, p. 4) would agree with his ideology. Lomawaima (2012) brought up the necessity of examining “what definition [Horne] intends for mainstream: what and whom it includes, what and whom it marginalizes, and what and whom it excludes” (p. 4). Although the Constitution established that courses for and about Native Americans are *safe* and nonthreatening, Horne included them as potentially *dangerous* curricular territory. Arizona Senator Lori Klein introduced the bill that carried dire consequences for teachers involved with *biased* teaching (Klein, quoted in Lomawaima, 2012, p. 5); however, *partisan* teaching could include courses on United States government or a Young Republican Club (Lomawaima, 2012). Lomawaima (2012) believed that, “These are perhaps not the examples Klein had in mind...” (p. 5); rather it is the courses like those offered by the Mexican American Studies that would be prohibited. Lomawaima (2012) contended:

One can see the logic of the exclusion of Native American pupils, based on the Constitution, but in many ways mainstream ideologies conflate the perceived threats posed by cultural-linguistic difference of all those defined as different, all



those falling outside the narrowly cut channel of safe—what Horne terms

“mainstream” and Klein considers “nonpartisan”—American values. (p. 8)

While Native American studies is not technically part of the ban due to constitutional rights, the future of these programs, as well as others that teach non-White ethnic studies, remains uncertain.

Paradoxically, in the midst of the English-only, high-stakes, Eurocentric policy matrix, the Arizona legislature passed ARS 15-341 and ARS 15-710 in 2004. ARS 15-341 stipulated that Arizona school governing boards “incorporate instruction on Native American history into appropriate existing curricula.” ARS 15-710 required that “all schools shall give instruction . . . including the history of Native Americans in Arizona.” However, according to Arizona Department of Education, officials have not to date been able to determine if school districts are in compliance with the statute (Tirado, 2012).

Arizona has further demonstrated recognition of its Native American population with the Arizona Indian Education Act of 2006 (ARS 15-244), which officially established the Office of Indian Education (OIE) within the state’s department of education. A precursor to OIE, the Division of Indian Education was established in 1939 with ADE (Leonard & Havatone, 1974). The act established four responsibilities for the OIE: collaborate with Indian Nations to meet the Native American students’ educational needs, assist with curricula that are “culturally relevant and aligned to state standards,” help develop “culturally appropriate curricula and instructional materials,” and strengthen Native parent involvement (Arizona Indian Education Act, 2006, p. 1).

In 2007, furthering the agenda of defining what is safe and dangerous, the Office of English Language Acquisition Services within the Arizona Department of Education

developed the English Language Development program. The program's goal is to teach the English language to English language learners (ELLs) and to have them at defined proficiency levels within one year. Students who enroll in Arizona public schools who indicate a home language other than English are required to be tested on their English proficiency. If the results demonstrate nonproficiency in English, the students are placed in segregated classrooms and are mandated to be taught four hours of English language learning per day. However, one hour of mathematics instruction is allowed in the school day. The typical kindergarten through eighth grade (K-8) school day is six and half hours, leaving minutes for music, physical education, art, science, social studies, or lunch.

The trend of broadening the scope of K-12 education beyond reading and mathematics instruction began with an initiative originated by the National Governors Association. The initiative sought to prepare all students to be college and career ready upon graduation from high school. In 2010, Arizona was one of the states that replaced its prior reading, writing, and speaking teaching standards by adopting the Common Core Standards for English Language Arts (ELA) and Literacy in History/Social Studies, Science, and Technical Subjects (commonly called the Common Core ELA Standards). The Common Core ELA Standards, as the name suggests, recommended the integration of the previously omitted subject areas such as history into the curriculum. One portion of Common Core ELA Standards is called text complexity, which involves including “complex themes . . . experiences different from one's own, perspectives unlike or in opposition to one's own” (Common Core State Standards Initiative, 2010, p. 9).

In December of 2011, the recent state initiatives with regard to Indian education were given a boost by a federal directive from President Barack Obama. Executive Order 13592 stated:

Federal agencies must help improve educational opportunities provided to all AI/AN [American Indian/Alaskan Native] students, including students attending public schools in cities and in rural areas, students attending schools operated and funded by the Department of the Interior's Bureau of Indian Education (BIE), and students attending postsecondary institutions including Tribal Colleges and Universities (TCUs). This is an urgent need. (Exec. Order No. 13592, 2011)

The historical and contemporary policies of assimilation and segregation combined with recent state and federal policies of inclusion create a complex and even contradictory political matrix and pedagogical terrain. With the passage of Arizona's laws mandating Native American history instruction, however, it appears that the lines of what constitutes safe and dangerous cultural difference are being redrawn. Practitioners have new room to determine whether the metaphorical safety zone boundaries will expand. Examining practitioner responses to these new opportunities is a major goal of this dissertation.

### **Native Experiences in Urban Public Schools**

Moving to urban areas, Natives encountered new problems; a primary obstacle has been the schooling experience. Native students enrolled in schools located within their ancestral lands have, relatively speaking, many opportunities to learn about their histories and to cultivate their cultural identities. Often these opportunities are presented in schools such as those at Rough Rock and Rock Point discussed in the Expansion of

Safety section. Equally, however, those cultural learning opportunities are part of children's everyday socialization in their homes and communities.

Although half of the Native American population lives in urban places (Faircloth & Tippeconnic, 2010), there is a paucity of literature regarding Native Americans in urban environments. In the following section, I examine the literature related to Indian educational experiences in urban areas. The literature indicates that Native students encountered feelings of invisibility and racism, and stereotypes, were subject to their educators' expectations, and had feelings of incongruence with cultural identity.

**Invisibility.** In a qualitative study, Amerman (2007) examined the public schooling experiences of Native Americans living in Phoenix, Arizona, between 1945 and 1975. He discovered several themes about the Native American students' experiences while attending urban public schools. One was that Native Americans living in Phoenix experienced invisibility (Amerman, 2007; see also Bryant, 2008; Chaudhuri, 1974). Amerman (2010) noted, for example, that the mayor of Phoenix in 1968 was astonished to learn the number of Native Americans who resided in Phoenix at that time. According to Amerman (2010), lack of acknowledgement by this city leader (and others) about the Native American presence resulted in stereotypes; Native Americans were mistaken as Mexicans. Teachers did not realize Native Americans were in their classes. One participant in the study described an experience when her teacher required her to dress up as a Pilgrim during a November class activity because the teacher assumed she was not Indian (Amerman, 2007). Another study by Freng, Freng, and Moore (2007) found that some Native Americans felt they were forgotten in American history.

Native American students experience invisibility in classrooms but also in systemic accountability practices. Faircloth and Tippeconnic (2010) postulated Native American students are invisible due to “small numbers . . . [which result] in Native students being characterized as statistically insignificant” (p. 7). According to NCLB accountability, 50 Native American students at one grade level in a school would constitute a Native American subgroup. For the 2011 school year, Native American enrollment of Arizona’s largest urban school district, which consisted of 106 schools, had the potential for Native American subgroups in six of the schools. Overall, the district had a Native American enrollment of 4.23% (ADE, 2012).

Table 2.1

*Native American Enrollment by School Type in Arizona’s Largest School District for the 2011-12 School Year according to ADE Enrollment Records*

School Type	Native American Student Enrollment						
	*	0	<20	<50	<100	<200	>200
Elementary	12	3	23	11	3	5	
Junior High		1	4	5	2		
High School		1		3	4		1
Other	9	16	1	1			

*Note.* \* = Unknown. Adapted from enrollment figures provided by the Arizona Department of Education's Research and Evaluation information and retrieved from <http://www.azed.gov/research-evaluation/files/2012/04/2012octoberenrollment.xls>.

**Racism.** The teachers’ and administrations’ lack of knowledge of Native American demographics and presence led to and perpetuated racial prejudice. Amerman (2007) discovered the Phoenix public schools encouraged stereotypical views of Indians, as demonstrated by school traditions. One high school promoted an annual ritual that

encouraged students to dress up as cowboys and Indians. A page in a 1970 yearbook declared, “Sheriff Jim Christenson and his posse went after the paleface Indians that happened to be visiting our campus. And it came to pass that these officers of the law killed the Indians and placed those without proper dress in jail” (Amerman, 2007, p. 41). That year, there were 45 Native Americans enrolled in that school (Amerman, 2007).

Similarly, Deyhle (1995) conducted a longitudinal study of Navajos in a mainstream public school in a border town and discovered that racism was prevalent. The separatist community had segregated schools and argued against integration of Navajo students into their schools. Deyhle (2009) wrote, “White parents fought hard to maintain their sons’ and daughters’ exclusionary white setting, arguing that the Navajo children would bring the diseases of glaucoma and tuberculosis into their healthy schools” (p. 83). Deyhle (1995) stated, “Racism frames the stage and remains a barrier for all Navajo youth, regardless of their academic success or social compliance” (p. 438). The committee and school officials lessened their objections to Navajo students attending that school once they received large amounts of monetary funds for enrolling them (Deyhle, 2009). It appears that the boundaries of what is safe and dangerous can be redrawn for a price.

**Educators’ expectations.** Multiple scholars have noted that non-Native teachers frequently have low expectations of Native American students (Amerman, 2010; Deyhle, 1995). Amerman (2010) and Deyhle (2009) found Native American students were placed in lower tracks or were accused of cheating if they performed well in school. Deyhle (1995) discovered Navajo students in a mainstream, border town public school were placed in the lowest level classes despite evidence of their aptitudes. Drawing on

information on the total number of courses available district-wide for each subject, the border town high school with 100% Navajo enrollment offered three of 21 social studies courses, five basic Language Arts courses of 32 variations of reading courses, and two basic math courses (Deyhle, 2009). In their study of an urban alternative school (charter school) catering to Native American students, Jeffries and Singer (2003) discovered that many of the students dropped out of mainstream high schools because they felt their teachers did not care about them. Native Americans in urban areas drop out of school or transfer to charter schools they perceive them to be safer than public schools (Deyhle, 1995; Jeffries, Hollowell, & Powell, 2004; Jeffries & Singer, 2003).

**Cultural identity.** Amerman (2010) also found that Native students in urban schools struggled to discover their cultural identity in the midst of neocolonial schooling. In Amerman's (2010) study, one participant's son asked her, "My best friend, he's a Mexican. And this other guy at my school is a colored boy. And this other guy is a White boy . . . What am I? I'm brown, but what am I? I know I am not White" (p. 80). In a phenomenological study examining cultural identity formation of Native Americans in urban areas, Lucero (2010) similarly found that urban youth encounter a stage of struggle, a phase to describe "a source of difficulty and confusion that usually led to rebellion or rejection of ethnic group membership" (p. 334). Deyhle (1995) believed, "Youth who have little identity as Navajos and who are not accepted by Anglos because they are not White face the greatest risk of school failure and unemployment" (p. 408). Accurate portrayals of Native Americans in school curricula can help to alleviate the stage of struggle and help to establish a healthy cultural identity.

### **Culturally Responsive Schooling**

Schools must be safe places for learning for all students. Culturally responsive pedagogy “recognizes, respects, and uses students’ identities and backgrounds as meaningful sources for creating optimal learning environments” (Klump & McNeir, 2005, p. 3). Schools that use culturally responsive schooling (CRS) (Castagno & Brayboy, 2008) and funds of knowledge (González, Moll, & Amanti, 2005) become safe places. Brayboy and Castagno (2009) recognized the first call for culturally responsive schooling for Native American students in the 1928 Meriam Report.

It is important to note Castagno and Brayboy (2008) used the term *culturally responsive* instead of *culturally relevant*. Ladson-Billings (1995) argued, “The term *culturally responsive* . . . refer[s] to a more dynamic or synergistic relationship between home/community culture and school culture” (p. 467). CRS tries to implement these dynamic cultural education relationships and encompasses “important elements that relate to curriculum, pedagogy, school policy, student expectations, standards, assessments, teacher knowledge, community involvement and many more” (Castagno & Brayboy, 2008, p. 948). CRS attempts to subvert the harmful situations that have been perpetuated throughout Native education and the fact that “We know racism is a pervasive and constant element in the schooling experiences of Indigenous youth” (Castagno & Brayboy, 2008, p. 950). Teachers using CRS recognized “how racism and oppression affect efforts at providing a high-quality education” (Castagno & Brayboy, 2008, p. 95) and are trying to overcome the racism and oppression.

The theory of CRS recognizes that a “firm grounding in the heritage language and culture indigenous to a particular tribe is a fundamental prerequisite for the development of culturally healthy students and communities associated to that place” (Alaska Native



Knowledge Network, 1998, p. 2). The understanding of culture is paramount to implements CRS, and Brayboy (2005) defined culture as:

Simultaneously fluid or dynamic, and fixed or stable. Like an anchor in the ocean, it is tied to a group of people and often a physical place. For many Indigenous people, culture is rooted to lands on which they live as well as to their ancestors who lived on those lands before them. However, just as the anchor shifts and sways with changing tides and the ebbs and flows of the ocean, culture shifts and flows with changes in contexts, situations, people, and purposes. (p. 434)

However, because urban schools enroll students from multiple cultural groups, the best way to meet their diverse cultural needs is a challenge. A report by U. S. Department of Education (2001) on the role of Native cultures in schools related two perspectives:

The first perspective generally appears in situations where the tribe or village's language and culture ought to be pervasive and structure that overall educational experience. This perspective does not exclude having the student master English or the subject matter expected of students in majority culture schools, but it puts a premium on local ways of knowing. The second perspective appears where Native students are not in the majority in the schools and Native parents are only one strand among the voices seeking to shape the schools' approach. In this second perspective, the objectives appear to be more limited although no less important; that is, the school should respect the cultures of its Native students, support and promote the search by Native students to understand who they are in a multicultural world, and provide opportunities for those students and the students from other backgrounds to learn about Native languages and cultures. The goal in

this second perspective is to teach non-Indian students about Indian cultures and history, and to instill respect for these cultures. (p. 16)

It is on this second perspective that my study will focus.

### **Indigenous Knowledges in Education**

Indigenous knowledges (IK) are difficult to define succinctly due to its plural and contextual nature; however IK is “rooted in the lived experiences of peoples” (Brayboy & Maughan, 2009, p. 3). Battiste (2002) offered the following on the subject:

- Indigenous knowledge is systemic, covering both what can be observed and what can be thought. It comprises the rural and the urban, the settled and the nomadic, original inhabitants and migrants. (Battiste, 2002, p. 7)
- Indigenous knowledge is an adaptable, dynamic system based on skills, abilities, and problem-solving techniques that change over time depending on environmental conditions . . . (Battiste, 2002, p. 11)
- Indigenous knowledge comprises all knowledge pertaining to a particular people and its territory, the nature or use of which has been transmitted from generation to generation. (Battiste, 2002, p. 8)
- Indigenous knowledge is also inherently tied to land, not to land in general but to particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated. (Battiste, 2002, p. 13)

As a Navajo, my IK or Navajo knowledge was passed on to me from my mother and the IK passed to her from her mother. My mother taught me how to weave rugs like she

learned from her mother. Through weaving, I was able to understand mathematical concepts such as patterns, symmetry, measurement, iteration, and estimation.

Exclusion of IKs implies they are inferior to dominant knowledge and “asserts that only Europeans can progress and that Indigenous peoples are frozen in time, guided by knowledge systems that reinforce the past and do not look towards the future” (Battiste, 2002, p. 4). Neocolonial practices such as referring to Eurocentric literature as *classics* while referring to all others as *ethnic studies* and retelling American history from the Eurocentric perspective reinforce these ideas.

As IKs enters into the mainstream, there is controversy over what IKs should be shared. Castagno and Brayboy (2008) wrote, “many Navajo people see knowledge as more restricted and subject to appropriate use. There are some things not meant to be known or only to be known by particular people” (p. 952). However, Battiste (2002) argued:

the argument is cloaked in the concept that Indigenous knowledge is ‘sacred,’ thus in some sense immutable and inviolable. This approach can be self-defeating. Donning the protective cloak of sanctity and religious freedom is an admission that Indigenous people are the hapless victims of biophysical forces that they can endure only as awesome mysteries. (p. 12)

Since culture is continuously changing and Native people are adapting to different situations, how to address this conundrum is valid. Battiste (2002) went on to discuss the issue within education:

The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of

Indigenous languages, worldviews, teachings, and experiences, all of which have been systematically excluded from contemporary educational institutions and from Eurocentric knowledge systems. (p. 4)

To address the holistic paradigm, this study will focus on Navajo experiences related to the retelling of American history. This is in keeping with the notion that “indigenous knowledge is now seen as an educational remedy that will empower [Native American] students if applications of their Indigenous knowledge, heritage, and languages are integrated into the . . . educational system” (Battiste, 2002, p. 9). The possibilities of using the CRS approach and Indigenous knowledge in urban public schools are numerous and important. Further, history is a facet of culture. For the purposes of this research, however, I am focusing on history as a subject taught in K-12 schools. I turn to a discussion of that literature.

### **American Indian History in Schools**

For this portion of the literature review, I attempted to complete an exhaustive search of the scholarly literature. I searched the following databases: ERIC, Academic Search Premier, JSTOR, and Google Scholar. I used the terms *Navajo*, *Native American*, and *American Indian* in conjunction with *history instruction* and *education*. I chose the peer-reviewed option when it was available as a choice. I searched the time period between 2000 and 2012. Then, I expanded my search to all years prior to 2012. These search parameters still yielded sparse studies. Using abstracts, I identified the primary source documents that addressed Native American history used in the K-12 grade levels. I also gleaned additional sources from the reference pages. What follows is a discussion of these sources.

The inclusion of Native American history in academia is recent. Crum (2006) concluded that prior to 1970, fewer than 10 historians offered university-level courses about Native American history. Although ample peer-reviewed articles exist on integrating Native American studies (Bean & Vane, 1972; Farivar, 1993; Harvey, 1999), few empirical studies exist on the inclusion of American Indian history in a K-12 setting. In reviewing the selected empirical research studies, I identified a theme in teaching Native American history: teachers lack general history content knowledge, much less Native American history (Bryant, 2008; Ferguson & Fleming, 1984; Perlmutter, 1997; Ragland, 2007; Sanchez, 2007). As a result, they rely heavily on textbooks.

**Textbook studies.** Journell (2009) used an interpretive analysis study to evaluate depictions of Native Americans in state middle and high school American history standards. The standards focused on Native Americans in the 18th and 19th centuries and lacked discussion about Native American contributions (Journell, 2009). Journell (2009) believed, “From a psychological standpoint, instruction suggested from these standards may have damaging effects for all students” (p. 24). Inadequate, inaccurate, and omitted information about American Indians could jeopardize Native American students’ cultural identities while reaffirming Caucasian students’ misconceptions (Journell, 2009). Journell (2009) also found Native American individuals and tribal groups dehumanized in the standards; rather than telling about individual Native Americans, they were classified as a monolithic group.

K-12 teachers have an obligation to teach history, but they may not have the necessary content knowledge; therefore, they must rely on textbooks. As a result, textbooks greatly influence K-12 students’ attitudes and knowledge of historical events

and society. Ragland (2007) analyzed the impact of a three-year professional development program aimed at changing middle and high school history teachers' pedagogical practices. Ragland (2007) found most of the history teachers "described themselves as deficient in key content areas of the survey course in American history that they were being asked to teach" (p. 221). Teachers placed their confidence in the textbook authors' credentials and expertise (Bryant, 2008), yet instead of accurate depictions, "textbooks, in words and images, enact what society deems history ought to look like, and how images should be employed as historical evidence" (Perlmutter, 1997, p. 79). In this case, the textbooks did not always reflect Native American culture accurately. Ferguson and Fleming (1984) believed, "Teachers without specialized training in a subject area rely heavily on textbooks as a source of information. If textbooks are inaccurate or bias, this misinformation or bias will likely be transmitted to students" (p. 10). In a sense, textbooks take on a gatekeeping role in terms of what is deemed safe to teach about history.

Sanchez (2007) conducted a follow-up study to prior research on the depictions of Native Americans in school textbooks. The 15 textbooks that were examined included larger quantities of Native American sections; however, significant Native American events and their contributions were omitted (Sanchez, 2007). The findings suggested that minimal progress had been achieved toward depicting Native Americans accurately since the prior studies were conducted (Sanchez, 2007). Textbooks factor significantly into the knowledge students have about the world, especially because "for the half of U.S. children who do not go to college, high-school social-science textbooks are the last officially endorsed guides to the ordering and meaning of U.S. and world history and

society” (Perlmutter, 1997, p. 68).

Ferguson and Fleming (1984) examined 34 elementary grade textbooks to determine the treatment of Native Americans. The study comprised three parts: (a) attention to concepts such as geography, population, contributions, education, governmental relations, cultural differences compared to White cultures, Native American and non-Native American relationships, and contemporary life; (b) terms used to describe Native Americans; and (c) photographic representation (Ferguson & Fleming, 1984). The findings of the concepts component were that the textbook offered minimal acknowledgement of contemporary Native Americans living in rural and urban areas. Native American contributions were explained in a single sentence, their citizenship status was omitted, and Native people in general were relegated to precolonial times (Ferguson & Fleming, 1984). Ferguson and Fleming (1984) stated that, “A serious omission is the lack of attention given to contemporary Native Americans and issues in their lives” (p. 14).

O’Neill (1999) analyzed Canadian intermediate grades’ social studies textbooks as a follow-up to a previous study. The study’s findings were that textbooks had improved their depictions of Native Americans as evidenced by the exclusion of the word barbarian to describe them; however, this was a small gain, and Native people were most often referred to as warlike and rarely as important (O’Neill, 1999). O’Neill (1999) concluded that although some progress seemed to have been made, much work still needed to be accomplished in order to portray Native Americans accurately.

Knopp (1997) analyzed social studies textbooks used in middle and high schools for the purpose of determining how Columbus was characterized. She reviewed textbooks

that were used just prior to and in their revised editions after the 500th anniversary of Columbus' arrival in the Americas. Knopp (1997) recognized her university students' nominal knowledge of Columbus, the person, and his impact on the Americas and thus wondered what students were being taught since the Columbus quincentenary. She found that the textbooks portrayed Columbus as a hero who discovered America and omitted Native American perspectives and events (Knopp, 1997). Knopp (1997) also found no significant changes in these textbook representations, despite controversy and a call in the academic community to rethink instruction about Columbus.

Textbooks control what is deemed safe for students to know about history in general, including Native American history. Perlmutter (1997) posited that when textbook creators write about "historical issues in which controversy cannot be avoided, images and words are made as vague or bland as possible. Again, risk must be reduced. Controversy is anathema" (p. 77). The following study exemplifies this. Bryant (2008) analyzed the treatment of the Cherokee Trail of Tears in a fourth grade textbook. The information was found in a textbox at the bottom of the page, and the author's word choice diluted the magnitude of the experience. The book explained that "In 1838, General Winfield Scott and about 7,000 troops were sent . . . to force 15,000 Cherokee to leave their homes and travel to what is now Oklahoma" (Bryant, 2008, p. 7). Bryant (2008) believed that the textbook did not provide enough information or provide an accurate portrayal of the Cherokees. Instead, more in-depth coverage about historical and current Cherokees is needed for the purpose of "ending the stereotypes that cling so perniciously to the American Indian image in non-Indian society" (Bryant, 2008, p. 19). In this fourth grade textbook, the author considered it safe to introduce the Cherokee



Trail of Tears but limited the amount of information provided to possibly avoid offending the government and decedents of early European settlers.

In a study analyzing how the 1978 state constitutional mandate to include Native Hawaiian studies was put into practice in the State of Hawai'i, Kaomea (2005) criticized its implementation. The study found that teachers relied on biased textbooks due to their lack of knowledge of Hawaiian history, they were apathetic to teaching the curriculum, and that they underutilized the opportunity to collaborate with Native Hawaiian elders as curricular experts. The outdated textbooks told a story of Native Hawaiians as violent and sadistic killers, while the violence of Captain Cook remained hidden. Kaomea (2005) argued the Native Hawaiian myths were told to justify colonial invasion and dominance. Kaomea (2005) believed:

Native peoples should have authority over Native issues. In the case of Hawaiian studies instruction, this means that in order for Hawaiian/non-Hawaiian team-teaching alliances to be effective, non-Hawaiian classroom teachers will need to take a back seat to Hawaiian elders and cultural experts, and assume a supportive role that allows Hawaiian experts to take the lead. (p. 40)

Kaomea (2005) warned about integrating Native American studies without implementing systemic change. Without the appropriate systemic changes, teachers exhibited resistance and were ineffectual with their teaching of Native Hawaiian studies. In the following section, Montana teachers demonstrated similar resistance and beliefs in response to Montana's mandate on instruction of the Native people of Montana.

**Indian Education for All amendment.** The Montana delegates of the 1972 state constitutional convention ratified the state constitution with an auspicious act: Article X,

Section 1(2). The article declared that Montana “recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural heritage” (Article X as quoted in Juneau & Broaddus, 2006, p. 193). Unlike ARS 15-341 and ARS 15-710, which can be amended by another bill, Article X is a constitutional amendment. Implementation funding for Indian Education for All (IEFA) resulted through judicial action (Juneau & Broaddu, 2006).

In 1999, the IEFA bill clarified the language used in the state constitution. The bill encouraged Montana citizens to learn about Native American heritages, urged school personnel to be culturally responsive to develop relationships with Native parents and students, and advocated for partnerships with local Montana tribes (Juneau & Broaddus, 2006).

The Montana Office of Public Instruction (OPI) further interpreted IEFA expectations by developing Essential Understanding Regarding Montana Indians. The Essential Understandings are significant because they provide a framework for educators. IEFA implementation, though, has varied depending on the schools’ ethnic composition; those with high Native American enrollments have, in general, readily implemented the law’s requirements, as opposed to those schools with low Native American enrollment (Magone & Elser, 2009).

Warren, W. (2006), a language arts teacher, believed the law did not pertain to her because she taught far from any Native American community and did not have any Native American students. However, when Warren, W. (2006) conducted a study about American Indian boarding schools, she realized one of her students was Native American and described the experience: “I hadn’t even realized this student was American Indian,

and he had never mentioned it until this moment: the moment when he saw himself in my classroom for the first time” (Warren W., 2006, p. 199). Warren was able to acknowledge Native students were in her class upon creating a safe space to be Native. Warren, W. (2006) also noted IEFA prompted her to reject misconceptions she believed about Native Americans. She explained, “You can’t tell who is Native American and who is not just by looking. ‘They’ are a part of ‘us.’ I have just been blind to their presence. But I’ve finally learned enough to decide to take off the blinders” (Warren W., 2006, p. 200). The boundary-breaking strategies “were more effective than customary approaches were in laying a personal-connectedness foundation for critical democracy among young learners” (Warren W., 2006, p. 265).

Ngai and Koehn (2011) conducted a study of student learning outcomes as a result of two instructional approaches involved in teaching IEFA. The strategies used were customary strategy, which used traditional teaching of concepts, and boundary-breaking strategy, which aimed at “helping students develop a critical consciousness about society, culture, place, people, and citizenship—locally and beyond” (Ngai & Koehn, 2011, p. 252). The findings demonstrated all students increased their knowledge of Montana American Indians; however, each instructional strategy had different results. The customary strategy was useful in breaking stereotypes (Ngai & Koehn, 2011). Montana policymakers redrew the lines of what was safe to learn about Native Americans by incorporating this knowledge into the state constitution. This early research on the policy’s implementation indicated that practitioners were grappling with what was safe for them to pass along to their students.

## **Chapter Summary**

I began this chapter by providing a review of federal and state Indian education policies and by highlighting how those policies are related to Navajos living in and attending schools in urban areas. Urban Indians choose to live away from their homelands in order to provide better opportunities for themselves and their families, yet research and my own practical experience indicate that these individuals retain a strong tie to Navajo culture.

While federal policies such as NCLB appear to be shrinking the pedagogical spaces in which Native American history and other cultural content can be taught—and while state policies such as Arizona’s Proposition 203 and the (non-White) ethnic studies ban simultaneously limit opportunities for teaching Native American and other non-Indian languages—recent policy shifts at the state level have, paradoxically, opened new spaces for the teaching of Native American history. Montana’s IEFA and Arizona’s ARS 15-341 and ARS 15-710 are two examples of these policy shifts. These recent policy swings provide an opportunity not only for Native Americans, but for all Americans to learn about Native American histories. At the same time, however, the review of literature suggests that teachers are underprepared and even reluctant to teach that history. In the following chapter, I will discuss the methodology used to conduct the study.

## CHAPTER 3

### METHODOLOGY

In Chapter 1, I introduced the purpose and need for this study: Native American people and their histories are forgotten or inaccurately portrayed in mainstream society. Half of the Native population in the U.S. currently lives in urban areas and more than half of Native students attend urban public schools. As such, it is important that urban educational institutions recognize the role they serve in assuring these Native students and their classmates have access to respectful and accurate information. I also introduced Lomawaima and McCarty's (2006) safety zone theory to frame this study and gave a brief overview of the methods and methodology I utilized. In Chapter 2, I provided an overview of federal and state policies, including two Arizona Revised Statutes (ARS) that impacted Native American education in urban settings. I provided a literature review on Native experiences in urban schools and the issues with how textbooks were used in schools to teach Native American history. In the present chapter, I address Indigenous research and discuss the research methods I used to conduct the research and attempted to answer the questions I presented.

#### **Research Questions**

The purpose of this study is to answer the following questions:

1. What are the intended goals of ARS 15-341 and ARS 15-710?
2. How are these policies implemented in urban area public school districts?
- 3.A. What types of Native American history instruction did Native American parents with children enrolled in urban public schools receive in their own schooling?

3.B. What types of Native American history instruction do these parents believe should be taught in the urban public schools where their children attend?

### **Research Design**

This qualitative study uses a hybrid research design that combines phenomenological inquiry and interpretive policy analysis. Rossman and Rallis (2003) stated the purpose of qualitative research “is to learn about some aspect of the social world and to generate new understandings that can be used” (p. 4). In phenomenological studies, “the researcher seeks to understand the deep meaning of a person’s experiences . . .” (Rossman and Rallis, 2003, p. 97). Yanow (2000) explained, “Interpretive policy analysis explores the contrast between policy meanings as intended by policymakers . . . and the possible variant and even incommensurable meanings . . . made of them by other policy-relevant groups” (p. 9).

I chose the combination of phenomenology and interpretive policy analysis because “to understand the consequences of a policy for the broad range of people it will affect requires ‘local knowledge’—the very mundane, expert understanding of and practical reasoning about local conditions derived from lived experiences” (Yanow, 2000, pp. 4-5). Through the use of phenomenological interviewing, I learned the lived experiences of the participants (Seidman, 2006). Seidman (2006) wrote, “At the root of in-depth interviewing is an interest in understanding the lived experiences of other people and the meaning they make of that experience” (p. 9). Interpretive policy analysis considers “a wide range of language” (Yanow, 2000, p. 41), i.e., interviews and policy documentations.

## **Critical Indigenous Research Methodologies**

I used Critical Indigenous Research Methodologies (CIRM) (Brayboy, Gough, Leonard, Roehl, & Solyom, 2012) for my study. CIRM requires a concern for Indigenous peoples, because an implicit intent of CIRM is self-determination for Indigenous peoples (Brayboy et. al, 2012; Rigney, 1999; Smith, 1999; Swisher, 1996). Smith (2012) wrote that self-determination for Indigenous peoples “becomes a goal of social justice . . . . It necessarily involves the processes of transformation, of decolonization, of healing and mobilization as peoples” (p. 120). Relationality, responsibility, respect, and reciprocity are essential to CIRM (Brayboy et. al., 2012).

A component of CIRM that is specifically useful for this study is that it encompasses building relationships between stakeholders and the research topic (Brayboy et. al., 2012). Swisher (1996) stated Indian people should be involved with all aspects of the research, problem solving, and projects that pertain to Natives. In my research, I purposefully asked Native peoples to participate so that I could hear and report their voices. Two of the Native American program directors that participated in the study thanked me for bringing attention to ARS 15-341 and ARS 15-710 and for asking them to participate. Another aspect of CIRM is research protocol, which is important to building relationships (Brayboy et. al, 2012). Relatedly, Porsanger (2004) explained that the methodologies used to research “indigenous issues are not meant to compete with, or replace, the Western research paradigm; rather, to challenge it and contribute to the body of knowledge of indigenous peoples, rather than as objects of investigation” (p. 105). The combined use of phenomenological and interpretive policy analysis in this study design honors CIRM.

Another aspect of CIRM that is important for the study is the emancipatory nature of CIRM for Native people and communities (Kaomea, 2003; Rigney, 1999; Smith, 1999). Part of this is that responsibility to Native peoples is important in CIRM (Brayboy et. al., 2012). Rigney (1999) believed the research should aim to uncover and protest continuing oppressions that have remained since first contact with European settlers. Moreover, Rigney (1999) posited Indigenous research should attempt “to support the personal, community, cultural, and political struggles of Indigenous [communities] to carve out a way of being for ourselves . . . in which there can be healing for past oppressions and cultural freedom in the future” (p. 117). I attempted to confront the racial oppression of Native Americans through the phenomenon of *masks*, the long-standing notions taught in elementary and secondary schools that Native Peoples are people of the past and they do not have a place in contemporary American society (Lomawaima, 2012).

There is a connection between respect in relationships and the argument that Indigenous people should conduct research on Indigenous groups. Respect “emerge[s] from the process of building and engaging in relationships” (Brayboy, et. al, 2012, p. 439). Indigenous peoples should conduct the research on Indigenous people or issues (Rigney, 1999; Smith, 1999; Swisher, 1996). Swisher (1996) postulated, “In the spirit of self-determination, Indian people should be the ones to write about Indian education” (p. 85). In this way, Indigenous methodology respects the emic perspective. Swisher (1996) believed outsiders “can gain a high degree of empathy and act as ‘brokers’ . . . but it takes American Indians . . . themselves to understand the depth of meaning incorporated in Indian education to ask appropriate questions and find appropriate answers” (Swisher,



1996, p. 86). It is also important to note that Indigenous researchers believe conducting research in their communities and among their people make them more accountable to their Indigenous communities (Rigney, 1999; Smith, 1999; Swisher, 1996).

Indigenous research methodology also considers privileging Indigenous perspectives (Rigney, 1999; Smith, 1999). To give Indigenous voice to research, Rigney (1999) suggested that research should center “on the lived, historical experiences, ideas, traditions, dreams, interests, aspirations, and struggles of Indigenous [peoples]” (p. 117). Not only should Indigenous research be told by Native peoples and use Native experiences, it should be research for Native peoples (Rigney, 1999; Smith, 1999).

Reciprocity is also an important factor in CIRM (Brayboy et. al., 2012). I am an Indigenous researcher seeking to give voice to my people and to convey to them and others that we do have a history worth knowing. By pairing phenomenological interviews with interpretive policy analysis, I give voice to my fellow Natives at the local level because interpretive policy analysis is grounded in how policies affect local communities and Indigenous methodologies urges the participation of local indigenous communities. In doing this research, I hope to contribute to healing from oppressive teachings and the possibility of teaching history in schools from Native perspectives. In this way, I hope the findings will contribute to Native people’s self-determination and help emplace Native people within our democracy. Native American people should be in charge of and guide the retelling our people’s history in Arizona classrooms.

### **Researcher Role**

Acknowledging the role of the researcher is critical for any study. Creswell (2009) stated, “Qualitative research is a form of interpretive inquiry in which researchers

make an interpretation of what they see, hear, and understand. Their interpretations cannot be separated from their backgrounds, history, context, and prior understandings” (p. 176). To openly address how my background, history, context and prior understanding inflect my interpretations of the qualitative data in this study, I now provide a brief biographical sketch and explain how I came to learn of the two policies (ARS 15-341 and ARS 15-710) that serve as the basis for the study.

**Who am I?** Creswell (2009) believed the researcher is the key instrument, because she is the one who collects all the data through examining documents and conducting interviews. As Rossman and Rallis (2003) explained, “The personal biography of the researcher and the role she takes influence the research—both the sense she makes of the setting and how people she studies make sense to her” (p. 49). I am a Native educator who grew up in and currently lives in a large, urban area.

Although I live in a city, I remain connected to the Navajo culture, which is important to me. I chose to live in an urban area. My work in the city where I live allows me to provide opportunities for my family on Navajoland and opportunities for myself. I own a house in the downtown area of the city; it has been a place of sanctuary for immediate and extended family members. My home has been used as a transitional space as family members seek educational and occupational opportunities in the city, a vacation destination, a place to recover, and a place of refuge. In the position I have placed myself in this country, I have served as a bridge to help my mother, brothers, niece, nephews, aunts, uncles, and cousins. Situating myself in mainstream society is beneficial, not only to myself, but also for all those that I love.

I began my formal education on the Navajo Reservation by attending Head Start illegally (I was too young to enroll but was asked to enroll). Then, I attended Piñon Boarding School, also on the Navajo Reservation, for first and second grades. Piñon is located in an isolated area in the interior of the Navajo reservation. Since there is only one paved road that leads there from the nearby Chinle area, it is not a tourist destination, unlike other parts of scenic Navajoland. My family's residence is in Burnt Corn Valley, 14 miles by dirt road from Piñon. Growing up in Burnt Corn, we did not have electricity or running water; my parents' house was renovated in the late 1990s to get plumbing and electricity. Because of the location and lack of modern conveniences, I only knew the Navajo way of life prior to attending boarding school. From third grade until I graduated from high school, I attended urban public schools in the Phoenix and Tucson areas. I also attended the Chinle Junior High, located in Navajoland, for eighth grade. In the urban schools I attended, I was usually the only Native American student. While attending urban elementary and secondary schools in my childhood and adolescence, I encountered experiences of racism similar to those described in Chapter 2. Because of the stereotypes and misconceptions I learned about Native American people, there was a time in my youth when I was ashamed to claim my identity as a Native. It was a confusing, self-defeating time full of anger, despair, and hopelessness. I do not want Native children growing up in urban places to experience that sense of worthlessness.

I have been educator in for over 20 years and have educated both children and adults. I began my teaching career on the Navajo Reservation instructing kindergarten at a community school. Then I taught second grade for a few years in my hometown. I also later taught first through fifth grades in a neighborhood school in an inner city school

district. At the start of this study, I had been the school's literacy coach for five years. I am a National Board Certified Teacher with a Generalist certification. This certification means I have knowledge of literacy, writing, mathematics, science, social studies, history, health, and the arts; I believe in a well-rounded education. I am dedicated to educating all students (youths or adults) because teachers are fundamental in creating future societies.

**Insider and outsider.** I am both an insider and an outsider in this research. I am an insider in the sense that I am a Native living in the city like the Native parents I interviewed. My experiences of residing in urban areas are similar to the Native participants. Since I did not know my participants personally, I believed gaining their confidence would be challenging. However, the participants were willing to share their stories. I am an educator with a prestigious certificate; I believe it helped me gain entrance into the school districts. I was an insider in the districts because my experience as a teacher and an instructional coach provided me with knowledge of how school districts function and the expectations set for them. I was a district outsider because I had never worked with and did not know any of the district personnel.

However, at certain times, both my outsider and insider roles were advantageous to my research because “by prolonging the balance between ‘stranger-ness’ and ‘insider-ness,’ the analyst is able to move back and forth between seeing things as they are and seeing them as they are not” (Yanow, 2000, p. 9). I was able to interpret and interrogate from both an emic and etic perspectives—in other words, to step inside and outside of my multiple roles.

**What is it?** Rossman and Rallis (2003) wrote, “You create data when you record in field notes . . . what you have seen and heard. These sights, sounds, and objects become . . . artifacts that you refer to when you analyze, interpret, and write about what you have learned” (p. 256). I recorded my field notes by hand in a standard composition book. My field notes were comprised of informal reflective notes, brief analytical reminders, observations, and personal experiences. A few of my entries described how I discovered the Senate bill that introduced ARS 15-341 and ARS 15-710. I merged my notes to retell that experience. I read an article in which Debora Norris, the director of Office of Indian Education at Arizona Department of Education, referenced a law that required Native American history to be incorporated into the state curriculum (Tirado, 2012). I determined the law was ARS 15-341, but I did not know the bill that introduced it or when it became law. I spent many frustrating hours of searching on the Arizona State Legislature website and Arizona State University library resources to obtain the bill related to ARS 15-341 and to determine the timeline of the Arizona Indian education policies. Eventually, I emailed Debora Norris to ask for assistance acquiring information about the policy. I received a response from her the following day. After emailing back and forth several times that morning, we agreed to meet in her office that same week, which was exciting progress. I prefaced our meeting by expressing that my intent was to gain foundational knowledge of ARS 15-341 and that I would like to interview her at a future time regarding her thoughts about the policy.

On the August 8, 2012, I arrived at the Office of Indian Education, a floor above the Office on English Language Acquisition Services (OELAS). As an educator who worked in an inner city school district with a high enrollment of Hispanic English

language learners (ELLs), I had numerous interactions with OELAS. I have organized OELAS mandated implementation visits three times, attended their annual conference, and participated in numerous trainings related to the required English Language Development program. Ms. Norris met me at the elevator and walked me through the maze of cubicles to her office. I learned all the cubicles we passed were not a part of the Office of Indian Education (OIE), but rather OIE was her office and that it had a staff of only two: Debora Norris and a temporary employee who helped a couple of days a week.

Ms. Norris informed me about OIE and the work she was doing. She also provided examples of how some of the schools on Native lands were implementing to meet ARS 15-341. Knowing OELAS was right below us, I wanted to know what reprimands school districts faced if the policy were not enacted. Ms. Norris told me the bill probably would not have passed if a reprimand accompanied it and that most Arizona Revised Statutes do not have penalties (Debora Norris, personal communication, August 8, 2012). She could not provide information on ARS 15-341, which she called Hale's Bill—a reference to Albert Hale who was one of the senators who introduced State Bill (SB) 1365—but she suggested the Arizona Legislature website as a possible resource. Upon leaving the meeting, I realized I forgot my Navajo manners and did not introduce myself in the traditional way. I formally introduced myself to Ms. Norris using my clans and discovered she is my niece by clan.

After learning that Representative Albert Hale was associated with the bill, I began searching the Arizona State Legislature website again. After several additional hours of searching through Representative Hale's and Senator Jack Jackson, Jr.'s legislative webpages and searching bill by bill in various legislative sessions, I emailed

Senators Jackson and Senator David Lujan on August 9, 2012, for further assistance. I emailed Senator Jackson with the notion that, because he was also Navajo like Representative Hale, he would know about the bill. I asked Senator Lujan because as a guest speaker in one of my earlier classes on school law, he informed the class that if we ever needed help that we should call his office.

Senator Lujan's assistant, Mary Peralta, responded to my email early the following morning. She said she would try to assist me, and after several emails back and forth, she provided some legislative documents. On August 10, 2012, Ms. Peralta invited me to the Senator's office if I needed additional information. I accepted, because the documentation she provided did not make sense and I wanted to get further explanation. At the Senator's office, Ms. Peralta and I determined the documents she provided did not contain the information I was seeking so she offered an opportunity to speak with a legislative council to get the title of the bill. After speaking with the legislative council, I learned ARS 15-341 was introduced in 2004 during the 46th Legislature in the second regular session as SB 1365. After learning of SB 1365, Ms. Peralta showed me how to use the program on Senator Lujan's personal computer to access the documentation I was pursuing. I sat in the Senator's chair, at his desk that overlooked the copper dome of the Capitol, as I downloaded all the documentation associated with SB 1365. It was at that time I learned ARS 15-710 was also connected to this bill.

### **Research Context and Participants**

The theoretical framework I used is the safety zone theory (Lomawaima & McCarty, 2006). Lomawaima and McCarty (2006) used the safety zone theory to reveal "how the boundaries of safe and dangerous cultural difference have been constructed,

contested, stretched, and moved over time . . .” (Lomawaima, 2012, p. 6) in Indian education policies, its practice, and Native experience. I used three components— policy, practice, and Native experience—to analyze the Arizona legislation that mandates the integration of Native American history instruction into public school curriculum.

**Context.** I completed this study in a large urban area in the Southwest region of the United States. The public school districts were purposefully selected based on their location within an urban area and their high enrollment of Native American students. I used the 2011 to 2012 school year October enrollment data obtained from the Arizona Department of Education (ADE) website, to determine Native American student enrollment. The cross-section of schools from the urban area included one unified school district, two high school districts, and two elementary school districts (see Table 3.1).

Table 3.1

*Native American and Overall Enrollment by Selected School Districts for the 2011-12 School Year According to ADE Enrollment Records*

District	Overall enrollment	Number of NA enrollment	Percentage of NA enrollment
A Unified SD	65,662	2,925	4.45
B High SD	13,784	548	3.98
C High SD	25,906	735	2.83
D Elementary SD	12,175	903	7.42
E Elementary SD	3,037	288	9.48

*Note.* NA = Native American; SD = School District. Adapted from enrollment figures provided by the Arizona Department of Education's Research and Evaluation information and retrieved from <http://www.azed.gov/research-evaluation/files/2012/04/2012octoberenrollment.xls>.

Several of the chosen school districts (discussed anonymously) publicized their Native American programs on their district websites. “A” Unified School District (AUSD) was an example of a school district that had a section on their district website



dedicated to their Native American education program. The program, funded through Title VII, Impact Aid, and the Johnson O'Malley Act (JOM), supplemented existing programs in reading, math, and attendance. "C" High School District (CHSD) had a webpage describing their Native American Education program. Title VII, JOM, and the district's dropout prevention funds financed the program so they could hire Native American staff to provide support for their Native American students. "D" Elementary School District (DESD) had a webpage about their Native American Education Program that is funded by Title VII and JOM. The program's goal is to raise academic achievement of Native Americans. I could not find information about the Native American education programs at "B" High School District (BHSD) and E Elementary School District (EESD) on their district websites.

In June 2012, I began seeking approval to conduct research in the school districts I identified, and I was granted approval to conduct research at all five urban school districts. One of the elementary school districts, one of the high school districts, and the unified school district granted access without formal district approval. This means I did not need to file research paperwork and proceed through a district protocol, because the data gathering did not require direct contact with students and teachers or access to student records. However, the remaining elementary school and high school districts required my research to be processed through official district research approval procedures.

**Participants.** In interpretive policy analysis, it is important to "identify those communities relevant to the policy issue that create or interpret these [policies and documents] and meanings" (Yanow, 2000, p. 20). The participants were chosen

purposefully. At the policy level, the Arizona state policymakers chosen for the study are two of the three legislators who introduced the bill. These two policymakers were selected as participants because they could “provide historical information” (Creswell, 2009, p. 179) concerning the intent of the policies. The director of the Arizona Department of Education Office of Indian Education also chose to participate in the study, because her office serves as a catalyst and aid for instruction related to Native Americans in schools.

At the practitioner level, district curriculum directors and experts as well as the personnel responsible for the Indian education program in each of the five selected school districts were decisively selected (See Table 3.2). Their selection was based upon their knowledge of the district expectations, curriculum expertise, and implementation of Native American instruction in their school districts.

Table 3.2

*Participants by Selected School Districts*

District	Curriculum Specialist	Native American Program Director	Native American Parent
A Unified SD	Susan Anne	Shirley	Mary
B High SD	Brett	Alicia	Garrick
C High SD	B. J.	Evelyn	Eloise
D Elementary SD	Patricia	Amy	Catalina
E Elementary SD	Elizabeth	Tanya	Betty

*Note.* SD = School District.

At the Native experience level, I used snowball sampling to select five parent participants. The criteria I used to select parent participants included primary residency in the metropolitan area where the study was placed, their children were enrolled in school districts within the same urban area, and the individuals self-identified as Native

American. The Native American parent participants were given a \$25 gift card. In my culture, a token of gratitude is given when someone honors you with his or her stories.

On November 19, 2012, the Arizona State University Institutional Review Board (IRB) informed me that my application for the study had been approved, and I could begin collecting research data. Two days later on November 21, 2012, I interviewed Albert Hale in his home, which also served as his law office, in St. Michaels, Arizona, on the Navajo Reservation. I interviewed Senator Jackson on February 23, 2013, and Debora Norris on December 5, 2012. I interviewed Senator Jackson in his office at the State Capitol and Debora Norris in her ADE office.

The level of difficulty recruiting participants at the various school districts varied. Initially, I asked the personnel I had contacted to obtain district approval to conduct research for reference information for their curriculum directors or specialists, and Native American program directors. I emailed each of the referred personnel a brief introductory paragraph (see Appendix I) and district personnel consent form (see Appendix F). I immediately recruited all the participants from the elementary school districts.

The Native American programs director at AUSD consented to be interviewed; however, the director of the curriculum referred me to another district employee in charge of social studies. I emailed that person and she consented to participate in the study. On the day of the interview, she had recruited an additional district level official to participate in the study. She wanted to provide a comprehensive picture of their district's programs.

The Native American program director at BHSD consented to participating in the interview. On December 19, 2012, the BHSD curriculum director emailed me informing

that he forwarded my request to the Native American program facilitator because that person worked with Native American students and was a long-time district employee. The curriculum director did not indicate approval or rejection to participant in the study but forwarded my email to another person. That person emailed me indicating that I would need to contact a district-level official to get approval to conduct research. On January 24, 2013, I replied to the email indicating I had gained district approval to conduct research and asked if other person could be recommended to participate in the study. The BHSD curriculum director emailed a list of social studies department chairs. I emailed the department chairs; two of the chairs agreed to participate in the study. I interviewed the personnel I was able to schedule interviews with first.

While I was seeking participants, there was a turnover in district personnel at CHSD. After numerous emails and telephone calls to the referred employee, I discovered that the person had terminated her employment with CHSD. I asked the contact person at the CHSD for an alternative person. She connected me with the temporary replacement for the social studies department; however, this person declined to participate in the study because she was a temporary employee. I requested assistance from three personal contacts at CHSD to help me recruit participants. Through one of the contacts, I was able to recruit a principal to fill the role of curriculum specialist. He assisted me with identifying and recruiting a person who works with the Native American programs.

The participants chose the locations where they wanted to be interviewed. I wanted them to feel comfortable with the interview process. It was also important to observe the participants in places where they interacted with the issues being discussed or in their typical surroundings. As Creswell (2009) explained:

Qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study. . . This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. (p. 175)

I interviewed Representative Albert Hale in his home office, Senator Jack Jackson, Jr. in his office at the State Capitol, and Debora Norris in her office at the ADE. The district practitioners were interviewed at their district offices or classrooms. The Native parent participants chose the place and time to be interviewed. I interviewed one of the parents at the public library, another at her work place, and the others were at their homes.

Interviewing the policymakers, education practitioners, and Native parents allowed me to analyze and consider the impact of the policies from multiple perspectives.

As I immersed myself in the data analysis, I sought the expertise of Timothy Hogan regarding policy interpretation. He is an attorney and the Executive Director of Arizona Center for Law in the Public Interest. In March 2013, I contacted him to provide feedback on my understanding of ARS 15-341 and ARS 15-710. I sought clarification of the positioning of the bills in the 300 and 700 sections of the Arizona Revised Statutes. Mr. Hogan signed a policymaker consent form to allow me to use his name and persona.

### **Data Gathering Strategies**

**Interviews.** The primary data gathering method used in this study was in-depth phenomenological interviews (Rossman & Rallis, 2003; Seidman, 2006). As indicated in the following discussion, document analysis complemented the interviews. Central to interpretive policy analysis is the identification of “the communities’ ‘discourse’: how

they talk and act with respect to the policy issue” (Yanow, 2000, p. 20). I identified the community discourse using a modified version of Seidman’s (2006) three-part interview procedure. Instead of three separate interviews as Seidman suggested, I conducted the interviews in one meeting to honor the busy schedules of the participants. I adapted the interview protocol for each group of participants to reflect their situations. However, all of the interview protocols had three similar sections. In the first section of the interview, I focused on the participants’ life histories; in the second, I concentrated on the participants’ lived experiences; and, in the final section, I asked questions to elicit reflections on those experiences (Seidman, 2006). I used an interview protocol as a guide to ask questions and record notes during the interviews (see Appendices A, B, and C). I asked open-ended questions because they can result in more robust answers. As Creswell (2009) suggested, the most effective questions are “generally open-ended questions that are few in number and intended to elicit views and opinions from the participant” (p. 181). I also wanted to elicit storytelling.

Interview was a useful method of gathering data because, as Seidman (2006) indicated, “[Interviewing] is a powerful way to gain insight into educational and other important social issues through understanding the experience of the individuals whose lives reflect those issues” (p. 14). During the interviews with the policymakers (see Appendix A), I hoped to learn why they introduced the Native American history instruction policies. Moreover, I hoped to understand the legislators’ intentions behind the policies and the plan for implementation in school districts. For the policymaking group, the first part of the interviews focused on their personal experience with Native American history in their own education. In the following section, I asked questions

concerning the legislative process pertaining to the bill and the intentions and expectations for the bill. In the last part of the interviews with the policymakers, I asked questions requiring reflection about the challenges, the implementation of the policies, and recommendations for improvements. For this group of interviewees, I asked each of the participants if they wished to be anonymous or have their names used. The policymaking participants approved the use of their identities, so per IRB protocol they signed a consent form prior to the interviews (see Appendices D and E).

In my interviews with the district personnel, I hoped to understand the implementation of ARS 15-341 and ARS 15-710 and the ways these policies contributed to the education of all students within these five school districts. The first portion of the interviews with the practitioners focused on their personal experiences with Native American people and Native American history instruction in their own schooling. In the next interview section, I asked about the district personnel's perspectives on their districts' implementation of the policies and how the Native American programs were involved with the policies' implementation. In the final section of the interviews with the practitioners, I asked them to reflect on their districts' implementation of the policies, the challenges that were encountered, their role in the implementation, and recommendations for improvements (see Appendix B). Per IRB protocol, prior to each of the interviews with the district personnel, I reviewed the consent form. They were not required to sign the forms due to anonymity (see Appendix F).

Lastly, through the interviews with the Native American parents, I hoped to learn about their experiences with Native American history instruction and how those experiences could enhance their children's and their children's classmates' education

about Native people (see Appendix C). In the first part of the interviews with the Native American parents, I asked open-ended question concerning their personal experiences with schooling, their identities as Natives, the teachings they received at home about Native American history, and their views on living in an urban area. In the next section of the interviews, I asked about the parents' experiences with Native American history as a function of their own and their children's elementary and secondary education. In the last section, I asked reflective questions about their perceptions of the policies' intentions, the policies' implementation in their children's schools, and recommendations for improvement. Prior to each of the interviews with the parents, I reviewed the consent form. They were not required to sign the form (see Appendix G).

Rossmann and Rallis (2003) advised on the use of audio recording during phenomenological interviews to capture accurate quotes while remaining engaged with the interviewees. However, Yanow (2000) argued against audio recording in an interpretive policy analysis interview because policymakers may not say as much if they are recorded. I asked the participants if I could record the interviews. All of the participants agreed to be audio recorded. I used a Sony voice digital recorder to record the interviews. Throughout the data collection stage and dissertation writing process, I took actions to protect the participants' confidentiality. For example, I used the participants' pseudonyms to create folders on my computer.

**Documents.** I gathered a variety of documents and artifacts during the course of the study. These documents included district board policies, legislative archives related to ARS 15-341 and ARS 15-710, and ADE Social Studies Standards. I accessed these documents through websites belonging to the individual school districts, Arizona State



Legislature, Arizona School Board Association, and the ADE. There are several documents I received from Senator David Lujan's office: Arizona State Senate fact sheets and amendments for SB 1365, Arizona House of Representatives documentations for SB 1365, SB 1365 amendments, and ARS 15-341 and ARS 15-710. I also used the documents I created from transcribing the Education Committee Hearings.

### **Data Analysis**

In a study that incorporates an interpretive element, the researcher plays a large role in drawing out the data from interviews. In an essential role, "The researchers review all the data, make sense of it, and organize it into categories or themes that cut across all of the data sources" (Creswell, 2009, p. 175).

**Interviews.** I used Seidman's (2006) two methods of analyzing and developing accounts from the findings: creating profiles and making thematic connections. Seidman (2006) suggested processes to make profiles and determine themes (see Table 3.3).

Whether analyzing the data to create profiles or identify themes, the processes begin in the same manner. The first step was to organize the data (Seidman, 2006). As indicated above, I created a folder for each participant using pseudonyms. The folders contained the participant's audio files from the interview and interview transcripts. I intend to delete all the audio files upon acceptance of my dissertation by my dissertation review committee.

In the following step, I transcribed the interviews. I intended to use the Dragon Dictate for Mac computer program to transcribe the interviews; however, it was too time consuming. Instead, I used Google Chrome's transcription program. I saved each transcript in a separate file I had created for each participant.

Table 3.3

*Process to Create Profiles and Themes*

Profiles	Themes
1. Organize the data.	
2. Transcribe interviews.	
3. Reduce text by bracketing interesting passages.	
4. Label the interesting passages.	
5. Make three copies of the marked and coded transcripts.	
6. Select the interesting passages and put into one transcript.	6. Create folders with category names.
7. Read new transcript while underlining compelling passages.	7. File each coded excerpt; some will be in more than one folder.
8. Write profile.	8. Reread each file one at a time, keeping the compelling files.
	9. Make connections (let themes emerge) between participants.
Last step: Reflect on learning.	

(Adapted from Seidman, 2006, pp. 117-129)

Seidman (2006) suggested transcribing all interviews prior to proceeding to the next step in the process. I read and reread the transcripts to become familiar with the data (Rossman & Rallis, 2003). Upon creating transcriptions, the text needed to be reduced. I reduced the text by identifying and highlighting interesting chunks of passages while reading the transcriptions (Seidman, 2006).

In the fourth step, I labeled the passages I identified in the prior step. Rossman and Rallis (2003) established that “coding is the formal representation of analytic thinking” (p. 286). Creswell (2009) elaborated on coding and explained “coding is the

process of organizing the material into chunks or segments of text before bringing meaning to information” (p. 186). Following Seidman’s (2006) suggestion, I asked myself some questions to determine if a highlighted passage should be given a code. The questions were:

- What is the subject of the marked passage?
- Are there words or a phrase that seems to describe them, at least tentatively?
- Is there a word within the passage itself that suggests a category into which the passage might fit? (Seidman, 2006, p. 125).

Seidman (2006) advised using hardcopies of the transcripts to complete this step. I wrote the codes in the margins of passages. In the fifth step, I printed three hardcopies of the marked and highlighted document: one copy to create the profile, another copy to generate the themes, and the third copy as an extra. The following steps varied depending on which mode of transmission was used to communicate the findings. I discuss the profile-making process first.

**Crafting narrative profiles.** I intended to create a profile to transmit my findings relating to the first two research questions regarding the intent and implementation of two Native American education policies in urban area public school districts. Seidman (2006) stated, “The narrative form of the profile allows the interviewer to transform this learning into a telling a story” (p. 120). Using the words and stories about the mandate by the policymakers, practitioners, and parents, I hoped to create a complete story about the genesis, implementation, present, and possible future of the two policies. My plan called for the policymakers to provide the beginning, the practitioners to contribute to the middle, and the parents to contribute to the present. All participants would have

contributed to the future part of the story. However, while reviewing and analyzing the interview data, since SB 1365 was rooted in Albert Hale's experiences, I chose to write the findings to the first question regarding the intent of the policies using the profile method.

The process of creating the profile quickened pace after printing three hardcopies of the coded transcripts. Using one of the hardcopies, I selected passages that I found important (Seidman, 2006). Next, I placed all the selected text into a new document, being mindful to keep the passages in the order they were in the interview process (Seidman, 2006). I wrote the first profile in chronological order according to Albert Hale's life; however, as I comprehended the intent of SB 1365, I decided to write the profile according to the four areas introduced in the bill: Native American government, sovereignty, culture, and history. Then I read the new document while underlining passages I wanted to keep.

The final step in creating the narrative was to write the profile. Seidman (2006) suggested using first person to retell the story of the participant; however, since this dissertation is my analysis, I wrote in first person but from my perspective. I consider Representative Hale as the main character since SB 1365 was his idea. Seidman (2006) stated, "In creating profiles it is important to be faithful to the words of the participants and to identify in the narrative when the words are those of someone else" (p. 121). I tried to remain consistent to Representative Hale's words, so I used large chunks of his words in Chapter 4. To make the story flow, I included my own words. In those places, I placed brackets around my words as a signal to the reader (Seidman, 2006). Seidman (2006) suggested using ellipses in place of deleted material; I will use them as suggested.

I occasionally used, “um,” “ah,” “you know,” and other phrases the participants might use when the participants were silent after stating those phrases. All of these methods together create the profile, which tells the story of the policies: the intentions, the challenges, and the hopes.

**Themes.** To identify the themes, I began with step 6 (see Table 3.3), which was to create folders with category names. The categories emerged from the labeling in step 4 (see previous section and Table 3.3). Seidman (2006) explained that he begins this part of the process without preconceived categories; instead, the “categories arise out of the passages that I have marked as interesting” (p. 127). Seidman (2006) believed the passages he picked fit some pattern because of the predispositions he brings to the study (2006). I created physical folders with the categories I created. In the next step, I filed each coded excerpt into a category folder. Some excerpts were placed in more than one folder (Seidman, 2006).

After creating folders of the excerpts, and following Seidman’s (2006) recommendation, I read each folder one at a time to determine whether the category and excerpts were compelling enough to keep. In the next step, I identified the themes. Seidman (2006) advised “it is important to try to articulate criteria for marking certain passages as notable and selecting some over others in order for the process to have public credibility” (p. 128). After reading and rereading the category folders, I chose themes that were present among the three groups of participants: policymakers, practitioners, and Native parents. In the final step, I presented the themes and reflected on them in writing.

The data interpretation process required many elements, and some parts of the process overlapped and happened simultaneously. Put another way, “Qualitative data

analysis is conducted concurrently with gathering data, making interpretations, and writing reports” (Creswell, 2009, p. 184). As such, it was important for me, as the researcher, to maintain a field journal.

**Interpretive policy analysis.** The process of conducting an interpretive policy analysis is similar to the phenomenological design. Yanow (2000) identified the following steps for interpretive policy analysis:

1. Identify the artifacts that are significant carriers of meaning for the interpretative communities relative to a given policy issue.
2. Identify those communities relevant to the policy issue that create or interpret these artifacts and meanings.
3. Identify the communities’ “discourses”: how they talk about and act with respect to the policy issue.
4. Identify the various meanings carried by the specific artifacts of those different interpretive communities.
5. Identify the meanings that are in conflict between or among groups and their conceptual sources.
6. Show the policymaker the implications of the different and conflicting meanings for the implementation of the . . . policy
7. Negotiate/mediate/intervene in some form to bridge differences. (pp. 20-21)

I identified the following public documents: SB 1365 fact sheets, the bill, the revised statutes, governing board policies, and the Arizona social studies standards. The documents provided me with the background knowledge for the interviews with the policymakers and practitioners (Yanow, 2000). I obtained audio copies of the Senate and

House of Representative Education Committees audio recordings. I transcribed the audio archives. The communities I identified were the policymakers, practitioners, and parents. The interviews with these communities allowed me to identify the discourses. I was able to determine the conflicts during the process of creating categories and identifying themes. After I complete the dissertation process, I will provide a copy of my dissertation to the participants. In this way, the stakeholders that participated in this study will be better informed about the policies. In order to promote accessibility, I tried to write transparently throughout this dissertation.

**Documents.** In the analysis of programs, Yanow (2000) suggested one should “ascertain whether there is a program related object at the heart of the policy in question that has symbolic meaning for . . . legislatures, implementers, and other policy-relevant publics” (p. 70). With each set of documents, I put the information in chronological order and then highlighted the differences to understand the developments during the legislative process in an effort to get to the heart of the policy. I included the findings in my field journal.

In interpretive policy analysis, the next analytical step is to “determine what [the policy] means to members of different interpretive communities” (Yanow, 2000, p. 70). Phenomenological interviews were used to complete this step. Next, I determined if the meanings were complementary or conflicting during the coding process. Yanow (2000) stated if the different communities interpret the policies under study differently, “problems are likely to arise in the implementation of the policy” (p. 70).

ARS 15-710 set forth legislation that required specific curricula; therefore, I examined the Arizona social studies standards for kindergarten through 12th grades (K-

12). I downloaded all the standards from the ADE website. I read each standard, looking for and highlighting standards associated with Native Americans. Then, I created a document with those standards I highlighted and kept the document in the same form with the same categories. From this point, I used the following questions Yanow (2000) suggested asking during category analysis:

1. What are the categories being used?
2. What do elements have in common that makes them belong together in a single group?
3. What, if any, elements do not fit, or does one (or more) appear to fit more than one category? Why?
4. Do the elements as they are used in policy practice signal different meanings of category labels than what the category labels themselves appear to mean?
5. Is there a point of view from which those things implicitly asserted as belonging together are or could be seen as divergent? (p. 51)

Asking these questions helped “to identify the architecture of the argument that underlies a policy issue” (Yanow, 2000, p. 56) and contributed to gaining an understanding of how the ADE contributed to the implementation process.

Interpretative policy analysis (Yanow, 2000) and phenomenological research complimented each other in this study (see Figure 2). Interpretive policy analysis calls for identifying artifacts related to the policy under study. In phenomenological research, a variety of data sources are needed to explicate and provide background on the policies under research. Interpretive policy analysis and phenomenological research value the lived experiences of people and their perspectives. Both types of research methodologies



seek to understand lived experiences; however, interpretive policy analysis utilizes the understandings to align all stakeholders to advance policy implementation.

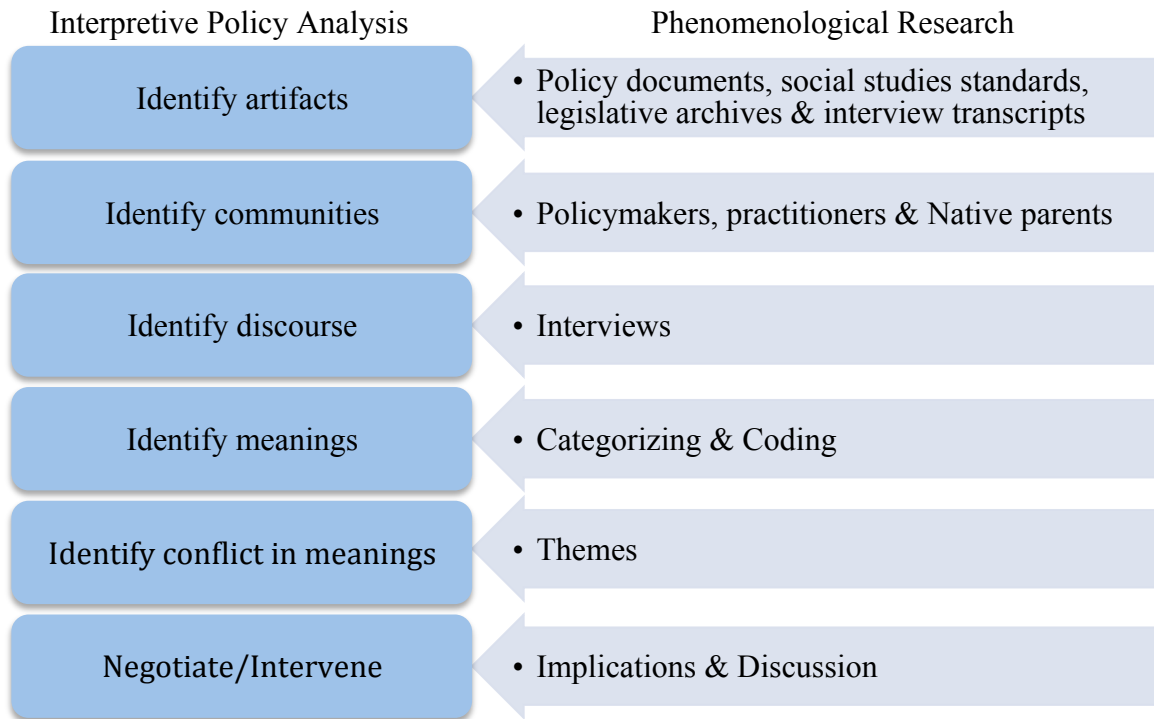


Figure 2. Overview of the research methods.

**Validity.** To ensure creditability, I chose to use three strategies for validating the study. The first strategy I used was triangulation. Rossman and Rallis (2003) suggested using “multiple sources of data . . . or a variety of methods are used to build the picture that you are investigating” (p. 69). I interviewed 20 individuals with different vantage points on the policies and public documents. Secondly, I used *member checking* by providing the transcripts to the participants to review (Creswell, 2009). The third strategy I used was to “clarify the bias the researcher brings to the study” (Creswell, 2009, p. 192). I provided my biography in an effort to be transparent about how this study was shaped by my own experiences. Finally, I complement the interview data with document analysis by integrating the findings into the profiles and themes.

**Ethical considerations.** I submitted my research proposal to the Arizona State University IRB to receive permission to conduct this research. I understand this process is “to ensure that no humans . . . are put at risk and that each proposal includes necessary protections” (Rossman & Rallis, 2003, p. 83). I have promised confidentiality to the districts, practitioners, and Native parents; therefore, I used pseudonyms for each. However, one participant asked if he could have B.L. as his pseudonym. Based on IRB instructions, the anonymous participants did not need to sign the consent forms that stipulated their privacy and withdrawal from the study (see Appendices F and G). This research poses minimal risks to the participants, as their anonymity will be ensured through the use of pseudonyms. The policymakers signed consent forms to participate in the study and permitted the use of their names.

### **Timeline**

Because of the design of the study, a certain amount of flexibility was built into the timeline for research. The time frame was dependent on the schedules of the participants, but “the research process for qualitative researcher is emergent . . . . the initial plan for research cannot be tightly prescribed, and all phases of the process may change or shift after the researcher enters the field and begins to collect data” (Creswell, 2009, pp.175-176). I defended my research proposal on September 19, 2012. Between September and November 2012, I gathered documentation and analyzed the Social Studies Standards. The interviews were conducted between November 2012 and May 2013. I transcribed interviews from December 2012 to June 2013.

## **Summary**

In this chapter, I discussed the methodology and research design for this study. I used CIRM, because I hoped I could contribute to the betterment of Native American education through this study. Self-determination is rooted in CIRM, and in this study, self-determination relates to Native peoples influencing and formulating policies that promote tribal people and nations' inclusion into their frameworks of democracy. Relationality, responsibility, respect, and reciprocity are woven into every step of this hybrid research of interpretive policy analysis and phenomenological research. Overall, I described how I researched about the two policies related to Native American history education in the state of Arizona and how those policies were intended by policymakers, put into practice by educators, and perceived by Native American parents of children in urban school districts.

## CHAPTER 4

### A CREATION STORY

What I want to do through this is, I want to ensure that your children, when they are sitting here 20 years from now as leaders and my child is standing here as the leader of the Navajo Nation, I don't want them to be saying the same thing that we are saying to each other now. I want there to be true mutual respect and understanding and a step in that direction is to start teaching your children about me. (Albert Hale, interview, November 21, 2012)

#### **Introduction**

In this chapter, I address the first question of this study that related to two Arizona Revised Statutes (ARS): What are the intended goals of ARS 15-341 and ARS 15-710? I present the statutes' origin using stories because "stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further" (Smith, 2012, pp. 145–146). It is my hope that the messages in the stories that were entrusted to me will be useful for present and future leaders, whether those leaders are Native American or of the dominant society.

I began this study with the mindset of an individual who has grown up and was educated in urban areas. Like others who received a similar education, and not just Native Americans like myself, I believed Native issues did not pertain to me because I did not live on Indian land. However, as I analyzed the origin stories of the statutes using Lomawaima and McCarty's (2006) theoretical framework of safety zone, I discovered that educating about contemporary Native American communities is restrained or ignored in schooling. Lomawaima and McCarty (2006) posited that Indian educational policies

confine the degree of Indianness to a safe level so as not to impede or interrupt the dominant society; however, Native American people or individuals simultaneously contest those limitations and challenge the boundaries of the safety zone.

In this chapter, I present a brief biography of Albert Hale, an Arizona Legislative member who was the primary sponsor of Senate Bill (SB) 1365. I focus extensively on him because, as a Native American leader, he attempted to redefine the boundary lines of the safety zone in Arizona's educational system. I retell his life experiences because they set the stage for the initiative and in an effort to give further context to what he explicitly stated as the reasons he aspired to pass SB 1365 as state law. Then, I continue the SB 1365 story as it proceeded through the legislative process to its eventual status as two state laws, ARS 15-341 and ARS 15-710. I used the transcripts I transcribed of the Senate and House of Representative Education Committee hearings. I tell this legislative story because it conveys what the Arizona State Legislature determined as safe (or too dangerous) to teach about Native Americans in Arizona schools.

### **Hale's Story**

While waiting for the Arizona State University's Internal Review Board (IRB) approval before collecting data from interviews, I returned to my mother's home in Burnt Corn, Arizona, on Navajoland to help her care for my father. They live in the southern foothills of Black Mesa, a mountain range strip-mined of its coal deposits. On a Monday evening, I was informed my IRB was accepted. The following morning, I drove over dirt roads to an area where I could get a strong cellular signal so I could share the IRB news with Representative Hale and let him know I could now interview him. He invited me to visit him at his home the next day, which was the day before Thanksgiving.

On the morning of the interview, I drove two hours from my parents' home through the high desert of the Navajo Nation to his home, which also served as his law office, in Saint Michaels, Arizona. It was my first interview. That, combined with Hale being such an important person, caused me to grow nervous. I practiced how to introduce myself in Navajo and thought about making my mother proud and how I would represent myself. I arrived at his home and introduced myself by clan, which is the traditional Dine' way, and he greeted me as his daughter. He is from my second clan, or my paternal clan. He informed his wife, Paula, that their "long lost daughter had finally come home to hear about her daddy's stories." Although I could not foresee what he would tell me, after our two-hour conversation, I left feeling overwhelmed after receiving a crash course in American Indian Studies.

Albert Hale, former Navajo Nation president and Arizona House of Representative as of 2013, introduced SB 1365 when he was a state senator. During his Navajo Nation presidency between 1995 and 1998, he advocated for tribal sovereignty; he was recognized as "the point person for spreading the issue of Indian sovereignty throughout the world and he was quite effective at it" (Lee Francis as quoted in Egan, 1998, para. 6). In 2004, Hale joined the Arizona Legislature to fill a vacated Senate position. It was at this time he introduced two bills, one of which was SB 1365. Hale explained:

I had just been appointed to replace Jack Jackson, Sr. He left in the middle of the term, so I had one year left on his term, so I was appointed to fulfill the remaining of the term. I was given the opportunity by, at the time it was President Bennett, who is now the Secretary of State for Arizona. He was president of the Senate so

he gave me the opportunity to introduce bills even though it was late. You have a certain time for which you can introduce bills. So that was one of them, the other one was TPT [Transaction Privilege Tax]. It was something that I talked about when I was president so I knew what I wanted to do. (Albert Hale, interview, November 21, 2012)

Hale took advantage of this opportune period by introducing an educational policy that would mandate Native American history education in schools, and would help to expand the safety zone.

### **Introduction of SB 1365**

Albert Hale intended to negotiate for the inclusion of Native peoples within the frameworks of Arizona's governmental, educational, and societal systems by requiring all students in Arizona to become knowledgeable about Native American government, Native American sovereignty, Native American history, and Native American culture. In Albert Hale's recollection of introducing SB 1365, he captured the essence of the introductions he made in both sides of the legislature during the legislative process:

So I introduced [SB 1365] and I included in there four things that I wanted to be taught: Indian nation history, Indian nation culture, Indian nation government, Indian nation sovereignty; I wanted all of that to be taught. All that experience, and then being president of the Navajo Nation, all those experiences have exposed me to all of that.

So that was at the back of my mind and that was the context in which I said, "One of the things that I see, our leaders from the federal government and state government, county and local government, coming to my people, coming to

my leaders, and always saying, ‘I will respect you. I’ll respect your treaty. I’ll respect your government. I’ll respect your laws. I will deal with you on a government-to-government basis. I will honor the treaties obligations.’” Do they know what they are talking about? Absolutely not. (Albert Hale, interview, November 21, 2012)

He continued to retell the dialog he has had with the individuals that come to Indian country.

One simple thing . . . that statement says to me is you will respect me, but how can you respect me when you know nothing about me? In return, I know everything about you. I know why you came across the Big Water. I know all your sacred documents. I know your laws. In return, what do you know about me? I know your language. What do you know about me? Absolutely nothing. So how can there be mutual respect? When you say you are going to respect my treaty, have you read my treaty? Heck no, you haven’t. So you don’t know what you are talking about. (Albert Hale, interview, November 21, 2012)

Due to this unidirectional relationship, Hale believed learning about Native American issues was important to demonstrating respect.

So I said, “I’m just giving you that because I want some solution to it. I would suggest, I would urge you to pass a law that has Native American history, culture, government, and sovereignty into your education curricula. What I want to do through this is, I want to ensure that your children, when they are sitting here 20 years from now as leaders and my child is standing here as the leader of the Navajo Nation, I don’t want them to be saying the same thing that we are saying



to each other now. I want there to be true mutual respect and understanding and a step in that direction is to start teaching your children about me.” I said that’s the only way it can happen. After all, I’ve always understood that education is a way, a mechanism, to overcome ignorance. If we do not deal with this, if we do not do anything like this, we are going to be perpetuating ignorance. We’re going to be failing to educate our children and failing to educate about a people that are not going away. (Albert Hale, interview, November 21, 2012)

Education and schooling have historically been used as tools for shaping society (Lomawaima & McCarty, 2006; Spring, 2011; Tyack, 1974). Hale believed mutual respect and understanding between Natives and non-Natives could be attained through reciprocal education.

As I listened to Hale speak passionately about how he introduced the bill, I became aware of why I was lost and unaware of who I was as a Native person in my younger years. How could I respect myself if I didn’t know about myself, my people, or from where I came? How could I respect myself if I was not respected? Beyond the personal level, Hale wanted to address the four areas of Native American sovereignty, government, culture, and history so relationships could be created or enhanced between tribal, state, and federal governments; Natives and non-Natives; and teachers and Native students. He thought these relationships could be improved through education.

### **Native American Sovereignty**

As a Navajo Nation president and an Arizona legislator, Hale discovered that accessing resources to develop tribal infrastructure for Native communities were

impeded due to the limited knowledge about American Indian issues and laws related to tribal sovereignty. That sentiment is reflected in his own words here:

I was so innocent when I first arrived to the state government as a state legislator. When I pushed bills where I was trying to get money to Indian reservations for different projects, I heard all kinds of different arguments against it. Let me just give you a litany of that. One is you're supposed to be sovereign, why do you come to the state for help? Under your sovereign authority, you have a right to tax, why don't you use tax money for those things? You have a right to self-government; your government should take care of these things. You don't pay taxes. That always comes up. You don't pay taxes so why should we help you? So all these things are said, and I've come to realize that all of them are being said out of ignorance, because they don't know a thing about Indian history or the relationship of Indian to state government or to the federal government. Or they are ignorant of the laws—the fundamental laws that established the relationship between the federal government–Indian nations, and Indian nations–state governments. (Albert Hale, interview, November 21, 2012)

All those questions stem from a lack of understanding of tribal sovereignty and its inherent powers. According to Hale, teaching about these concepts is beneficial.

However, the idea of sovereignty is difficult to comprehend. Like others, I equated sovereignty to self-sustaining independent countries such as the United States or Britain. Kickingbird, Kickingbird, Chibitty, and Berkey (1977) defined sovereignty as “the supreme power from which all specific political powers are derived” (p. 4). Sovereignty is not afforded nor can it be forfeited; it does not rely on external

recognition, and it “is the inherent power that causes people to band together to form a nation and govern themselves” (Kickingbird et al., 1977, p. 4). Hale believed a better understanding of tribal governments (and consequently tribal sovereignty and the positioning of tribal governments in the United States governmental system) could be gained through the study of the Marshall Trilogy. He urged me to read the cases. He explained:

*Worcester vs. Georgia, Cherokee Nation vs. Georgia, and [Johnson v. MacIntosh]* . . . set out how Indian Nation governments are supposed to be treated. [*Cherokee v. Georgia*] said Indian nations are semi-sovereign nations. They are not independent, sovereign nations like the country of France. They are semi-sovereign nations. (Albert Hale, interview, November 21, 2012)

The three cases in the Marshall Trilogy established case law regarding land ownership in tribal areas, for tribal relationships with the United States government, and on the jurisdiction of state laws on tribal land (Tribal Government Leadership Forum, n.d.). As semisovereign nations, tribal governments can exercise the following powers:

- Select a form of government
- Make and enforce laws
- Define and regulate the use of its territory
- Determine membership or citizenship
- Regulate trade within its borders, among its members and between its members and those of other nations
- Impose and collect taxes
- Appropriate monies

- Regulate domestic relations (including marriage, divorce, adoption)
- Regulate property
- Establish monetary system
- Make war and peace
- Form alliances with foreign nations through treaties, contracts and agreements (Kickingbird et al., 1977, p. 5)

However, Native American nations forfeited some of these powers, such as the ability to declare war, when tribes signed treaties with the United States. Because of their sovereign statuses, tribal governments are able to facilitate casinos on tribal lands (regulate property) and tax (see discussion in the following section).

**Indian people don't pay taxes.** Inexperience about sovereign powers, such as the taxation system, result in the maintenance of injustices. Hale saw the need to address taxes because issues related to the collection of income and sales taxes and the distribution of state and federal tax revenues impeded tribal development and caused conflicts. Hale expressed a frustration with his fellow policymakers' understanding (or lack thereof) of how tax revenues are distributed to different Arizona agencies including tribes. A misconception that is perpetuated is that Native peoples do not pay taxes; therefore, they are not entitled to the state's allocation of federal tax revenues. Hale explained what the actual situation was:

So on reservation, Indian people pay what? They pay federal income tax. Where does federal income tax go? To everybody. Our money goes to the state. The state is reluctant to give that money to Indian people. That's why you see all kinds of

road conditions like you see now. That's why you see rampant poverty on Indian lands. (Albert Hale, interview, November 21, 2012)

The confusion regarding the true tax situation could be because of a misunderstanding of *Cherokee Nation v. Georgia* (1831), which stipulated tribes are, in a sense, wards of the government, so the federal government should provide for them. Also, in *Worcester v. Georgia* (1832), it was ruled that state laws do not pertain to Indian lands. Perhaps these misunderstandings are the reasons the state does not distribute state revenues to tribal communities. Or, perhaps recognition that Native peoples contribute to taxes crosses into dangerous territory because it would affect state revenues.

The state also collects taxes from non-Natives working on Indian land. This, according to Hale, is an infringement on tribal sovereign rights. Hale elaborated on this:

[In the] '73 Mescalero case, the issue was the Mescalero tribe's imposition of business taxes on companies that were doing business on reservation land.

Normally under any government, that's not a question. But those companies [said], "You have no right to tax me." Then the Indian tribe came back and said, "Yes, I do. That's a part of my sovereign rights. That's a sovereign government and as a sovereign people, it's an inherent sovereign authority. As part of the government, I have the ability to tax." It went all the way to the Supreme Court. The Supreme Court said, "You [can] only regulate and pass laws that regulate your members, not nonmembers." That has major consequences. Under this law, when there are non-Indian owned businesses operating on Indian lands, you can't tax them. Or you can tax them, but that doesn't prevent the state coming in and

also taxing them. So that is what states have been doing. (Albert Hale, interview, November 21, 2012)

The Mescalero case ruling, as Hale indicated, had major consequences for the tribe's potential tax revenues. According to Hale, tribal governments are forfeiting millions of dollars because of the Transaction Privilege Tax (TPT), which is Arizona's sales tax.

**Transaction Privilege Tax.** During the interview with Mr. Hale, he spoke extensively about taxes with an emphasis on Arizona's sales tax: TPT. At the time, I did not understand why, but it is important because the distribution and collection of tax revenues is vital to tribal self-determination and sovereignty because the current taxation practices (particularly TPT) as they relate to Indian nations are central to the impediment of tribal infrastructure building. Teaching about how these funds are allocated is well outside the boundaries of the safety zone because millions of dollars are at stake. Hale explained:

The state of Arizona has taken an average of 12 to 14 million dollars a year in [TPT] off of the Navajo. Under their TPT law, there is a distribution formula: 25% goes to municipalities incorporated under state law in those counties from where the tax came from and about 33% goes back to the counties where those taxes came from. The balance stays with the state. (Albert Hale, interview, November 21, 2012)

Incorporated municipalities are formed under state or local governments. As a consequence, since tribal lands and tribal governments are situated in federal areas, Hale explained, "There are no incorporated municipalities on Indian reservations. For example, all that goes to Apache County, Eagar, Springerville, St. Johns, because those

are the municipalities incorporated under state law. So what does that mean for us? Nothing up here.” (Albert Hale, interview, November 21, 2012).

Because state sales tax revenues are not distributed to Indian reservations, they are allocated to incorporated municipalities. Lack of education on this taxation system means that the current practices that deny access to monies that are generated on Indian lands are maintained. Retaining the current system is detrimental because these are monies that could facilitate basic infrastructure development on Indian lands. As Hale explained:

When we were undergoing the budget crisis here in the last four years, there were efforts to cut back the distribution formula. Reduce those amounts that went to municipalities, that went to counties, and so there were big arguments about that. The municipalities came forth and [were] sending me emails and calling me saying, “We use this money, this TPT money. We use that to pay for recreation halls or facilities for our kids, our youth, and youth centers, municipal buildings, libraries, parks, and recreations.” [They have] things that we want here, things that we want for our kids. I see everyday kids going over there to that little basketball court. They play over there. That’s the extent of what we offer our kids. Yet, if you go to St. Johns, what do they have? Recreation halls, skate arenas, things for youth. If you go to [Flagstaff], what do you see? Aquatic buildings where they can swim. You know who is paying for that? Navajo people. Even though they don’t live there. (Albert Hale, interview, November 21, 2012)

So that tribal communities could gain access to the state revenues, Hale introduced a bill to redo the TPT formula at the same time he introduced SB 1365. However, Hale recalled that bill did not pass:

Every year that I have been [in the state legislature, I] introduce an amendment to the TPT law to amend that law so that Indian Nations are in the mix. My proposal has been [of] all that amount that comes off of Indian land, 50% should immediately go back to those Indian reservations, under certain conditions. Use this for youth services, infrastructure development, telecommunication development, those types of things that we want for our kids. For example, 12 million dollars off Navajo, that means 6 million dollars right off the top goes back to Navajo. The rest, the balance, they can be distributed to the municipalities. We are still going to support them. The counties, we still are going to support them. To the state, we are still going to support them. But at least the bulk of it comes back to Navajo and other Indian reservations. (Albert Hale, interview, November 21, 2012)

Since all of the subsequent bills have not been able to amend the practices of excluding Native American nations and communities from accessing state tax revenues, would teaching about these current practices be too dangerous?

**Gaming.** Gaming, another exercise of tribal sovereignty, is also misunderstood. Hale believed education about tribal gaming would promote relationships between Native and non-Native people because “the more and more Indian people that get into arenas that impact the state or people on the outside, the more and more there’s going to be conflicts if we don’t [educate on gaming]” (Albert Hale, interview, November 2012).



Hale thought two points about tribal gaming needed to be addressed: one, the process in which tribes established casinos were counterintuitive to the sovereignty; and two, how these establishments contributed to all of Arizona.

In 1976, tribal gaming began as an exercise of the Seminole's tribal sovereignty to challenge the state-imposed bingo jackpot limit (Lawton, 1993). Over 10 years later in 1988, the Indian Gaming Regulatory Act was passed as "a means of promoting tribal economic development, self-sufficiency, and strong tribal governments" (Lawton, 1993, p. 11). The Gaming Act categorized gaming into three classes with Class III gaming requiring a gaming compact between the tribes and the states (Lawton, 1993).

However, Hale believed these tribal-state compacts were in opposition to tribal sovereignty, but were continued examples of paternalism. He explained:

The continuation of the atrocity and the colonialism is that . . . the federal government abrogated its trust responsibility by saying in the Gaming Act, "You can go do gaming, Indian People, but you have to get consent from the state." I stated my opposition. My opposition to that was simply: if we want to do gaming as a sovereign entity, as sovereign people, as a sovereign government, then we should do it. We should not be forced to go anywhere else and ask another entity, "Can I go ahead and do this?" That is not sovereign, that is not being sovereign.  
(Albert Hale, interview, November 21, 2012)

The tribal-state gaming compacts contribute to the blurring of where tribal nations are situated within the governmental systems. I will address this lack of understanding later in this chapter, as that was another concern that Mr. Hale had.

The second point Hale wanted to have addressed about gaming is that tribal nations are contributing to today's society through revenue generated from tribal casinos.

Hale stated:

Indian nations were ignored all these years until gaming came about. Until they began to see how lucrative gaming can be. Through the gaming compacts, [a] huge amount of money coming off those in terms of revenue shar[ing], a huge amount of money [goes] to the State. (Albert Hale, interview, November 21, 2012)

The revenue from Class III gaming contributes to Arizona's communities for education, healthcare, and other programs (Arizona Department of Gaming, n.d.). Hale believed through appropriations, "We are supporting the state again, colonialism. Indian nations were ignored all these years until gaming came about" (Albert Hale, interview, November 21, 2012). Portions of the gaming revenues are allocated to town, cities, counties, and state entities.

Arizona public schools also benefit from gaming revenue through the Instructional Improvement Funds (Arizona Department of Gaming, n.d.). This fund is specifically earmarked for teachers and instruction. ARS 15-979 created the fund and empowered the Arizona Department of Education (ADE) to manage it. From 2004 to 2013, Arizona school districts received \$374,660,430.04 (Arizona Department of Gaming, n.d.). The act stipulates "the fund is not subject to appropriation, and expenditures from the fund are not subject to outside approval notwithstanding any statutory provision to the contrary." According to ARS 15-979, up to 50% of the monies received may be used for teacher pay increases and the reduction of class sizes. The

remaining amount is to be used for dropout prevention programs and instructional improvement programs. As an educator in Arizona's public school system, I was unaware of these contributions and how my students and I benefitted from gaming.

Prior to my conversation with Hale and doing this research, I was opposed to tribal gaming because of what I knew (or did not know). Not understanding the beneficial impact on society and the impact on tribal self-determination and sovereignty, I, along with others, had condemned tribal gaming as dangerous. An understanding of tribal gaming is outside safe boundaries because acknowledgment of tribal contributions to dominant society requires re-evaluation of masks.

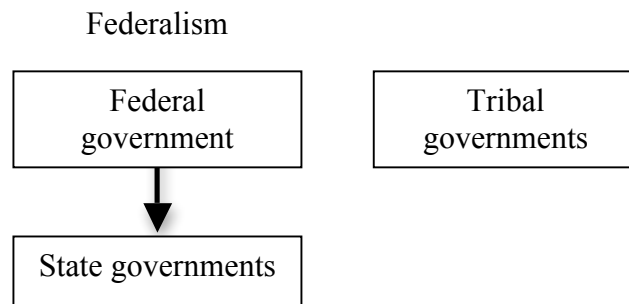
### **Native American Government**

Tribal sovereignty and tribal governments are indivisible because tribal governments are manifestations of tribal sovereignty (Kickingbird et al., 1977). An important related aspect that Hale wanted to address on the issue of tribal government is its positioning within the United States federal system. According to him, there is an unclear understanding of where tribal governments are situated within the federal system; therefore, relationships between tribal governments and the various levels of governments are hindered as a consequence of the lack of understanding. Hale explained the misinformation about (or exclusion of) tribal governments in schools:

The misconception, that untruth that is being perpetuated, the falsehood that is being perpetuated, what do you hear when you read about the constitutional form of government? What is federalism? What do they teach you about federalism? In the federal system, federalism, there are two entities, two governmental entities. There is the state and federal government. That's not it. There's the state, federal,

and Indian nation government. If you look at Indian nation government in terms of the framework of governments and the origin of how the federal government recognizes our treaties and Indian nation governments, in terms of federalism, where does that fit in? It doesn't because federalism is state and federal. The United States is a nation. Federal, state underneath it, then you have sovereign Indian nation over here. So [Indian nations] relate up here [at the federal level], rather than relate down here to the state. That's what that means. (Albert Hale, interview, November 21, 2012)

For a representation of what Hale described as the organization of the United States government and its relationship to the tribal governments (see Figure 3).



*Figure 3.* The structure of the United States government as conveyed by Senator Albert Hale.

### **Native American Culture**

Hale also wanted to include instruction in schools on Native American cultures. He believes that Native (particularly Navajo) students would benefit from culturally responsive schooling because “studies bear out the fact that if you are fluent in your first language, you do better in your second language. If you’re fluent in your first culture, you do better in learning about others” (Albert Hale, interview, November 21, 2012). He

attributed his success and accomplishments to the deep-rooted cultural teachings he received as a child. He recalled,

I was born and raised in Kaibeto. We grew up in a hogan with myself, my mother, and my grandparents (my grandmother and my grandfather). Those are the three people that had the most influence on me. My grandfather used to always tell me, “The future is unknown. You don’t know what the future holds for you so the best you can do is be prepared for it.” [I remember] my grandfather and grandmother setting me down, setting us down, and saying, “You listen and you understand.” And then we would tell the coyote stories and the creation stories. Those are our histories. The history of the Navajo people is recounted in those stories and in those ceremonies and in the songs that are sung.

I was raised in a dirt floor hogan with no running water. The only time that I was exposed to indoor facilities, running water, was when I went to public school. All my siblings were placed in boarding schools so it was me, my grandmother, and my grandfather, and my mother who were in the hogan on the year-round basis. The typical Navajo lifestyle back in those days: taking care of the sheep, helping out, and chopping wood and hauling wood, bringing in wood, building a fire.

I am very grateful. For in that setting, I was exposed to a lot of ceremonies. In that setting I was exposed to a lot of stories. In that setting I was exposed to a way of life that I think that our children are not being exposed to anymore. So that was my exposure early on; that was my life early on. (Albert Hale, interview, November 21, 2012)

Knowing the impact the Navajo culture made on him, during his presidency Hale attempted to enact education on Navajoland by issuing an executive order to incorporate culturally responsive schooling. Hale described one experience from his pursuit of educational change:

I went to a number of Head Starts. I saw in the middle of the Head Start classrooms, they had what they called Navajo Center. And outside [the Navajo Center], they had walls of pictures of George Washington, Abraham Lincoln, John F. Kennedy, Eisenhower or Johnson, Nixon, Clinton, all these folks.

Recognizing the absence of Navajo leaders in Navajo Head Starts, he connected pedagogy with cultural identity development. Hale shared his epiphany:

When I went to the nationwide conference of Head Start, I said, “You know what? You may not realize this, but you are doing a disservice to us, to our children. What are you telling them by a setting like that? What you are telling them is they’re not important. That who they are and where they come from is not important. What is important is what they can never be, something that is important about their future and how they live is something that they can never be. We can never be White. It’s a fact of life. We will always be Brown. We will always be Navajo. I do not want to see the day when we are Navajo in name only.” (Albert Hale, interview, November 21, 2012)

It was because of his belief that culture is a fundamental component to learning and individual success that he issued the executive order. He sensed that was the extent of the impact he was able to accomplish because of the existing academic structures.

There are numerous types of school systems administered by various entities on the Navajo Nation (for example, the public schools under the state, Bureau of Indian Education schools by tribes or the Bureau of Indian Affairs, and parochial schools by various denomination). As Navajo Nation president, Hale felt he only had jurisdiction over the Head Start system on Navajoland. He recalled:

Because in my assessment, Head Start was the only place in the Navajo Nation government that they still have a say, I issued [an] Executive Order to Head Start only: you teach Navajo language only.

And so when I talked to the Head Start people, I said, “We need to make that change.” Because if you talk to a Head Start kid and say, “That’s George Washington or that’s John F. Kennedy,” they’re not [going to relate]. If you ask them, “How is that person related to you?” They are not going to be able to answer. What does that tell you? It’s not relevant. So what do you do? I say, switch that around. Right in the middle, put in an Anglo-American Center and decorate your room with all these leaders of the Navajo people. Manuelito, Paul Jones, Peter McDonald, Peterson Zah, Albert Hale, Joe Shirley, and Anna Waneka. (Albert Hale, interview, November 21, 2012)

Hale speculated that schools, and not just those on Navajoland, were void of instruction about present-day Native peoples. This void of contemporary Native figures in schools impacted the identity and self-worth of Native children. Hale stated, “And that to me is what they were doing in public schools, that they were showing our children that they are insignificant, that they are not important, where they come from is not important. We, they, are not important” (Albert Hale, interview, November 21, 2012).

Additionally, much like the personal experience that I shared in Chapter 1, Hale believed that due to instruction that concentrated on early and now nonexistent Native peoples, children would get the impression that Indigenous peoples no longer existed in contemporary times. Hale believed because Native students are not given instruction on their peoples, they come to believe that “they have no history because, even though they were not one of those groups back then, Mohicans or whatever. Even though [Native American students] were not them, they are being taught [they] are exterminated” (Albert Hale, interview, November 2012).

Not only are Native students receiving this curriculum, but so are all students in Arizona’s schools. The absence of modern-day Native figures, tribes, and nations in the curriculum is teaching something. That something, Hale believed, is “they no longer exist. But there are Navajos over here. That’s the type of teaching that I see going on in today’s educational system” (Albert Hale, interview, November 2012).

Lawmakers position Native peoples as collateral damage when antiethnic laws are passed, even though they were not the intended targets of these initiatives. Although there are federal laws protecting Native American cultures, Hale noticed some of these bills that are introduced and sometimes passed hinder Native American cultural practices (e.g., prohibited from speaking ancestral languages). Hale went on to say:

When that English only came about, I asked for the floor. I got on the floor and spoke in Navajo for 30 minutes. I said, “Okay, I broke your law, what are you going to do to me?” I just wanted to point out the absurdity of it and how it is so self-centered to even think about pushing these types of laws. Even though they say the United States is a melting pot, it’s really not. It’s really not. What makes



America great is the fact that people have the freedom to be who they are. And if you are a member of the Navajo tribe, Native Nation, the freedom to be Navajo, that should be supported. That should be supported. (Albert Hale, interview, November 21, 2012)

As mentioned in Chapter 2, Arizona Proposition 203, English for the Children, is an Arizona education mandate that was passed in 2000 to prohibit the use of languages other than English in Arizona classrooms. However, 10 years prior the Arizona's educational mandate, the United States Congress passed the Native American Language Act of 1990 to preserve, protect, and promote Native American languages.

Although Native Americans have a legacy on this continent, anti-immigration movements impact them. Hale explained:

We, of all minority people, are not going anywhere. I remind the legislature and the people down there when they talk about immigration. I remind them that, "You know what? You are all immigrants except Indian people." Secondly, the very reason people are drawn to the United States is the very reason your ancestors came across the Big Water: [they were] drawn here to have a better life for themselves and their families. That's all they are trying to do. Some may be criminals. A lot of you were criminals when you were coming across, trying to escape prosecution in your motherland. (Albert Hale, interview, November 21, 2012)

Although Native peoples are indigenous to this land, immigration issues impact Native cultures and people due to lawmakers' lack of knowledge about laws consigned on Native Americans. Hale shared his perspective:

[The State legislatures] were doing what was called the Birther Bill. Under the constitution, if you are born here, you're automatically a citizen. But they were trying to change that to say, if you are born here and if one of your parents or both of your parents are illegally here, you can't be a citizen. So I stood up one time, in fact I did a press release on it and said, "If you pass this, you know what it means to me? To me, it means I'm an illegal alien. You know why? My mother was born before 1924. My father was born before 1924. They were both illegal in your terms. (Albert Hale, interview, November 21, 2012)

Hale's statement about his parents being illegal and undocumented is based on that fact that Native Americans were not considered United States citizens until the Indian Citizenship Act of 1924 (Wildenthal, 2003). Hale went on to state:

So that makes me the product of illegal immigrants under your terms. How absurd is that? Okay, following through this logically: if I am the product of illegal people here illegally, then under this law, I am going to be an illegal person. So if you are going to deport, which you are going to do with others, where are you going to deport me to?" I'm just pointing out the absurdity of the thinking of this. I have the ability to say these things and back it up because I'm trained in their laws. (Albert Hale, interview, November 21, 2012)

Culture (tribal visible practices and nonvisible beliefs) grounds identity development. Schools that value the whole child lowers the affective filters so students concentrate on academics rather than on stressors.

## **Native American History**

Teaching about Native American history and sharing the stories of the past about our country and its people can be lessons about the mistakes that have been made and the triumphs to be celebrated. Nonetheless, the retellings of the past are fundamental to our future, because there is much to learn from where we came.

As a Native American who was a student of public education, I experienced the standard way history is taught, with one major feature being the absence of Native American history in the school system. As a result, I felt no connection with lectures about the creation of this country and government; I did not see how and if I fit into this picture of society. Maybe if my cultural identity were firmly rooted, then I would not have been lost under a hegemonic veil. Hale, on the other hand, had that groundwork to question what he was learning. He recalled, “As I grew up, I grew up with that foundation that gave me the basis and courage to try other things including learning English, learning about White people, learning about their institutions, and learning about how their laws work” (Albert Hale, interview, November 21, 2012). Hale saw a need to include history instruction in our school curriculum to benefit not just Native American students, but all students as well. The theory behind promoting the teaching of Native American history to everyone is that, through the understandings of one another, relationships are formed.

For example, Manifest Destiny is part of history curricula across the nation. Hale interrogated Manifest Destiny and its ramifications on Native populations. These questions, in fact, led him to the justice field. Hale recounted:

One thing that really pushed me towards going into the legal profession is trying to come to some understanding of how it is possible for a group of people to take everything that is owned by another group of people without due process or due process of law. Yet their documents say, “Private property is protected. You have a right to that property. Nobody, not even the government can take property away from you, without due process of law.” Yet they did and they have never been held accountable for it. (Albert Hale, interview, November 21, 2012)

As I reflected on my own education about Westward Movement and Manifest Destiny, I realized I was taught successfully because I understood these events as such: lands were destined to the newcomers, who were the Whites, so they were met with little resistance.

Other typical historical topics, such as the Constitution and the Declaration of Independence, are traditionally taught in schools throughout this country. However, these subjects are taken for granted as straightforward and rarely taught in conjunction with Native Americans. Hale thought:

I started being exposed to the Constitution. I started being exposed to the Declaration of Independence and all the flowery words that are included in there in the Declaration of Independence. So I was exposed to all of it. I began to learn the truth about how I am viewed. I already knew who I was based on the foundation given to me by my parents and my grandparents, by the ceremonies I was exposed to, and just living on the reservation. How I was viewed as an Indian person, as a Navajo person, began to come to life as I went to school as I saw what they were saying in the Constitution or in the Declaration of Independence about how people are created equal. Yet when they came to Navajo people, Indian

people, they were not. They were treated entirely different. That has consequences to this day and that's one of the reasons why I decided that I should do something.

(Albert Hale, interview, November 21, 2012)

Learning history about and from a Native viewpoint allows for an understanding of the events from a different perspective. As a result, the learner can understand issues like historical trauma and its effects in the present.

There are many topics traditionally not addressed in schooling centers, and those topics relate to modern-day urbanization of American Indians and current circumstances (e.g., racism and stereotypes). Native Americans, along with other minorities have been marginalized in education to make room for the dominant education trends that tend to favor White history. Although there is debate about how African American history is taught in schools, at least there is a standard presence in the curriculum, where the injustices and racism experienced by Native peoples are not present in school curriculum even though they occurred during those same times. Hale has personal experience with the types of injustice and racism that Native Americans experienced in that era.

As I explained in Chapter 2, World War II caused many Native Americans to leave their reservations or ancestral lands for urban areas. Relatedly, Hale's parents participated in manufacturing resources for the armed forces. He told the following story:

We were living at what they call Indian Village over . . . in Church Rock [New Mexico]. They used to have little rows of barrack-type, military-type housing that housed a lot of Navajos who worked across the highway at the Fort Wingate Army depot. And that's where my father worked, and that's where my mother worked, and that's when he was killed.

My father died when I was less than two years old. He got killed by the Gallup City Police in November 1951. It was back in those days when they had signs in those Gallup establishments and businesses, “No dogs or Indians allowed.” It was back in those days when there [was] a lot of discrimination against Native American people.

I don't know the circumstances surrounding my father's arrest, but he was evidently arrested. They beat him up and threw him in jail. He was missing for three or four days until somebody contacted my uncle, my father's brother, and told him that my father's truck was parked on the streets of Gallup for the last three or four days. That's when they started looking for him. They found him at the morgue and nobody had notified my mother about my father's death. So, I grew up without a father. (Albert Hale, interview, November 21, 2012)

The experiences of historical trauma, much less institutional racism, are rarely acknowledged in kindergarten through 12th grade education.

Hale told of another experience he had as the president of the Navajo Nation. He was able to get a glimpse into how the world society saw Native peoples of the United States. He recalled a meeting at the United Nations:

When I was the president of the Navajo Nation, I was invited to attend the United Nations Forum on the Rights of Indigenous Peoples in Geneva. That [was] the first time ever that an Indian leader from [a] major Indian nation ever attended and addressed that group. What they were doing at the time was addressing what should be a declaration of rights that are going to be afforded to Indigenous peoples. (Albert Hale, interview, November 21, 2012)

Hale went on with the story, seemingly amused by the memory of an argument he witnessed:

The first argument was about the word “people.” Should it have an “s” or not. Things that you don’t think should be argued about. So finally it was settled, “Okay, we will add an ‘s’ to it.” So [it was] the Rights of Indigenous Peoples because there are more Indigenous peoples in the world than we think. Even in China, Russia, there are Indigenous peoples. People recognized that [at] that level, the United Nations level, but they didn’t know that Indigenous people continue to live in these United States.

In the United States, there are 566 federally recognized tribes, numerous state recognized tribes, and additional tribes not recognized by the federal or state governments that have their own distinct languages, cultures, and histories. However, despite these numbers, Native American tribes are usually viewed as one monolithic group.

In the preceding sections, I reviewed tribal sovereignty and governments. As an extension to that discussion, tribal self-determination is an important aspect. Continuing his story about the United Nations meeting, Hale disclosed information related to tribal self-determination:

The State Department [officials] who were there were opposed to the Declaration of Rights to Indigenous Peoples. One particular provision they were opposed to was the right to self-determination, the right to determine for yourself what your destiny should be. They were opposed to it. The United States government was opposed to it through the State Department. I stood up. I said, “Look. One thing that is not being talked about is that there are Indigenous peoples in the United

States. I'm one of them. And we have a right to self-government that has been recognized by the United States government. We have treaties that, under international law, are valid treaties. We have land base.”

They all turned and looked at me and said, “What?” I said, “President Clinton declared any time we have any issue that relates to Indian nations and their rights as Indian people, you have to consult with them. There has been no consultation whatsoever by the State Department and this is in violation of the United States’ own policy.” So after I got done, all these State official people came running over to me and said, “We want to meet with you.” So I met with them. They pushed the vote off on that Declaration of Rights of Indigenous Peoples to sometime in the future while the United States took consultation.

This idea of self-determination and tribal consultation (Clinton, 2000) is important because it acknowledges tribal governments. Self-determination is an exercise of the sovereign powers that tribal nations can determine how to govern themselves. Tribal consultation “honors the government-to-government relationship” (Clinton, 2000, n. p.).

In the following section, I use information gained from the Arizona Senate and House of Representative archived audio to narrate the process that Senate Bill 1365 underwent in the legislative process from its origins to its eventually passing as ARS 15-341 and ARS 15-710.

### **Bill Process: Senate**

On February 3, 2004, Albert Hale, as an incoming Senator, proposed SB 1365 as his initial bill. Albert Hale, Jack Jackson, Jr., and Linda Lopez were the primary sponsors along with 11 additional sponsors from both sides of the legislature. The SB 1365



initiative on school curriculum and Native American culture recommended Arizona schools “incorporate instruction on Native American government and sovereignty, Native American culture and history into appropriate existing curricula” (Senate Bill Introduction, 2004, p. 5). The bill was assigned to the Senate Education and Rules committees.

On the afternoon of February 23, 2004, the bill was the second to the last bill discussed. Fowler (2009) posited that when issues are introduced articulately, they are more likely to be supported. Since Hale eloquently introduced SB 1365 to the Education Committee, there was mutual agreement among the policymakers that a need for Native American curriculum existed due to a lack of knowledge and understanding about Native American related issues. Sam Polito, a representative for Tucson Area School Districts, testified:

I think [what Senator Hale is attempting to achieve] does focus attention on the problem. And I have a pretty long history in this area. I remember 45 years ago, I was teaching 4th and 5th grade and we used to teach a section on the history of Arizona and we included Native American history. We certainly did not deal with these issues and they never came up. And I also remember we used to teach, I believe, a course in Arizona history . . . in middle school and it also didn't include the issues Mr. Hale is speaking of. Also . . . close to 50 years ago, as I was preparing to be a teacher at the University of Arizona, we were required to have a course in Arizona constitution and history and, also, it was not covered there.

(Senate Education Committee, February 23, 2004)

Senator Mead, then Vice Chairman of the Senate Education Committee, affirmed Hale's concern that Arizona's leaders in critical policymaking positions lacked knowledge about Native nation governments. He stated:

About 10 minutes before we went into this meeting, Senator Hale made a quick little comment. I don't even know if he realized what he was telling me. I find it fascinating that the tribal law is a civil law, not a common law, which is really fascinating. But I would never have known that. And I think that it's good that we learn things like that, because it explains a lot about people and about the way they do things. (Senate Education Committee, February 23, 2004)

The individuals who chose to speak during the meeting were in agreement that Native American curriculum was needed. Senator Amanda Aguirre's testimony summarized the majority consensus on the need for including Native American curriculum:

It's time that . . . we do step up to the plate and correct a wrong that we need to correct . . . Arizona is a Native American rich based state. And I know all the times that I was going through school, from elementary—and I'm a Native of Arizona—I never heard that much mentioned about our Indian cultures. (Senate Education Committee, February 23, 2004)

Since there was unanimity that a Native American curriculum was necessary, the discussions focused on the degree to which it was safe to teach about Native Americans. These discussions were centered on defining the safe and unsafe boundaries created by the proposed written amendment that would make Native American curriculum voluntary while Hale's proposed verbal amendment would reinstate original language that required a mandate. Mandating Native American curriculum threaded into dangerous areas that

compromised the authority of governing boards. Janice Palmer testified on behalf of the Arizona School Board Association (ASBA) in opposition to a mandated curriculum.

ASBA has a record of opposing bills that mandate curriculum. Palmer explained:

This is mandating certain curriculums be provided. I think that's why I was excited to see the permissive nature of this. I think that is an important option that local school districts should have. That, in fact, if a community so chooses to do so, they should have that opportunity . . . I like this amendment as is without the verbal amendment. I think that serves the school districts better if [it] were at local control. (Senate Education Committee, February 23, 2004)

Senator Anderson inquired if school districts were currently choosing to implement curriculum like the proposed bill. The ASBA representative replied that she did not know, because each school district was vested with determining their curriculum individually. She believed it was integrated through district-adopted textbooks. Senator Anderson strongly responded:

To that point, couldn't local school districts now without this bill, couldn't they incorporate instruction on Native American government if the school boards desired to, wanted to do that? Making it permissive basically doesn't do anything because they can already do it. So I think what Senator Hale is trying to accomplish here is actually some change. As opposed to saying, "You can do what you can already can do." (Senate Education Committee, February 23, 2004)

However, Polito, the Tucson Area School District's representative, believed the current systems and agencies could integrate Native American government, sovereignty, history, and culture, which made a mandate unnecessary. He testified he was opposed to

the bill as a mandate, yet believed a clear message about the importance of the issues should be communicated:

We think in Arizona, many times, that history starts about 150 years ago. It did not. It started a long time before that. I think it's good for people to be aware of that stream of consciousness and the more accurate that information is, the better. But I do believe that it could be done without a mandate. I think in that [Arizona Constitution] course at the university level . . . that kind of thing could be included without a mandate. I think the state board could include this in some of the materials for the fourth grade, seventh grade or whatever grades it was.

(Senate Education Committee, February 23, 2004)

Actions often speak louder than words. Michael Smith, representative for the Arizona School Administrators Association (ASAA), signed in, in opposition of the initiative. Senator Anderson noticed, “I do see Michael Smith out here who normally wants to speak . . . for some reason, he hasn't signed up to but I was just wondering if his organization had taken a position on the bill or not.” Senator Anderson was told that the ASAA representative was “not wishing to speak, saying, ‘Unfunded mandate, undefined curricula’” (Senate Education Committee, February 23, 2004). This stance is important for later in the implementation stage that I will discuss in Chapter 5.

The Senate discussions also focused on identifying the safe and dangerous parameters of implementation. ASBA was apprehensive about the infinite language of the bill. Nearly 10 years later, the urban school district personnel who participated in this study also echoed the same concerns. Palmer expressed uneasiness the ASBA felt about the bill:

There's no real threshold about . . . what they would like school districts to include within their . . . curriculum. . . . For some school districts, this is probably not an issue. For other school districts, they may have to look back at their curriculum and if it didn't meet the guidelines of the State Board of Education. Guidelines that were inconsistent with the curriculum adopted by the school district, with this being a mandate, they would have to readopt their curriculum.

(Senate Education Committee, February 23, 2004)

In order for the bill to continue in the legislative process, Senator Hale and Janice Palmer agreed to meet at a later time to outline a curriculum.

There was discussion that school districts located on reservation lands had and were implementing Native American curriculum. One of the committee members suggested asking Native American groups to share their existing curricula with the ADE and those school districts outside of reservations. Amanda Aguirre, who was a Senator at that time, supported the bill as being important for Native Americans not residing on Indian lands. She stated:

This vote is very personal. I had a niece that was Navajo. She had two beautiful sons. Unfortunately, she passed. She died of cancer and one of the promises she made us make to her prior to her dying was that her children would learn of her Native American culture. So every summer, my family makes an effort to make sure those kids go back up to the Nation. Well, that shouldn't have to be happening. They should be able to get that kind of information and that kind of education in their local schools. They are entitled to that. They are American-born citizens of this state, and they should be afforded that kind of education in their

public schools. Now this is one step for fulfilling, for me, a promise to her.

(Senate Education Committee, February 23, 2004)

In addition, Debra Brimhall, Power Management and Strategic Consulting CEO, testified for mandating SB 1365 for all students in Arizona:

The bottom line is that if you're teaching it on the reservations and you're not teaching it off the reservations, you are creating more of a divisive nature between the two entities that then become powers of the two different governments represented within our state. And the misunderstanding occurs from the lack of education and understanding of what one faction has and the other one does not. And the importance of this is that if it were possible for this to have been done as a state, that it is possible to do, it would have been. . . . The issue here is that if there was a spirit of will to do this or to continue to do this, it would have been so, and it hasn't been. And so, it's very important that it is a mandate to make sure that it gets done. It's been too long that this hasn't been done. And it's been too long that misunderstandings have occurred. (Senate Education Committee, February 23, 2004)

Since No Child Left Behind (NCLB) was passed in 2001, school curricula have narrowed to subjects that are measured on high stakes assessments. The bill offered the possibility of expanding the safety zone of the perceptions of Native Americans at the same time producing thoughtful citizens. Regarding this, Senator Anderson testified to the following:

I think that we have an issue here that Senator Hale is pointing out that our education system right now is really focused on math and science and reading and

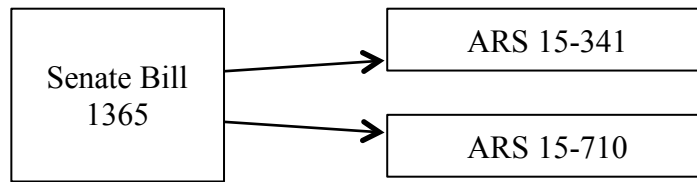
so forth. And there are very good and valid reasons . . . but that's not all of what education is supposed to be about. . . . I think we need to consider the whole person. I think there are issues around character and around life, success, and around culture that our schools need to not neglect and not to abandon for the test scores that we want to get so that we can graduate people who can get an adequate test score but maybe they are not the quality of people that we want . . . and our schools have a big impact on the kind of citizens we're turning out. (Senate Education Committee, February 23, 2004)

The Senate Education Committee passed SB 1365 as a proposed mandate.

The bill went before the Senate for a third read on March 29, 2004. The bill was split into two sections in the Engrossed Senate version (see Figure 4). ARS 15-341 appeared in the section regarding the powers and duties of local school boards. It implored school boards to “incorporate instruction on Native American government and sovereignty, Native American culture and Native American history into appropriate existing curricula” (Mandatory Native American History Instruction, 2004, n.p.). The second part, ARS 15-710, was situated under the Instruction section that required all schools to incorporate United States Constitution and Arizona history instruction. The engrossed bill stated that Arizona history curriculum would be “including the history of Native Americans in Arizona” (Arizona Native American History Instruction, 2004, n.p.). Hale recalled:

It passed unanimously on the Senate side, 30 to 0. It went across to the House side. It was getting close to the end, and they sat on it for a while. It was close to

the end and I think it was referred to the Education Committee. (Albert Hale, interview, November 2012)



*Figure 4.* SB 1365 passed as two distinct statutes.

### **Bill Process: House of Representatives**

SB 1365 was first read in the House of Representatives on March 31, 2004. It was referred to the House Education, Natural Resources, Agriculture, Water and Native American Affairs (NRA), and Rules committees. It was eventually withdrawn from the NRA committee. The tensions of safe and unsafe Native American curricula were stretched and tested at the House Committee on Education hearing on April 7, 2004. Albert Hale introduced the bill in the same manner as in the Senate: he declared the bill was an approach to building relationships with Native American nations and their people by dispelling misconceptions and recognizing Native American tribal governments and status.

However, the bill did not receive a reaction similar to the Senate. Paternalistic tendencies about Native American nation governments and their relations with state and federal government were demonstrated. Although the bill was introduced as amending the powers and duties of local school boards and instruction on required Arizona history curriculum, Representative Jim Carruthers asked:



I am wondering . . . if you are a sovereign nation, what is it you want us to dictate to you what goes into the curriculum in your schools? Because I think you already have the ability to do that. Is there something I need to know? I mean I don't have any problem with what you just said and what you want. I am just wondering why you want me to dictate to you through state law that you can promote your curriculum? (House Committee of Education Hearing, March 31, 2004)

It was clarified that the bill was for both Native American schools and for schools outside the sovereign Native American schools. Senator Hale explained that the curriculum would apply to all Arizona school districts to build relationships by understanding how Native American governments are positioned in American democracy (Lomawaima & McCarty, 2006).

Representative Linda Gray questioned how to teach about the 21 tribal governments in Arizona. The question situated tribal governments outside the boundaries of the safety zone but teaching about the 21 tribal histories was deemed acceptable. Because there are 22 federally recognized tribes in Arizona, and not 21 as the representative stated, the situation also reaffirmed Senator Hale's concerns that the necessity for the curriculum was needed because of current policymakers' lack of knowledge about Indian government. In an effort to provide the House with some background, Senator Hale explained that after the Indian Reorganization Act of 1932, tribal governments developed in similar ways. They were fashioned after the Haudenosaunee (Iroquois) with their branches of government.

Senator Hale passionately spoke about the importance of acknowledging tribal sovereignty to build and sustain relationships with federal and state government. He explained:

Indian nations are in a unique status in terms with . . . the federal government and the state government. And those touch upon sovereignty. Sovereignty of Indian nations came about when there were questions raised in the early formation on the Union of the United States. *Worcester vs. Georgia* and a number of other cases where the question was, "What really is this entity that are now Indian nations?" And out of that came the definition that Indian nations are semisovereign Indian nations and that they have all the attributes of sovereign status, meaning that they can pass laws, regulate behavior within their regulations, they could impose taxes. All those sovereign powers that are not expressly taken away by Congress. We, Indian nations, can still exercise that. (House Committee of Education Hearing, March 31, 2004)

However, Representative Carruthers thought tribal sovereignty was a concept beyond the intellectual ability of Arizona students to conceptualize, or maybe it was just too outside the boundaries of the safety zone. He asserted, "I have one point to emphasize which is that I believe that sovereignty, while its important to tribal entities, is not the most important aspect of this . . . it's a very sophisticated issue to address" (House Committee of Education Hearing, March 31, 2004).

Representative Carruthers stated that Native American culture, rather than their right to self-determine, was more important. He believed, "I don't think [sovereignty] completely addresses completely where the state of Arizona is moving. We are moving to

a very diversified culture. In 20 years, the state of Arizona will not look like what it looks like right now” (House Committee of Education Hearing, March 31, 2004). However, contrary to celebrating Arizona’s diversity, from prior to 2004 to the present, laws suppressing ethnic heritage have been introduced or have been passed by the Arizona legislature.

As in the Senate Education Committee hearing weeks earlier, the issue of mandating curriculum was brought up. ASA representative Michael Smith spoke in opposition to a mandate. He had refused to speak in the Senate hearing; he spoke passionately about not needing SB 1365 in the House hearing. He suggested issuing a directive to include the Native American topics to the ADE because, at that time, they were revising the Arizona social studies standards.

According to Representative Gray, Native American curriculum was being taught in schools already because they were in the social studies standards. She read from the then kindergarten through third grade social studies standards to prove her point. Some standards she cited were, “They are to describe everyday life in the past and recognize that some aspects have changed and others stayed the same. It goes on. . . . It goes on to say, describe the legacy and culture of prehistorical Native Americans in Arizona including the impact of the adaptation of the geography” (House Committee of Education Hearing, March 31, 2004).

However, someone advised that the approach that was being used might do “damage by creating kind of a [*sic*] art folk view of Native Americans as they were in the past rather than understanding the dynamics of them” (House Committee on Education Hearing, March 31, 2004). I was not able to gain access to the social studies standards

that were in use at that time, so I was not able to determine the extent and content that supposed to be taught.

The House Education Committee passed SB 1365 on the condition that Senator Hale and Representative Gray would work together to modify the bill. According to Senator Hale, they met several times. However, in the end, Representative Gray deemed that Native American government, sovereignty, and culture were too dangerous to teach in Arizona classrooms. Senator Hale recalled telling her at those meetings:

What you are doing is perpetuating ignorance. Indian people are here to stay. So your children should learn about this history so when your children . . . become leaders [they can] deal with these types of issues reasonably and intelligently.

That's all I'm trying to do. And your government says you will respect my government. And the way that I see respect coming about is learning about each other. You know, we learn about you. We have no objections. (Albert Hale, interview, November 21, 2012)

Senator Hale recollected the fate of his first bill. He said, “She told me, ‘Well, I’m going to take this out and I’m just going to leave the history.’ And that’s how it came out. She is the one who stripped the three [Native American government, Native American sovereignty, and Native American culture] off and left it only at history” (Albert Hale, interview, November 21, 2012).

The argument related to disconnecting Arizona tribal governments while maintaining Arizona Native American histories was riddled with contradictions. In the House Committee on Education hearing, Representative Gray rationalized the exclusion of Native American government, Senator Hale recalled, with the following:

One of her arguments, which is understandable to some extent, is if you are going to teach [history] and government, you have 21 Indian Nations in the state of Arizona. That means you have to incorporate 21 different [histories] to be taught, 21 different government structures to be taught. So I could understand what she was getting at there. [So] do you teach 21 different histories? It didn't make sense from that stand point. (Albert Hale, interview, November 21, 2012)

Yet another representative, though, referenced 21 recognized tribes when there are 22 in Arizona, along with 566 federally recognized tribes in the United States. Though small progress, teaching about Arizona Native American histories was in the second section of the bill while the first part of the bill indicated a broader scope of Native American history.

Hale hoped that despite the limiting of his initiative, the issues he wanted addressed could still be integrated. He felt that although the bill was narrowed to just history, the safety zone could still be stretched to include the other topics. He recalled:

To me, the history and government was the most important part. Because I was listening, I was trying to look at it from the standpoint of being an outsider. What do I want to know about Navajo? For example, I want to know where they come from. Where they get to be. Where they are at. And if I'm going to deal with their government, what do I want to know about the government? What kind of structure do they have? What kind of laws do they have? Those two to me were important, extremely important. Culture, you know, to me it was something like elective type thing. Culture is something that I believe should be taught at the home for that person of that particular ethnicity. And then sovereignty, I think you

can weave into the government. That's the way I saw it. So government and history were most important to me. But history came out to be the one [that] was [passed] . . . but I guess you can incorporate government into history. You can say, you know that, for example 1912, Navajo Nation council was created for this purpose, and then in 1924, the United States government declared Native American people to be citizens of the United States. Things like that, historical, you can frame that. (Albert Hale, interview, November 21, 2012)

Was it safer to solely include history because the social studies relinquished Native Americans to the past? Was it safer that the ill treatment of Native peoples were removed to the actions of European immigrants and settlers if only the historical aspects were taught? Was the education about tribal governments too dangerous and outside the lines of the safety zone because it would transfer Native peoples out of the past by positioning them into current affairs, which would mean the State government had to acknowledge current injustices?

The House of Representatives voted on the amended SB 1365 on May 3, 2004. The bill passed narrowly: 33 ayes, 20 nays, and 7 not voting. John Huppenthal, who was a representative at the time of the vote and who went on to become Arizona Superintendent of Public Instruction, voted against the Native American curriculum bill. Moreover, the passed version of the bill reduced the section related to local school boards. That section was reduced to "Incorporate instruction of Native American history into appropriate existing curricula" (House Engrossed Bill, 2004). The section on instruction for Native American history remained untouched.

Senator Hale recalled his astonishment at the outcome of the vote on the House side of the legislature:

It was kind of amazing it came out of the House the way it did because what I was expecting was because [Representative Linda Gray] was the chair of the committee. I thought they were just going to vote it down. That was my initial impression; it wasn't going to come out. It wasn't going to go forward. (Albert Hale, interview, November 21, 2012)

### **“Rolling with the Punches”**

Senator Hale continued the story about his attempt to create a place that would advance Native American relations and understanding of contemporary issues. He recounted the difficult choices he had to make about his bill:

So [the House] passed it, stripping off [Native American government, sovereignty, and culture]. Right around that time, there was one week left of the session. Under [the legislative] system, now you have to have a conference to reconcile the difference. So as a sponsor, they give you the ability to say, “I’ll go with the amendment and just take it with that one or I don’t want to go with that. I want to keep this.” So I had that choice. But I was also faced with a deadline. We were going to be out in about a week, so I sat down with a bunch of people and said, “What do you think is the best option?”

I was faced with that choice. The choice was to roll with the punches and get something at least or run out of time when I push with the four. And if I push for the four, it has to go through the process again and both sides had to vote on it again. And if I roll with the punches and just take the history, then all that

happens is it goes back to the Senate and vote on it because it's different than the version they passed. Then it goes up and both sides, both Houses are in agreement on what the language is going to be like and then it goes on forward to [the governor] for signature or veto. So that being the case, that being the constraint, I said, "Okay, It's better to have something then to push for something more and just run out of time. I need to get something out there to move this forward, a foot in the door is better than nothing. So that is how I settled . . . I just did it that way. (Albert Hale, interview, November 21, 2012)

On May 27, 2004, Governor Janet Napolitano signed ARS15-341 and ARS 15-710 into law. As a result, according to Timothy Hogan, Executive Director of the Arizona Center for Law in the Public Interest, ARS-341 required local school boards to implement curriculum on Native American history and ARS 15-710 required the ADE to oversee the instruction of Arizona Native American history (Timothy Hogan, personal communication, March 20, 2013).

### **Summary**

In this chapter, using the safety zone lens provided by Lomawaima and McCarty (2006), I retold the story of the foundations of SB 1365 and the surrounding circumstances that lead to its eventual status as two Arizona state mandates. Seemingly, the passage of the two educational mandates widened the metaphorical safety zone that promoted Native American self-determination, because the intent of SB 1365 was to prepare foundational ideas that would foster future respectful relationships between tribal nations and non-Native governmental levels. Albert Hale determined current contentious relationships between government-to-government relations were due to



misunderstandings of topics such as tribal sovereignty, tribal nations, and appropriation of revenue generated by tribal nations. While teaching these to everyone in schools could mitigate this contentiousness over misunderstandings in future generations, tribal sovereignty, tribal government, and culture were deemed too far outside the boundaries of the safety zone, so the House of Representatives cut them from the bill. In the following chapter, I continue to use the concept of safety zone to explore the implementation of the policies in five urban school districts.

## CHAPTER 5

### THE EMERGENCE STORY

All the will in the world cannot overcome lack of capacity or inability to do what the policy requires. (Fowler, 2009, p. 271)

In this chapter, I address the second research question of this study involving Arizona Revised Statutes (ARS): How are ARS 15-341 and ARS 15-710 implemented in urban area public school districts? Interpretive policy analysis values the viewpoints of all stakeholders (Yanow, 2000); therefore, I present the interview data from Representative Albert Hale; Senator Jack Jackson, Jr.; Debora Norris, the director of the Arizona Department of Education (ADE) Office of Indian Education (OIE); and 11 school district personnel to understand how Native American history policies were implemented in five urban school districts. I also used the ADE Academic Standards and district policy manuals to complete the picture of how the policies were implemented in these school districts.

Three main categories centering on knowledge (or lack thereof) emerged during data analysis: knowledge about the policies, content, and pedagogy. This chapter begins with a discussion of the knowledge and lack of knowledge about the actual policies. Also, within this section, I address ARS 15-341 and ARS 15-710 separately because two distinct entities held the responsibility of implementing the policies. Then, I turn the discussion to content knowledge. I discuss the Arizona Social Studies Standards because the participants indicated they were using these objectives to teach Native American history. I share the profiles of the districts' personnel to provide insight into why Native American history content knowledge is lacking. Then, I discuss pedagogical issues that

limit the instruction of Native American history. Finally, I discuss additional challenges that the district personnel determined were hindering full implementation.

**Knowledge of the Policies**

I begin this section with a reiteration of the district official participants (see Table 5.1). All district personnel names are pseudonyms. Two district employees, Susan and Anne, were identified as curriculum specialists from A Unified School District (AUSD). They both identified themselves as White. Shirley, a Native, is the director of the Native American program. Brett, who self-identified as White, is the curriculum specialist at B High School District (BHSD), and Alicia, a Native, is the Native American program specialist. B. L., who is Hispanic, is the curriculum specialist from C High School District (CHSD), and Evelyn, a Native, is the Native American program specialist. Patricia is the curriculum specialist and Amy is the Native American program director at D Elementary School District (DESD). Patricia and Amy identified themselves as White. Elizabeth, who is White, is the curriculum specialist at E Elementary School District (EESD), and Tanya, a Native, is the Native American program specialist. Debora Norris is the director of the ADE OIE. Timothy Hogan is an attorney with the Arizona Center for Law in the Public Interest.

Table 5.1

*District Level Participants by Selected School Districts*

District	Curriculum Specialist	Native American Program Specialist
A Unified SD	Susan & Anne	Shirley
B High SD	Brett	Alicia
C High SD	B. J.	Evelyn
D Elementary SD	Patricia	Amy
E Elementary SD	Elizabeth	Tanya

SD = School District.

I indicated in the prior chapter that Arizona legislators passed two mandates, which expressly stipulated the instruction of Native American history in the curriculum of Arizona schools. The first of the policies is ARS 15-341, which required local school boards to integrate Native American history into existing curricula. According to Timothy Hogan, attorney and Executive Director of the Arizona Center for Law in the Public Interest, local school boards are responsible for adopting and implementing this particular statute, and neglect of that responsibility could result in cases being filed against individual school districts (Tim Hogan, personal communication, March 20, 2013).

As demonstrated in the previous chapter, the Arizona School Board Association (ASBA) and the Arizona School Administrators Association (ASAA), who represent Arizona school districts' leadership, opposed the Senate bill that led to this policy. The district leadership (school boards and district administrators) holds the responsibility of raising awareness about these policies. However, one participant, Anne, stated:

To say that I didn't know about [the mandates] doesn't mean that our superintendents didn't know about it or our director. I'm sure [the director] knows. She knows about everything . . . . Maybe I should say that, that trickle down effect . . . to the teachers, because I bet you many teachers have never heard of this law. (Anne, interview, December 12, 2013)

However, the hard work of integrating Native American history into local school districts' existing curricula begins when school boards and district leaders acknowledge the existence of the mandates.

## Policy Adoption

A beginning step to acknowledging the Native American history instruction policy is to adopt the mandate as district policy. Fowler (2009) posited that when school districts adopt new policies, they are “implemented only if the [district and school administration] and the [teachers] are willing and able to work hard to put them in place” (p. 273). The governing boards from the two elementary school districts in this study officially adopted the policies, as evidenced in their district policy manuals (see Table 5.2). The policies, found in the Basic Instructional Program section of both of the policy manuals, are identical in wording and format. The district policy manuals specify Native American history is to be taught as a part of social studies.

Table 5.2

### *Policy Adoptions by School District*

SD	Policy adopted
A Unified SD	No
B High SD	No
C High SD	No
D Elementary SD	Yes
E Elementary SD	Yes

*Note.* SD = school district.

Of the five total districts that were a part of the study, I was unable to locate the mandates in three school districts’ policy manuals. The ASBA stores and maintains the policy manuals for most of the school districts in Arizona, and in an effort to locate the policies, I requested the assistance of the ASBA at the end of February 2013. I found that all of the school districts (except A Unified School District) stored their policy manuals on the ASBA website. When the ASBA official was assisting me, she determined I could not find the policies requiring Native American history instruction in the district policy

manuals because they were not mandates; she assured me that the ADE would have informed ASBA if they existed (ASBA personnel, personal communication, February 28, 2013).

However, according to Representative Hale and Director Norris, there should be no question about the status of the policies; they are mandates. Hale proclaimed:

It should be incorporated into the curricula. That's what the law requires. It's a mandate. It's not an option. It's not at the discretion of the school districts. It's a law that is mandated. It has "shall," it doesn't say "may." (Albert Hale, interview, November 21, 2012)

On the same topics, Norris agreed and explained, "The legislature has decided the major part of the issue for the public: should it be done or shouldn't it? They already said, 'Yes, it should be done'" (Debra Norris, interview, December 5, 2012). However, as Table 5.1 indicated, as of May 2013, only two of the five urban school districts had adopted the policy to include Native American history instruction.

Although the elementary school districts adopted the policies, only one of the four elementary district personnel who participated in this study disclosed knowledge of the policy. Amy, a Native American programs director, remembered, "I do recall it being approved by our school board that they would do that, so I do know that" (Amy, interview, November 30, 2012); however, she did not know their policy adoption was rooted in the ARS.

Of the total 11 school district personnel I interviewed, only one knew about ARS 15-341. Alicia, a Native American programs director, remembered:

I had read an article about it possibly being put into policy before I even became a district employee. I used to belong to the Arizona Indian Education Association as tribal rep[resentative]. It was 2004, which is around the time this whole thing had come up. That's when I had first heard about it. And then it kind of died down. I didn't hear much about it until October [2012] again. (Alicia, interview, February 20, 2013)

There were many people who were not aware of the statutes, including myself. I had my initial contact with the director of the state's OIE in August of 2012 for a preliminary meeting so I could gain basic information about ARS 15-341. At the time, I did not know about the existence of ARS 15-710. I had indicated I would be studying only ARS 15-341 for my dissertation.

Eight of the participants in the study, both curriculum specialists and Native American program directors, indicated they learned about the policies from my initial contact. Tanya, a Native American programs director, made a statement that was an exemplar of what was repeatedly stated: "I didn't know about it until you let me know" (Tanya, interview, December 3, 2012). I wondered why a majority of these personnel who were highly knowledgeable about their districts' and the state's curricula—some of whom had expertise in Native American education—did not know about the mandates. The participants gave various reasons.

One participant, Brett, concluded he did not know about the policies because the bill was passed prior to the time when he had obtained his teaching certification. He speculated:

It was probably one of those things when it came out as an ARS, I'm sure everyone knew about it. Districts probably told everyone . . . but as far as it being a mandate, you know what I mean? “You need to make sure you touch on some of this.” I don't recall anyone ever saying anything. (Brett, interview, January 31, 2013)

Brett also gave the benefit of the doubt that about 10 years earlier, when the policy was passed, there were concerted efforts to implement the policy, but he believed that somewhere along the way, it became less of a priority.

Although there are not many state policies specifically related to Native Americans, one of the participants confused ARS 15-341 with an ADE policy statement that was issued years prior to the mandates. Shirley, a Native American programs director and member of the Arizona Indian Education Association, stated:

As I recall the policy, it was adopted on August 25, 1985, and I was involved in getting it revised and approved in August 2002 . . . The Arizona Indian Education Association that worked together to make the revisions. (Shirley, interview, December 18, 2012)

The policy Shirley referred to was a policy statement that was initially adopted in 1985 and later revised in 2002 by the state education department that proposed to encourage Indian involvement in providing a “quality education for American Indian people” (Arizona State Board of Education/Vocational and Technical Education, 2002, para. 1).

For one participant, I could not determine whether she had knowledge of the policies prior to my initial contact. Patricia, a curriculum specialist, indicated there was an understanding that Native American history should be taught because they were



included in the social studies standards. However, when I asked her whether she or the teachers knew about the policies, she responded, “Could they quote the specific policy? Then no, I wouldn’t think they would” (Patricia, interview, December 18, 2012).

Upon learning about the policies, the participants had numerous questions about what the policies meant. The interrogations were similar to the argument presented by ASBA that the curriculum was undefined. ARS 15-341 stated, “Incorporate instruction on Native American history into appropriate existing curricula” (Mandatory Native American History Instruction, 2004) and ARS 15-710 required:

All schools shall give instruction in the essentials, sources and history of the Constitutions of the United States and Arizona and instruction in American institutions and ideals and in the history of Arizona, *including the history of Native Americans in Arizona*. The instruction shall be given in accordance with the state course of study for at least one year of the common school grades and high school grades respectively. (Arizona Native American History Instruction, 2004, emphasis added)

A common response after learning about the policies was reflected in a question that a curriculum specialist asked, “So do they mean by one year? Like one full year, or it needs to be some year within K-6 [kindergarten through sixth grade]. There needs to be some Native American . . . That's kind of ambiguous” (Anne, interview, December 13, 2012). Another participant speculated instruction on Native American history “could mean one day, it could mean five minutes, or it could mean a whole year. It's just up to interpretation” (Susan, interview, December 13, 2012). The questions that the participants posed remained unanswered by their districts.

Other questions about the policies centered on what Native American history meant. What is the content that needs to be taught? The OIE director stated:

I know that a lot of our all-Indian school districts are doing a terrific job infusing Native American content and history into many different content and grades. So I really think that our all-Indian schools in Arizona, of which there are over 120, are doing a terrific job in the sense that they're taking this local mandate and they're saying this is how we want to implement it. And some of them are doing a great job. (Debora Norris, interview, December 5, 2013)

However, in terms of the urban areas, one participant expressed his frustration and asked for direction and requested, "I need some curriculum. I need some, like, concrete stuff and a whole bunch of it" (Brett, interview, January 31, 2013).

Others expressed their frustrations with policymakers for how these policies were implemented (or not). One high school level participant stated:

When people make these policies, I don't think they really think through the stages we should take before . . . the schools . . . take over. You need to go beyond creating a policy. You need to create how it is going to develop. You probably should have a 10-year plan. You know, in 10 years we are going to ask all the school districts to do that. Instead of just saying, do that and there's nothing to follow it up. (Evelyn, interview, February 20, 2013)

However, another participant believed the manner in which the bill was passed and how the mandates were being implemented was disingenuous. He speculated the mandates were passed because:

The government's appeasing of the Native Americans clamor or concern about being included in our historical books. I don't think it was a genuine effort to try and educate people about the benefits and beauties of Native American culture. I think if that were the case, it would have had a different approach. (B.L., interview, February 26, 2013)

In other words, the intended goal of routinely incorporating the history and culture of Native peoples in education was outside the boundaries of the safety zone. Later in this chapter, I expand on how the implementation of the policies and perceived curriculum would have been different if policymakers had truly wanted to achieve such teaching in the school districts.

Norris realized that these urban schools with lower percentages of Native American students were struggling with implementation. She imagined some of the questions these schools might ask would include: "What should we be teaching? How should we be teaching it? What is an appropriate resource? You know, how do we know it is okay to use this as, you know, as content?" (Debora Norris, interview, December 5, 2013). The question is: If the OIE knows these questions are being asked, who has the answers?

Timothy Hogan, at the Arizona Center for Law in the Public Interest, clarified the responsibility of creating awareness of ARS 15-341 belongs to the local school boards and district leadership. On the other hand, ARS 15-710, which specifically mandates instruction on the history of Arizona Native Americans at one grade level in the common grade levels and one at the high school level, is located in Chapter 7 (instruction), Article 1 (curriculum) of the Education section of the ARS. According to Hogan, because of its

location within Title 15, the implementation is under the jurisdiction of the ADE (personal communication, March 20, 2013). Fowler (2009) stated successful implementation of educational policy begins with the state department of education:

The major actors in the implementation arena are . . . the government officials who have the legal authority to see that new policy is put into effect. In education, the formal implementers are often administrators who work . . . in a state department of education. (p. 270)

Albert Hale believed the major actors for implementation of the policies were within OIE and ADE. In Chapter 2, I described the legislation that officially established the OIE through the Indian Education Act of 2006 (ARS 15-244). Hale stated:

That's where the agency that we created, the [Office of] Native American Education in Arizona, that to me is their job. To me, it's their job to make sure this mandate is being carried out in all the school districts. And to me that's their, they have to be the conduit. (Albert Hale, interview, November 21, 2012)

Norris agreed, "I think that the Office of Indian Education is a key player" (Norris, interview, December 5, 2012). The Act identified the main responsibilities, which Norris reiterated: "by state law, we are to assist school districts and tribes, implement this mandate through education, training, and other forms of guidance that might be appropriate. In another words, we can be a resource and provide technical assistance" (Debora Norris, interview, December 5, 2012).

At face value, it appears the Act redrew the safe–dangerous boundary lines by the establishment of an entity to facilitate the implementation of Native American history instruction. However, despite the OIE's name (the Office of Indian Education), it is

comprised of one individual. Evelyn, a Native American program director, empathized with the immensity of the responsibility, “There is one person working on the whole state. There's no way. She needs a staff. She can't do it by herself” (Evelyn, interview, February 20, 2013). On my way to Ms. Norris’s office for an interview, I rode the elevator past the Office of English Language Acquisition Services (OELAS). This office was established in 2006 through House Bill 2064; it has a whole floor of employees such as program trainers, curriculum writers, and compliance officers. Because of the financial support OELAS receives, it is evident that teaching the English language is much safer than Native American history instruction; OELAS, unlike OIE, has an annual appropriation fund.

Deborah Norris, the OIE director and a former Arizona state senator, is the daughter of Navajo educators. Her personal educational experiences are varied; she attended public, Bureau of Indian Education (BIE), and parochial schools on and off different Indian reservations and graduated from Stanford University. She joined ADE in November 2004, months after ARS 15-341 and ARS 15-710 were passed. She recalled:

It had already gone through the legislative process and I had just heard that there was a bill that had passed and it was about adding Native American history and Native American content by infusing it into the curriculum. And that was kind of the extent of it. And, "Oh, there's a new law." But I had also heard people say, "Well, you know, it's (pause) it's . . ." references that maybe it wasn't enough but, you know, I had come from the legislature and I know how hard it is to pass anything at all. I was amazed that it did pass. (Deborah Norris, interview, December 5, 2012)

The mandates were well outside the boundaries of the safety zone considering the history of the legislations that were introduced and passed by the Arizona legislature during her tenure as a state senator. Because of her legislative experience and witnessing the same arguments Hale described (see Chapter 4), she was surprised the policies passed.

Norris indicated that OIE had not been funded by the legislature since 2009. Due to limited funding, she stated her office was limited in what it could do. However, she did explain what the office was capable of doing:

But for now, our role at this point is to educate the public about the laws, raise awareness about compliance, and provide ideas on how to implement the laws on a local level. Because the laws are there, but most school administrators I talk to are surprised to hear about this. They don't know about the laws. Hmm . . . this is 2012, eight years later. I think if you were to ask your average administrator, "Do you know that there is this mandatory law to teach Native American history?" Most would say, "No." And I think that is astonishing. So part of my job right now is to raise public awareness. (Debora Norris, interview, December 5, 2012)

As I discussed earlier in this chapter, her statement is in line with what most of the educators in this study expressed about their lack of awareness about the policies. While the participants were unaware of the policy, her objective is to broaden awareness about the policy.

Although there was empathy about the large task asked of a one-person office, others felt that the OIE could do more than it was currently doing. Alicia, a Native American programs director, indicated she heard about the policies in 2004 but had heard nothing else until recently at an October 2012 Johnson O'Malley (JOM) meeting. She

believed Norris was indeed raising awareness among Native American programs personnel, but:

Deborah Norris needs to open it up. She needs to get these superintendents at the table and say, "Hey, here's what you have to do now. And here's what you need to work with your program directors with. This is what your curriculum people should do." I think she needs to reach out; she's staying in the circle. It doesn't help us if she stays in the circle, because she needs to expand to the level beyond us. So I think that's how the state can help us is if they expanded and go beyond. Because the legislature already did their part and she knows about it. That's great, but if there's no other buy-in anywhere else. (Alicia, interview, February 20, 2013)

One of the six curriculum directors and three of the five Native American programs directors knew about the state's OIE. However, among those that knew there was an OIE, they equated the office to services only related to JOM issues.

#### **“I Didn't Know the Policy, But We Do Teach It”**

Although most of the school district personnel that participated in this study lacked awareness of the policies, they believed they were nonetheless meeting the requirements of the policies because they were utilizing the Arizona State Social Studies Standards. Brent, a social studies specialist, stated, “I didn't know the policy, but we do teach it” (Brent, interview, January 31, 2013). Susan, a district social studies specialist, also stated:

Honestly, until I talked to you, as embarrassed I am to say, I didn't know this legislation existed. Obviously, we're following it because we are following the

state standards, so somebody knew . . . . Whoever wrote [the social studies standards] obviously stuck enough in there to follow the law, but this is the first I've known about it in my position . . . . So, I think there's just not enough information and enough knowledge out there about it—I really don't, and I don't consider myself living under a rock, but I, I, I had no idea. (Susan, interview, December 13, 2012)

In the following section, I analyze the Arizona Social Studies Standards because the participants believed those standards fulfill the requirements of ARS 15-341 and ARS 15-710.

Districts plan their academic year to include state academic standards by organizing them into curriculum maps to guide instruction. Patricia explained how her district included Native American history instruction:

It's embedded in, okay, so we have our state standards and then it's embedded into our curriculum maps that we have. When we write our [curriculum maps], we use our state standards. So there are state standards that address Native Americans throughout the different standards, and then when we write our maps; we write them into clusters so it's embedded in there. (Patricia, interview, December 18, 2012)

Other participants also indicated the use of curriculum maps. Within the curriculum, all of the participants alluded to what Susan explained, which was “within our history curriculum is where [Native American history] is taught. We don't have a separate Native American curriculum” (Susan, interview, December 13, 2012).



In the previous chapter, it was determined that the original goals of the policies were to promote Native American inclusion into societal spaces by dispelling stereotypes, correcting misconceptions, and educating about Native American contributions to society and the sovereign nature of tribal governments. However, in the end, what was considered safe to teach to Arizona young citizens was the history of Native Americans, and history teaching was the ultimate mandate in the passed bill. In the next section, I discuss what the state department of education, as gatekeepers of safe and unsafe knowledge, deemed acceptable to include in the social studies standards about Native American history.

### **Arizona Social Studies Standards**

The social studies standards in Arizona were being revised contemporaneously to when the policies under study were proceeding through the legislative process. The standards were adopted in September 2005, a year after ARS 15-341 and ARS 15-710 were passed. The Arizona Social Studies Standards are divided into 5 strands: American history, world history, civics and government, geography, and economics. Each strand includes specific standards, and each grade level curriculum must include the standards of all five strands. One participant recognized a Native American person was probably on the committee to revise the standards. She remembered:

I didn't know about [the mandates] but when . . . the standards for social studies first came out . . . my interpretation was there must have been a Native American on the writing team because it's in every single grade, somewhere in there. It was because of that. See, I didn't know about that. But it is in every single grade.

(Susan, interview, December 13, 2012)

There were 45 standards that explicitly referenced Native Americans groups, individuals, or events. These are distributed throughout the five social studies strands. Fourth grade had the most standards related to Native American social studies with 10 total standards (see Table 5.3). For the next highest total number of standards, the four high school grades combined had nine standards followed by fifth grade with six standards. Second grade had five standards. First and eighth grades both had four standards. Kindergarten, third, and sixth grades had two standards each. Seventh grade only had one.

Table 5.3

*Number of Native American Related Standards by Grade Level*

Grade	Standards
K	2
1	4
2	5
3	2
4	10
5	6
6	2
7	1
8	4
HS	9

K = kindergarten; HS = high school.

Throughout the five social studies strands, the term Native American was used 23 times. Of the instances, 80% grouped the current 566 federally recognized tribal nations and communities in the United States, prehistoric Native groups, and extinct Native groups as a monolithic group. For example, Strand 1, Concept 3, Performance Object 2 for first grade stated, “Describe the interaction of Native Americans with the Pilgrims” (Arizona Department of Education, 2006, p. 11). Another example is a fifth grade standard, Strand 1, Concept 3, Performance Objective 2, that instructed, “describe the

different perspectives (e.g., Native Americans, settlers, Spanish, the U.S. government, prospectors) of Manifest Destiny” (Arizona Department of Education, 2006, p. 62).

Also, throughout all the strands, there were three standards that addressed contributions made by Native American peoples (see Table 5.4). Two of the three standards related to the contributions Native American peoples made during World War II; the Navajo and Ira Hayes (O’odham) were highlighted. While these Arizona Native American contributions are highly significant, connecting their contributions to war, and only war, may further the stereotype that Native American people are warrior-like or savages. All three standards, including the other fourth grade standard, which speaks to the contributions of ancient Indigenous groups, could perpetuate the misconceptions that Native American groups are not contributing to contemporary society.

Table 5.4

*Arizona Social Studies Standards Referencing Native American Contributions*

Grade	Standard Related to Contributions
4	Describe the impact of World War II on Arizona (e.g., economic boost, military bases, Native American and Hispanic contributions, POW camps, relocation of Japanese Americans).
4	Describe the cultures and contributions of the Mogollon, Ancestral Puebloans (Anasazi), and Hohokam (e.g., location, agriculture, housing, arts, trade networks; adaptation and alteration of the environment).
8	Describe Arizona’s contributions to the war effort: <ol style="list-style-type: none"> <li>a. Native American Code Talkers</li> <li>b. Ira Hayes</li> </ol>

*Note.* POW = prisoner of war. Standards from Arizona Department of Education, Arizona Social Studies Standards, 2005.

**American history strand.** The American history strand encompassed both Arizona and United States histories. According to the ADE, the goal of American history

instruction is for students will to “be able to apply the lessons of American History to their lives as citizens of the United States” (Arizona Department of Education, 2006, p. xiv). However, American history conveys a history that may not necessarily reflect the stories of all students. According to Anne:

American history, what's the first thing if I said to you, American history, what's the picture that pops into your head? So what pops into my head is like George Washington. He's a White guy. (Anne, interview, December 13, 2012)

American history tends to be retold from the dominant White perspectives and the Arizona social studies standards are not an exception.

Table 5.5

*Strand 1 of the Arizona Social Studies Standards Referencing Native Americans*

	K	1	2	3	4	5	6	7	8	HS
Pre-1500	PO1	PO1	PO1		PO2 PO3		PO3 PO4			PO1
1500-1700		PO1 PO2 PO3		PO4	PO2 PO3	PO1 PO7				PO1
1700-1820			PO1							PO6
1800-1860			PO5		PO4 PO5	PO1 PO2				PO4
1850-1877 1875-1929					PO3 PO5					PO3
1929-1945					PO3				PO5	PO2
1945-1970										
1970-Present			PO3							

Note. K = kindergarten; HS = high school; PO = performance objective. See Appendix K for the specific performance objectives. Standards from Arizona Department of Education, Arizona Social Studies Standards, 2006.

The term Native American evokes certain images. Brett described this image as, “I hear Native American, I include . . . . Aztec, Incas, and the Mayans. And we do cover all of that. We do talk about the Mississippians and some of the Midwestern tribes” (Brent, interview, January 31, 2013). The standards are propagating those stereotypical images. Of the 32 American history standards, 81% relegate Native American peoples into the past prior to the 1900s, which is perpetuating the misconception that Native American people are extinct or are people of the past (see Table 5.5).

Only one standard situated Native Americans in the present; it was a second grade standard, which instructed: “Recognize current Native American tribes in the United States (e.g., Navajo, Cherokee, Lakota, Iroquois, Nez Perce)” (Arizona Department of Education, 2006, p. 25). Meanwhile, seven standards at multiple grade levels centered on Native populations or cultures that no longer exist; examples included instruction on the Anasazi, Hohokam, Mound Builders in first grade (Arizona Department of Education, 2006, pp. 9-10); Anasazi, Hohokam, Sinagua, Patayan, and Salado in fourth grade (Arizona Department of Education, 2006, pp. 43); Mogollon, Anasazi, Hohokam, Adena, Hopewell, and Mississippian Mound Builders in sixth grade (Arizona Department of Education, 2006, pp. 73-74); and Clovis, Folsom, Plano, and the Adena, Hopewell and Mississippian Mound Builders at the high school level (Arizona Department of Education, 2006, pp. 124). Two study participants at the high school level affirmed the instructional focus on the distant past. Brent explained that when he teaches the segment of Native American history, is the lesson is:

Within in the [United States] history, yeah, definitely not current events. But as far as what is going on currently, nothing. Typically, we don't really talk about current events too much. And in history, it will occasionally come up when we are trying to tie up something to a current, but we are a history class and I understand that current events is a part of it, but we have a lot of get through. (Brent, interview, January 31, 2013)

B.L. indicated that very little Native American history instruction is focused on the current happenings. He believed, “I think that the current history that it talks about is 60s—the Civil Rights—and how, that's about as early or, excuse me, or as contemporary as it is. Nothing contemporary, like 80s, 90s, current” (B.L., interview, February 26, 2013). This focus on the distant past maintains the idea that Native American people are no longer here.

Over half of the Native American related standards in the American history strand (17 of 32) focused on European contact with Native Americans rather than Native American issues or people; a majority of the standards are secondary to the European (White) experience. B.L. explained:

[The standards are] not about the Native Americans. It's about the interaction with the Europeans. Even though we tried to change that, it's still lost in that context. It's lost in all the other stuff that we focus in on. It's not just about Native Americans; it's really in the context of the Europeans. That's what I see. It's how, let's talk about how Europeans expanded westward. That's the drive. That's the impetus. "Oh, by the way. They interacted with Natives." This Native American

nation, this one, and this is what happened when the interaction took place. (B.L., interview, February 26, 2013)

For example, a high school standard says students will “Describe the impact of European-American expansion on native peoples” (Arizona Department of Education, 2006, p. 129) as opposed to asking students to consider the impact of Native Peoples on European-Americans.

The participants in this study believed that the social studies standards implied that important events occurred in the eastern United States while the western United States was void of history. Brent stated:

You know, within [United States] history, there is obviously this story being told to push West, the move to reservations, kind of all the way up to Little Big Horn. So there is this story, kind of an overarching [pause] when you start talking about from colonization to this Manifest Destiny in [Unites States] history. (Brent, interview, January 31, 2013)

An example of this eastern focus is a first grade standard that expects students to “Describe the interaction of Native Americans with the Pilgrims” (Arizona Department of Education, 2006, pp. 10-11). Meanwhile, a third grade standard is “Recognize how European exploration affected Native Americans in the Eastern regions (e.g., way of life, loss of land)” (Arizona Department of Education, 2006, pp. 32-33). Susan, a curriculum specialist, stated that as a whole, history instruction has traditionally included the idea of east meets west:

[The students] hear about the Civil War all the time and everything happens back east—the Revolutionary War and all that kind of stuff. But not what was going on

here [in the west] from the beginning, because a lot of times when [pause] teachers, I'll be honest, when they teach Native American history, it's all about westward movement and reservations, putting everyone on the reservations, the Long Walk and those kinds of things and Trail of Tears. (Susan, interview, December 13, 2012)

The east-meets-west take on history divests the west of a historical presence but also ignores Native American existences.

**World history strand.** In the world history strand, there were no standards with the key words Native American. However, one standard applied to Native Americans: the kindergarten performance objective was to “recognize that groups of people in early civilizations (e.g., people of the Americas, Europeans, Asians, Africans) moved from place to place to hunt and gather food” (Arizona Department of Education, 2006, p. 2). This standard, much like those in the American history strand, placed Native American peoples in the past. Susan was not surprised by the lack of Native American presence in the world history strand. However, this specific standard fails to incorporate American history standards relating to early Native American civilizations; many of those groups built vast cities and systems which can still be seen today (e.g., Anasazi ruins at Canyon de Chelly, Sinagua ruins at Wupatki National Monument, Montezuma Castle National Monument, and Hohokam ruins in Casa Grande). This standard also reinforces the idea that some justify as the taking of tribal lands because the roaming Indian were using the lands inefficiently (Grande, 2004; Lomawaima, 2012).

**Civics and government strand.** Although the original Senate bill that introduced ARS 15-341 and ARS 15-710 was stripped of mandating instruction on Native American



government and tribal sovereignty, there were eight Arizona Social Studies Standards that mention tribal governments in the civics and government strand (see Table 5.6). At the high school level, one standard focuses on sovereignty; that standard is to examine the relationship of tribal sovereignty to federal and state governments in terms of “jurisdiction, land use, water and mineral rights, [and] gaming pacts” (Arizona Department of Education, 2006, pp. 130-131). Anne, a curriculum specialist, believed teaching about the sovereign rights, such as gaming, could counter misconceptions and stereotypes. She stated:

If you are going to be in Arizona, you need to learn about the background culture of Arizona and that’s huge because what do the kids today see? They see, "Uh, every reservation has a casino." It’s not a bad thing, because it’s a great thing, because I think a lot of good things are being done with that money. There’s a lot of casinos out there. There’s a lot of casinos because they’re allowed to have them on the reservation. And so, it brings income into the reservation, but I think, I could foresee the average White kid growing up with that impression. (Anne, interview, December 13, 2012)

These are the impressions that Representative Hale hoped would be corrected before these “average White kids” assumed policymaking positions.

However, in grade levels prior to the high school grades, the lexicon used within the curriculum conflicts with the idea of tribal sovereignty. In the prior chapter, I reviewed the idea of tribal sovereignty and how tribal governments are situated within our country’s federal system (see Figure 3). The Arizona Social Studies Standards provide for curriculum that instills otherwise. Three of the standards relate to forms and

levels of governments; the first two standards are at the third and fourth grades that involve the recognition and description of the governmental levels with the following as an example: “local, tribal, county, state, national” (Arizona Department of Education, 2006, pp. 32 & 44). In that specific example, tribal governments are reduced to a level between the local and county. The third standard is an eighth grade standard that directs students to compare the various levels of governments. The example that is provided for the levels of government is “federal, state, county, city/town, tribal” (Arizona Department of Education, 2006, p. 109); tribal governments are situated below city and town governments at the neighborhood level.

As I explained in Chapter 4, the Constitution of the United States recognizes the sovereign status of tribes. However, tribal nations are unrecognized in the social studies standards as evident through the repeated use of the terms *tribal* and *tribes* instead of *nations*. These terminologies ignore the sovereign statuses of tribal governments and nations. For example, the fourth grade standard instructs, “Describe the location and cultural characteristics of Native American tribes (e.g., O’odham, Apache, Hopi) during the Spanish period” (Arizona Department of Education, 2006, p. 45). Another example is the second grade standard that states, “Recognize current Native American tribes in the United States” (Arizona Department of Education, 2006, p. 25). The negligence to teach about government-to-government relationships will consequently regenerate with future generations.

Also included in the civic and government strand were two federal acts that directly impacted Native Americans. The Indian Rights Act of 1968 (otherwise known as the Indian Civil Rights Act of 1968) is addressed in eighth grade. Native American

citizenship and voting in Arizona is another high school standard. In Chapter 4, I described how Hale believed “all the flowery words” (Albert Hale, interview, November 21, 2012) in the Constitution and the Declaration of Independence did not pertain to Native peoples. The policies referenced in these standards have the potential to address the unique status of Native peoples by informing on how additional actions had to be taken to secure rights specific to Native peoples.

Table 5.6

*Strand 2 of the Arizona Social Studies Standards Referencing Native Americans*

	Foundations of Government	Structure of Government	Functions of Government	Rights, Responsibility, & Role of Citizenship	Government Systems of the World
2		PO2.c			
3		PO2			
4		PO2			
7		PO1.c			
8			PO4		
			PO9.c		
HS		PO10		PO1.e	

*Note.* K = kindergarten; HS = high school; PO = performance objective. Standards from Arizona Department of Education, Arizona Social Studies Standards, 2006.

The remaining two standards that are part of the government and civic strand touch on treaties and tribal leaders (see Table 5.6). The second grade standard is to identify current local political leaders such as tribal council members. At the seventh grade, students are to describe how the “powers of checks and balances are used” in

treaties (Arizona Department of Education, 2006, pp. 89-90). All these examples of the social studies standards (standards provided by the department of education) devalue tribal nations. Since tribal nations are nations, they should be recognized above the state level, and the wording of the standards should reflect that level.

**Geography and economy strands.** There are three performance objectives related to Native Americans in the geography strand. One is at the fifth grade level, another at the eighth grade, and one at the high school level. The fifth grade standard, situated in the past, asks students to describe how colonists and Native Americans used the environment (Arizona Department of Education, 2006, p. 59). The eighth grade standard is similar, but is situated in the present: students are to describe how groups of people (including Native Americans) use the same lands (Arizona Department of Education, 2006, pp. 111-112). The last Native American related standard is how geography affects events and movements such as the Trail of Tears (Arizona Department of Education, 2006, p. 130).

The last strand in the social studies standards is the economics strand. The ADE stated that the purpose of this strand is to:

Prepare students to weigh both short-term and long-term effects of decisions as well as possible unintended consequences. The study of economics explains historical developments and patterns, the results of trade, and the distribution of income and wealth in local, regional, national, and world economies. (Arizona Department of Education, 2005, p. xviii)

There are no standards specifically related to Native Americans in the economics strand. This is problematic considering the economic impact that Native American nations and communities have on Arizona, through tax revenues and otherwise.

**Arizona Native American History**

The ARS 15-710 mandate requires instruction on the history Arizona’s Native American groups at one common grade level and one high school grade level. In the following section, I analyze the Arizona Social Studies Standards using the lens of ARS 15-710; I searched for standards that specifically addressed the history of Native Americans indigenous to Arizona. There were eight standards (see Table 5.7).

Table 5.7

*Arizona Social Studies Standards Referencing Arizona Native American Tribes*

Grade	Standard	Tribe
1	S1.CO2.PO1	Anasazi, Hohokam and Mound Builders
4	S1.CO2.PO2	Mogollon, Anasazi, and Hohokam
4	S1.CO2.PO3	Patayan, Sinagua, Salado
6	S1.CO2.PO3	Mogollon, Anasazi, and Hohokam
4	S1.CO3.PO3	O’odham, Apache, Hopi
4	S1.CO5.PO5	Navajo
4	S1.CO7.PO5	Gila River Reservation, Yaquis, Colorado River Indian Tribes
2	S1.CO10.PO3	Navajo, Cherokee, Lakota, Iroquois, Nez Perce

*Note.* S = standard; CO = concept; PO = performance objective. Standards from Arizona Department of Education, Arizona Social Studies Standards, 2006.

The findings of this study indicated that, at the fourth grade level, five standards addressed the history of Native Americans of Arizona; however, no standards were at the

high school level (information presented in Table 5.7). One of the high school social studies specialists indicated that, at his high school, Native American history was taught:

As a prelude to the Europeans coming over. So we kind of hit all the Native Americans from North to South America. And kind of do a general [pause], as far as Arizona is concerned, we don't have anything specific that I can think of.

(Brent, interview, January 31, 2013)

These are the same standards as those I discussed earlier in conjunction with ARS 15-342; therefore, the pattern remains the same as the earlier discussion: Native American history is situated around those groups in the past. Among the eight social studies standards focusing specifically on Arizona, four of them were dedicated to prehistoric Native American groups and the other half on present Native American nations.

Table 5.8

*Comparison of Tribes Referenced in Arizona Social Studies Standards*

Prehistoric	Current
Anasazi	Apache
Hohokam	Hopi
Patayan	Navajo
Sinagua	O'odham
Salado	Yaqui
Mogollon	

An in-depth look at the descriptions of the standards showed that emphasis was placed on the prehistoric groups (see Table 5.8). There are 22 federally recognized tribes in Arizona today, but only five are identified; the Navajo are referenced twice (once as a tribe in the United States, and the other in reference to their removal from their ancestral

lands). The many different Apache tribes and nations are encompassed under a general Apache label. However, the majority of the tribes are invisibilized in the standards.

Although there were over 40 social studies standards that explicitly focused on Native Americans, the standards perpetuated common misconceptions, including depicting Native Americans as peoples of the past and indicating that all Native American peoples and tribes are a group recognized as Native Americans without establishing the nuances between tribes. The standards also do not contribute to future government-to-government relations between tribal and state governments, because the standards do not address the sovereign statuses of tribal governments.

### **Curriculum Specialists**

In this section, I present the participants in this study relevant to this portion of the study: district personnel. First, I provide a profile of the curriculum specialists as a group followed by the Native American program directors, also discussed as a group. This group of curriculum specialists comprises an assistant superintendent, principal, department chair, and district-level social studies specialists. Five of the six participants are White; the sixth participant identified as “part Native American, in terms of Mexico, and then, I guess part of me is European” (B.L., interview, February 26, 2013). Except for B.L., no participants claimed Native American lineage. However, two of the participants identified Native Americans in their families; one had a cousin who married a Navajo and the other participant had a Native American brother-in-law. The latter participant also indicated her son underwent DNA testing to verify Native blood; the results revealed he had Native American ancestry.

Five of the six participants moved to Arizona from other states, and most were from the Midwest. These participants said they did not have “a whole lot of experience with Native Americans at all” (Susan, interview, December 13, 2012), and generally cited their cities and states of origin (Chicago, Seattle, and South Dakota) as a reason. They did not recall Native American students in their classrooms due to where their schools and neighborhoods were located.

Five of the six participants were classroom teachers at one time. Of those, two of them indicated they had maybe one Native American student in their class a year. Two others recalled extensively working with Native American students.

During interviews, the participants were asked about their schooling. How teachers learn about Native Americans in their own formal schooling is important, because as one participant stated, “I truly believe, my philosophy is, that we teach the way that we were taught” (Susan, interview, December 13, 2012). One participant shared:

In second or third grade, I remember doing a report, now once again, how accurate it was? I'm sure we broke all kinds of [pause], I don't want to say political correct, but culturally sensitive in it because at the time--you're a--I'm a kid, you know? I don't know what is going on and my teachers are from a small town in Illinois. I'm sure they didn't know what was going on back in, this was probably back in the early '70s, mid-'70s, when things weren't necessarily [pause] culturally sensitive, especially towards Native Americans. I remember doing a report and it was really interesting. I got to pick my own name and I remember I was [pause] Little Deer that I thought it was so cool [laughing]. And we did a report. Now what was in that report? I couldn't tell you. I have no recollection of



it. I just remember thinking this was one of the coolest reports I ever did [laughs]. But, like I said, I don't know how accurate things were but other than that, really very little, very little in the curriculum, at least in Illinois. I'm sure my report in third grade was the bias Whiteman's side. (Susan, interview, December 13, 2012)

Another participant remembered:

In elementary, my idea, my experience with Native Americans is that they, they were terrible. They were a problem to settling the West. That's how it was kind of presented to us. That there were cowboys and Indians and, for example, how the West was won is to kill off Native Americans, off their land, and take their land. I remember that was kind of their presumption. Because I remember studying that and I was like, "Man, I'm glad I was not Indian." Because how we perceived, how they were taught that they were a problem to the settlers, how they robbed the settlers and that kind of thing. It was kind of told, we were educated in that Native Americans were kind of a problem to the settlement of the West, especially here in the United States. They were put on reservations. I remember that still. (B.L., interview, February 26, 2013)

One participant, instead of describing the actual curriculum that was taught in the classroom, could recall the hidden curriculum. He discussed that hidden curriculum further:

My high school is the [name deleted for anonymity] Indians. And then a year after I left, there was a big push to have it changed. And so our mascot was changed. There was, I guess, this kind of personal history, I guess, related to that. I'm trying

to remember; I think we are now the Sock-eyed Salmon or something like that.

Not exactly, you know, the fierce mascot. (Brent, interview, January 31, 2013)

The use of Indians as mascots objectifies Native Americans. This type of instruction and hidden curriculum equates Native Americans as nonhuman and groups them with other mascots such as animals and inanimate objects.

The participants who received an education outside of Arizona were the ones discussed in the preceding examples. However, the participant who grew up in Arizona had a similar experience. She recalled:

I went to Catholic school, and there was very little Native history or anything in social studies about Native tribes. The only connection we had were that we would save money for the poor Indian Yaqui tribe in Guadalupe. We were connected more to the fact they were poor. We really were not educated in terms of contributions, connections, or value of their history. It was more “they need us because they are poor.” (Elizabeth, interview, December 4, 2012)

Some of the participants recalled learning about Native Americans at home through their parents. A participant recalled a family road trip to the Mississippian mounds. Recollection of those memories was surprising because, as she explained:

They're from just little farm families. I wouldn't look at my parents today and think they were culturally sensitive, you know? Not in a bad way but just the "Ahh, it is what it is" kind of thing, you know? Yeah, they did take me. That's so . . . and they knew about it. (Susan, interview, December 13, 2012)

Another participant remembered driving by an Indian boarding school with her father. As they drove by the school, she recalled some things her father told her as well as what she saw:

“These children were brought here from the reservation and this is where they go to school.” So we would see them through the fence and I remember the dialogue, “They take them away from their families?” My dad didn’t agree with that at all. And so from very early on, I was raised with the fact that really education should be what happens within a community. “And now they are brought here?” “Yeah, they are pretty lost here. They don’t have their mountains here and their canyons.”

(Elizabeth, interview, December 4, 2012)

The same participant also said she learned through her mother, who was fascinated with literature about the Native cultures. She recalled her mother relaying what she read, “So she would talk to us about what she was reading. You know, how the Natives, the tribes were mistreated and taken from their land. And so that was also a part of my upbringing” (Elizabeth, interview, December 4, 2012).

Other participants who were curriculum specialists also learned about Native Americans through books and other forms of media, such as movies. One participant admitted some of her favorite movies were *Dances with Wolves* and *Thunderheart*, “I don't know how original [the movies are] or how right it is, but it's just . . .” (Anne, December 13, 2012). She didn’t finish her thought. Anne seemed interested in Native American-centric movies despite knowing they could be propagating inaccurate information. She also said Tony Hillerman books intrigued her. She doubted the validity of these books by asking, “But how much of that, that you read and hear about and, and

watch is actually the right thing? The real thing?” (Anne, December 13, 2012). Although she questioned the legitimacy of the content in the media, she continued to enjoy them.

Not all the participants questioned the reliability of the media. One participant shared his thoughts on learning about Native Americans, “obviously, like any person, you get your ideas about Native American history through movies and books or whatever it may be, the typical stereotypical” (Brent, interview, January 31, 2013). However, he indicated it was not until later in life that those perceived stereotypes were countered by “learning anything in-depth, it really wasn't until I became a teacher and started reading beyond, you know, kind of what was required that I started to learn more about the intricacies of the Native culture.”

What knowledge teachers have of Native American peoples and their histories, and how they learned that knowledge is impact their instruction on issues related to Native American peoples, tribes, and nations. Teachers serve as conduits of knowledge so if their knowledge is inaccurate or lacking, they reproduce those conditions to their students.

### **Teacher Knowledge**

Data indicate that the participants in the study are representative of Arizona’s teachers in terms of ethnic identification. According to a report by the National Center for Education Statistics, 82.1% of public school teachers in Arizona are White (National Center of Education Statistics, [http://nces.ed.gov/surveys/sass/tables/state\\_2004\\_18.asp](http://nces.ed.gov/surveys/sass/tables/state_2004_18.asp)). This affects many things, including the ability to manage an ethnically diverse classroom or approach ethnic or cultural topic appropriately. One district-level member of the

personnel expressed concern about the knowledge these teachers brought to the classroom. She indicated:

I can tell you that we . . . hire a lot of students from [the university], but they are coming from all over the country. Do they really have the information to provide to the children about what's really happening, you know? And what the history to the Native Americans are and that, you know, . . . so knowing the long term history of what evolved over time, they might not know that, just because they have come from a different state. (Amy, interview, November 30, 2012)

Other participants voiced their own experiences of coming to Arizona to teach and the knowledge they lacked concerning teaching ethnically diverse students.

Among the participants, a few arrived in Arizona already possessing teaching credentials. One participant indicated the requirements to become certificated and how the process did not address Native American history or cultures. She remembered the process:

Nobody told me. I didn't have to take any courses. I took, for [mine], because I got my teaching certificate in Illinois. When I moved from Illinois to here, the only thing I had to do, because it was kind of a reciprocal certification, was take an Arizona Constitution test. They don't talk about that in the Arizona Constitution, and so I had to learn all those kinds of things on the fly. (Susan, December 13, 2012)

Another participant, who was also from out-of-state, recalled the certification process she experienced. She stated:

I'll be the first one to tell you, when I moved here to get my credentials, I had to take a [United States] history and Arizona history class. It was one day on a weekend for six hours. And did I learn everything? No. I definitely did not learn everything. (Amy, interview, November 30, 2012)

She learned, as many of the other participants in this study, through her own initiative and touring in Native American communities and locations. However, the participant was bothered by the knowledge and experience teachers brought to the classroom, "So that would worry me as far as what our history teachers here [in the district], what did they learn and what are they presenting to our students?" (Amy, interview, November 30, 2012).

Other participants also expressed their concerns over what they themselves learned at the collegiate level about Native American history and what their colleagues also understood. Brent stated:

[Native American] history wasn't my major but I can only imagine that at a college level, that the history of Native Americans, unless it was your specialty, it probably wasn't touched on too in-depth. So there's that depth and breadth of knowledge I think most social studies teachers would probably lack. So in order for it to be taught, you need to have the instructors to have that education first. (Brent, interview, January 31, 2013)

Susan agreed the universities are disjointed from the practice because critical knowledge about Native American history seems to be ignored. She believed the universities could impact these policies by including into the course of study a class on Native American history. She stated:

There is a big disconnect between what's going on in the universities and what's really going on in the classrooms because when we have courses that some of our professors teach in the history department that are so obscure, you know, for a whole semester. We allow kids to take courses in, you know, modern Germany from 1930-1939 for a whole semester and yet we completely miss, you know, Native American history completely and this is where we live. To me, that seems to be a big disconnect. (Susan, interview, December 13, 2013)

Not only is there a void in content knowledge about Native American history, but general history as well. Some school districts are providing professional development to alleviate the problem. One school district applied for grants that would allow them to provide their teachers with the foundation to teach history from a Southwestern perspective. The district official realized that teachers in their district may not include Native American history, the reason being:

Because they don't have the content background, they don't have the knowledge. It's just like I said when I moved out here from Illinois, I had to learn all that stuff, you know, on my own and unless the teachers are given that content and that knowledge, that background, it's not going to come out in our classrooms. (Susan, interview, January 13, 2013)

In addition to the shortage of teachers in their school districts with Native American history content knowledge, several of the district-level personnel indicated a shortage of Native American teachers. Elizabeth stated:

I think just finding those talented people, convincing them that this is where they should work, and then having the funds to pay them. We need more. We need,

there should be Native American men who are role model teachers in our school districts, but there aren't. (Elizabeth, interview, December 4, 2012)

However, all of the school districts had a valuable resource that was not being used optimally. This resource is their Native American program and program director.

### **Native American Program Directors**

Five personnel whose official district role pertained to Native American programs participated in this study. Four of the Native American program personnel identified him or herself as Native American; one self-identified as White. Four of the Native American program specialists were former classroom teachers; one participant was never a teacher.

Three of these participants attended various types of schools (public, boarding, parochial) on tribal land. Although those three participants went to schools located on ancestral lands, two of those participants said Native American history was not a part of the curriculum. However, one participant said she received "little bits here and there" through textbooks. One of the other participants attended an urban school and said Native American history was not a part of the curriculum. She remembered the Native American program at her school. She recalled, "They would have just homework lunch time so they'd bring us into a room and just do homework. But nothing was really ever discussed" (Alicia, interview, February 20, 2013). The White participant, who attended a rural school, said the history of the local Native Americans was taught.

Among the Native American programs personnel, there was an agreement that the main purpose of the Native American programs was "to provide supplemental support to [Native American] students to have them meet the same state academic content and student achievement standards as used for all students" (Shirley, interview, December 18,



2013). Their focus is solely on Native American students. To accomplish this goal, they provide tutoring and encourage parental involvement.

Despite the wealth of knowledge the Native American personnel possessed regarding Native American history and issues, all of the participants except one were disconnected from curriculum development. The White Native American program director was also not involved with the curriculum. However, one of the participants was involved with developing curriculum; the latest collaboration with the school district was to create Common Core literacy units with Native American perspectives. She explained Native American parents as well as herself were invited to provide input from Native American perspectives (Tanya, interview, December 3, 2012).

### **Positive Versus Negative**

Thoughts on what and how much instructional content should be included in a Native American history curriculum varied between the Native and non-Native participants. While the non-Native participants thought the instruction should include both sides of the story of the Native history with an emphasis on positive history rather than negative history, the Native participants believed that the truth should be taught.

What did positive and negative history mean in this context? The district curriculum specialists believed the positive history Native American students should learn included:

How they have a rich history here. And that is a part of who they are. There are some negative things that people [pause] but they are still a part of a powerful, long history here. Full of good things. I would want them to continue to understand that and connect with them. (B.L., interview, February 26, 2013)

Another White participant provided an example of positive instruction about Native American history:

I'm not Native American. I didn't grow up understanding that culture, but the more and more I see it, I say, "Well, we are having this Green Movement and there's a culture that lived here for a long time that basically lived that same lifestyle." So, I definitely think that would be beneficial to all people. And just this idea of, you know, I'm kind of a hippie when it comes to that. This idea of spiritual principles, the idea of treating other people with respect and kindness and love and compassionate, I think that could be a positive for kids. (Brent, interview, January 31, 2013)

This frame of viewing Native American groups in a different way, although well intended, has an adverse effect because it perpetuates stereotypes. First, this belief groups all Native American people and groups as one a monolithic group. Second, this idea that Native American people are more spiritual elevates them to a nonhuman level that is impossible to fulfill.

However, the curriculum specialists provided examples of negative history they believed should be deemphasized in the curriculum. In one instance, B.L. thought:

So, for example, like the Long Walk. That's important, but instead of how badly they were treated and so forth, instead of talking about the Indian Wars, how have they contributed to a better understanding of [pause] it seems like we talk about battles between the Native Americans and the Europeans and that's all we talk about, battles, fights, and they were imprisoned, enslaved, and boarding school. That's all negative. It's true, but still it's in a negative context. It's like there's so

little time about to learn about our Native American history that when we do, that we spend it on negative interactions.

The negative history the participant referenced are the topics the Native American district personnel believed are the truths that should be addressed in the curriculum. I will discuss this in the following section.

On a side note, the school districts indicated they taught about Native American history for about two weeks. Citing the amount of history to include in 180 days, Brent opined, “I think it's important to understand Native cultures, but I think taking more than a week, you know, wouldn't do it any more justice than focusing on it for a week or a week and a half, whatever you decide” (Brent, interview, January 31, 2013).

Another participant also suggested additional events that could be considered negative for Native American students to learn:

I think you would have to be very careful [pause] that [Native American students] don't learn things like, I mean, you would need a teacher that would give both sides of the story, not just like, “Oh yeah, the White man sold us. [pause] Took the land away from us and moved us on the reservation.” Yeah, but there's more to it than that and, you know, so that you give, that they learn both sides of their story. (Anne, interview, January 13, 2013)

The idea of telling both sides of the story while deemphasizing historical injustices was a safe topic. These participants considered the retelling of history that positioned Whites in a negative angle was too dangerous to impart to children.

Among the participants, there was acknowledgement that there are multiple perspectives to teaching about Native American history, and the person who is telling the story dictates the safe or dangerous paradigm. One participant elaborated on this concept:

It's important to understand that, even though there is this kind of clash between the two, there is still this kind of blending of cultures that has happened. And it's positive and negative on both sides. I think it is also important to see both sides. Yes, there is a dark history between United States and Native Americans. But I also think, just like anything, there is good and bad that comes from both, you know? So I think it's important that kids see, kind of both sides it. Yes, technically, it was driven, a lot of people were driven out and there's some really negative things that happened. There's some positive things as some lives were enriched and even better. It depends on how you look at Western culture, right? But I think it's always important to see how, kind of both sides. And I don't know if there is a tainted view about, quote and unquote, "Whitey," for a lack of a better term—that sometimes there wasn't all bad people trying to do bad things to all Native Americans. (Brent, interview, January, 31, 2013)

The participants were able to cite specific examples of negative history, but the only distinct positive history example that was provided was that the Hohokam built the canal systems. There was more knowledge of what was dangerous or unsafe to teach children rather than the knowledge of what they participants referred to as positive, from which we can imply they thought were safe history topics.

However, unlike the White participants, the Native participants, including Albert Hale, talked about teaching the truth. These truths were what the White participants called negative. Tanya believed:

I think [students] need to know everything about it. I think they need to know the truth. I think it's been hidden for so many years, it hasn't been taught for so many years, that they really need to know the truth. (Tanya, interview, December 3, 2012)

Hale, the primary sponsor of the bill that led to educational policies on Native American history in the curriculum also agreed. He, too, believed:

The truth is being suppressed. The truth of how the federal government has treated Indian people is being suppressed. The truth that what the federal government did to Native Americans [is] worse than the Holocaust. (Hale, interview, November 21, 2012)

Evelyn cited specific examples of truths that she thought should be included in school curriculum that are not currently addressed and how these historical events have affected the present. She named specific topics in the following discussion:

The boarding school experiences. That would be the major one. And then the mass murders and the massacres. And then the whole relocation programs, relocations from boarding schools to boarding schools, the removal of children to the boarding schools and then the readjustments of that. And then where the people were relocated to cities for jobs or whatever. And the loss of languages and the loss of cultures, the separation of families, all that has left its mark on families and created traumas in the upbringing of families, in the upbringing of a

new generation without knowing this new behavior that has been created gets instilled in the new generation. All that gets passed down. (Evelyn, interview, February, 20, 2013)

This participant understood historical trauma and its effects. In order for healing to occur, it is necessary to acknowledge that such trauma took place and still is taking place. In completing this study, I reflected on my own life and realized how having been removed from my family and relocated to an urban area has had consequences, including those that continue to impact my personal well-being and interpersonal relationships with my family and others. It has only been during the process of writing, learning, and digging deeper into issues such as historical trauma that I realize why I do the things I do and think the things I think. Part of this process has been about learning the truth of different aspects, including the state of Native American education in the curriculum.

One of the Native participants believed with the new Language Art Common Core Standards adoption, there is a greater possibility of teaching the truth. The Common Core Standards stipulate the integration of social studies and science into the teaching of the language arts. There is also a greater focus on non-fiction rather than fictional texts. She stated:

So a lot of teachers in our district go for so many nonfiction now . . . we are bringing the truth in. And the kids have a hard time [with the truth] because they are just like, “What? That really happened?” It’s really interesting. (Tanya interview, December 3, 2012).

With the newly adopted English Language Arts Common Core Standards that emphasize the use of nonfiction over fictional texts, there is hope that students will be exposed to a more accurate portrayal of Native Americans and their histories.

### **Knowledge of Pedagogy**

Along with the lack of knowledge about the policies ARS 15-341 and ARS 15-710 and content, there was concern among the participants about the lack of pedagogical knowledge related to Native Americans and other ethnic populations. I use the term pedagogy to mean understanding the fundamentals of the teaching craft (how to teach). The participants were aware of the concern about pedagogy. Alicia stated, “A lot of these teachers are completely [pause followed by whispers] what is a nice word to say? A lot of these teachers are just [pause] naive. [speaking louder] You know? When it comes to [teaching Native American history]” (Alicia, interview, February, 20, 2013). In the following section, I discuss hushed, censored conversations about teaching Native American students, as well as other minorities in the Southwest.

One curriculum specialist believed teachers do not often possess instructional practices to teach culturally diverse populations and their history. She indicated:

I think it can become a very, just like when we talk about slavery in classroom. It becomes a very [pause] touchy situation and [pause] teachers don't know how sometimes to approach it, and so instead of saying the wrong thing and not being culturally sensitive or [pause] not knowing enough about it to be able to answer kids' questions, sometimes they veer away from it and they teach the things they know more about. And I'm not saying that's right and I am not justifying them, but, or trying to defend them, but I don't think that's necessarily a case where they

don't want to teach it. I just don't think they have the tools to teach it. (Susan, interview, December 13, 2012)

The missing instructional tool could be implementing culturally responsive schooling (CRS). In Chapter 3, I discussed CRS and the potential emancipatory impact for ethnically diverse students including Native American students and communities. Despite CRS being talked about for decades among scholars, it seems the practice in schools has not come to fruition. For many teachers, it is difficult to implement CRS, because, as based indicated in an earlier discussion about incompetency with Native-based content knowledge, White teachers' personal and racial backgrounds are incongruent with the students they teach. Learning how to be culturally responsive is imperative to successfully teaching about other cultures and their history's. Susan described one of her first experiences teaching in the Southwest:

It was interesting when I first came from Illinois and I substituted that first year. [pause] When I went into my first day, I went into [the junior high]. That's where I was a substitute, and it was a huge culture shock for me. I mean, it was extreme. I remember going through the list of students and said, "Is Jesus here?" [she pronounced it with a hard J sound, as opposed to an H as it would be in Spanish] [laughing] I'm a little White girl from Illinois, I mean, to me it's Jesus. So they all started laughing and I couldn't figure out why they were laughing at me and finally they were like, it's Jesus [Haysoos]. "Okay, I'm sorry." But you know, just learning all those different things about the, being even I think back to being culturally sensitive about [pause] . . . I had no idea, you know, and nobody ever taught me that. (Susan, interview, December 13, 2012)



Although a student's name is not viewed as content knowledge in the traditional sense in terms of CRS, a culturally responsive teacher, who uses culture as a tool for learning (Ladson-Billings, 1995), would not have mispronounced the name. This participant was able to laugh at her mistake (and has since learned from it), but sees new teachers and out-of-state teachers make the same faux pas.

Along with the lack of pedagogical practices such as CRS, there is also a fear of litigation that hinders teaching about sensitive subjects. When one of the school districts adopted a new social studies textbook, the American Civil Liberties Union (ACLU) expressed concern about a sentence about the crucifixion of Christ. They required the district to address the statement with a lesson. Instances such as these, although cultural, impact the instruction of Native American history.

**Hesitancy to speak.** As a whole, the participants seemed uncomfortable to say race words. The participants would start to say something, then hesitate, or stop altogether without completing or voicing their thoughts. For an example, while speaking about the presence of Native American people in her childhood neighborhood and school, one participant said, "But I just do not have a [pause], but just thinking to the demographics in the Chicago area, I, you know, I mean more than likely I did not have [pause]" (Patricia, interview, December 18, 2013). She did not finish the thought about the absence of a Native American presence or influence in her childhood. Another example is when Elizabeth, who was rather eloquent throughout the rest of the interview, stammered when she was trying to talk about cultural sensitivity: "We need to be sensitive to [pause] what are those things? We need to be aware of and stay from [pause]" (Elizabeth, interview, December 4, 2012). The Native American participants also had

difficulty speaking about race and cultures. Tanya, one of the Native American programs personnel, said, “Like doing it and wanting [pause] because some teachers, not just in our district, but all around. They don’t know enough about it. So I think it would be good if they educate themselves, educate on what [pause] their students [pause]” (Tanya, interview, December 3, 2012). Much like the other participants, she did not complete her thought. While describing the person she would want to hire to teach a summer school specifically for Native American students, another participant whispered she wanted brown people.

As I tried to make sense of this speech phenomenon, I reread my field notes for hints of what was happening during and after my interviews. I thought maybe it was because the participants did not know me other than my name, profession, and that I was a doctoral student. I also sought out if and how others had experienced this in their research. Pollock (2005) described this type of behavior in her research; she called it *colormute*.

In addition to avoiding talk about race, some of the participants stayed away from seeing race. This practice is often considered as *colorblindness*, which is a concept that describes the phenomenon where one does not see color or racial difference in an effort to encourage racial harmony (Pollock, 2005). Amy demonstrated the practice of *colorblindness* when she stated:

I think we have a couple of schools that have very high populations, we have one that sits right in the middle of [town], we have [a school] that is just on the border to it, and I think what’s important for them to know is its more about [pause]

again they are people, they are just people. It doesn't make any difference that they might look different or talk different. (Amy, interview, November 30, 2012)

However, this view of referencing students of color as void of their cultural identity, in this case, denying Native students of their indigeneity, actually contributes to racial inequality.

Other participants seemed to veer away from the issue of race altogether in their practices. One participant described the professional development at his workplace:

There isn't necessarily a, "Here's a Native American focused centric staff development." Rather, here are effective strategies or learning experience for students who are of poverty, students who come from disadvantaged homes. And so I guess the assumption is we talk about Native Americans, we talk about Hispanics, we talk about Blacks, we talk about homeless kids. Again, it's an assumption. I don't think we ever say, "Hey, this is a Native American focused staff development." (B.L., interview, February 26, 2013)

Pollock (2005) posited that educators not talking about race or racial issues replicate the circumstances of racial inequalities that they are trying to avoid.

### **Culture Versus History**

Both ARS 15-341 and ARS 15-710 mandated the instruction of Native American history. However, as I listened to the participants' stories, they used the terms history and culture interchangeably. This is problematic, because the synonymous use of the terms causes hesitancy to include Native American history into the curriculum. Borofsky (in Castagno & Brayboy, 2008) identified three parts to culture:

1. Beliefs, behaviors, and/or artifacts [that] are portrayed as developing through time, often toward some progressive end.
2. Culture is often portrayed as the beliefs and/or behaviors people retain despite interaction with the ‘West.’
3. A people’s shared beliefs and behaviors that distinguish them from others and, at the same time, offer them a sense of shared meaning. (p. 944)

In other words, Brayboy (in Castagno & Brayboy, 2008) explained culture is “simultaneously fluid and dynamic, and—at times—fixed and stable” (p. 943). However, for the purpose of this discussion on culture and history, it is important to establish that culture also includes shared beliefs.

For the sake of this discussion, I use the definition of history that the Arizona Department of Education uses in the social studies standards. That definition explains that history is the “experience through time, . . . the relationships of events and people, and . . . significant patterns, themes, ideas, beliefs, and turning points” (Arizona Department of Education, 2006, pp. xiv-xv). Aside from a focus on events and experience, even the ADE acknowledges history also encompasses people and beliefs. Therefore, tensions are created when trying to identify what constitutes historical versus cultural curriculum.

Because both history and culture include beliefs, there is confusion over cultural and historical understandings. One of the participants addressed the hesitancy to speak about culture. She recalled:

A story that I have heard through the grapevines in [our district] and there a number of years ago was apparently [pause], they used to have a rattlesnake and

they brought it in the classroom, and I guess that kind of for some Native Americans they can't, I don't know if they can be in the same room as it or it's a bad omen or something. And so I guess they had it in the classroom and the little boy went home and told the parents what had happened and the parents were very upset, and I guess there was a cleansing that had to be done and [the district] ended up paying for the cleansing and so now, we actually do have [pause] a policy of animals in the classroom and also when people bring in animals, we have a little thing that got written up about the fact of being sensitive, you know, about owls, you can't, you know, just be really careful when you talk about owls, that kind of thing. (Anne, interview, December 13, 2012)

The situation the participant retold was cultural in nature; it pertained to cultural beliefs of being in the presence of certain animals. Though information such as this is particularly useful to know about students, it nonetheless is not considered as history in terms of the retelling of a sequence or experience of events.

Similar to Anne's thinking, Debra Norris suggested tribal communities should determine what content should be included into the curriculum because:

There are even times when you can't even talk about certain things. There are a lot of cultural taboos and limitations on what can be taught to whom and when. And educators are afraid of doing the wrong thing. The fear of doing the right thing in the wrong way is, I guess, what I would say is what stops most educators from fully implementing it. (Debra Norris, interview, December 5, 2013)

Understanding and appreciating students' cultures are important to knowing the whole child. Confusion over the terms culture and history is hindering the implementation of these policies. In this case, a prescribed plan on how and what to implement is missing.

To further complicate the discussion about history versus culture, Norris believed tribes should be consulted to determine the historical content that becomes part of the curriculum, because "a lot of the cultural issues or topics from Native American communities are proprietary, meaning that the tribes own these teachings" (Debra Norris, interview, December 5, 2013). Relatedly, a Native American programs director at one of the districts was spearheading an effort to include the Native American history instruction. She described her efforts:

So what we are doing and working with the tribal rep[resentative] to do it is to get someone from their cultural department, their cultural language department and be like, "This is what we would like to do." But then the tribe has a resolution where [history] can't be taught off the reservation, so we are running into that little policy. So they are kind of like, "We don't want to look at [your curriculum] because we don't want to know you have it because of our resolution. Technically we can go after you, so, or other districts." (Alicia, interview, February 20, 2013)

The potential for litigation is prohibiting action that would allow schools and districts to move forward to implement the Native American history curriculum.

A story Senator Jack Jackson told helped me understand the situation and also to empathize with what Norris suggested about tribal consultation. Jackson sponsored an Arizona bill to acknowledge the contributions the Hopi people made as code talkers. He described:

The Hopi did not, because of their culture and their beliefs, the folks who were actually in the war who were Hopi Code Talkers [want to be a part of history]. When they returned, it's their custom to get rid of everything, so they burned their uniforms. They got rid of their medals. A lot of their kids didn't even know that their dads had gone to the war. It wasn't until they started dying off (there was only like 14 code talkers) that the kids were finally starting to learn about their fathers. So they really wanted an opportunity to put it in statutes that, "Yes, there were Hopi Code Talkers." So in that regard, it was the Hopi that came and said, "We want now for this to be a part of history." So that is how that all happened. (Jack Jackson, Jr., interview, February 24, 2013)

Norris explained, "You can teach history without teaching culture per say but inevitably, the two are going to meet. When you talk about Native American history, you can't talk about it while excluding cultural issues" (Debra Norris, interview, December 5, 2013). History instruction is complicated by the cultural component.

However, Jackson believed there are topics that should be included in any history curriculum about Native Americans that do not present controversy. He believed "stuff like that, that aren't based on culture," such as Supreme Court cases, Native American suffrage, Indian gaming, and sovereignty should be taught. He explained:

The work that I do, the experience that I have had, not only at a local level or a state level but especially on a national level, when you are trying to meet with a congressional member on an issue, there is always a little bit of an education that has to happen on every issue. So, you need to let folks know that currently there are 565 federally recognized tribes. Half of those reside in Alaska and the rest are

in the lower 48. Each of those tribes are distinct in their culture and their language and their history. And each of them have a different relationship with the federal government in that they may be a gaming tribe. They may be totally dependent on the federal government for everything that they get, in that they may have a little independence because they are a gaming tribe. They have water rights. They have say over their air. Other tribes are totally dependent on the federal government. And so kind of having that general understanding will go a long way. (Jack Jackson, Jr., interview, February 24, 2013)

These were some of the very same reasons Hale had originally proposed the bill to incorporate Native American history into schools: so there could be informed decisions regarding Native American people and nations.

### **Funding**

Among all the participants, funding was cited as the primary reason why the policies were not implemented adequately. The district personnel stated they needed funding in order for appropriate personnel to be hired, so appropriate resources could be purchased, and so appropriate training could be provided. The district personnel viewed these policies as unfunded mandates. However, Norris said, “It’s saying to local school districts that you have to do this and it’s a mandate and it’s a funded mandate because you get state dollars” (Debra Norris, interview, December 5, 2013). She believes the current funding that school districts are allocated is adequate to address the mandates.

### **Summary**

In this chapter, I addressed the second research question in this study: How are ARS 15-341 and ARS 15-710 implemented in urban area public school districts? Using



Lomawaima and McCarty's (2006) safety zone theory as a lens, I analyzed the implementation of Native American history instruction in school districts in the state. Although Albert Hale had conceptualized the policies as instruction on topics that support knowledge of tribal nations and respect for Native people, the curriculum in the Arizona Social Studies Standards suggested limitations for tribal self-determination and emancipation, which miseducate students.

The themes discussed in this chapter fell into three categories: knowledge about the actual policies, knowledge about the Native American history content, and knowledge about pedagogy. Within the construct of the safety zone, the policies were dangerous because they were unknown to most of the district personnel despite the major catalysts for policy implementation in school districts recognized and advocated against the policies during the legislative process. Although the practitioners acknowledged their lack of awareness of the policies, they believed their districts were implementing the policies because they were utilizing the Arizona Social Studies Standards to frame instruction.

Upon analyzing the Arizona Social Studies Standards, the fact that the word "nation" was never associated to tribal groups indicates that the notion of tribes as sovereign nations was outside of the boundaries of what is considered the comfortable safety zone. It was considered safer to address Native communities that no longer exist than contemporary Native societies, because a large number of standards focus on extinct Native societies. The hesitancy to speak the words "Native American" affirms the fears to address Native American content. However, there was a general uneasiness to speak about race and ethnicity issues broadly, not just related to Native Americans.

I also addressed an additional issue of funding as a perceived hindrance to the integration of Native American history into existing curricula. In the next chapter, I will address the third component of this study: how Native American participants experienced Native American history instruction in their own education as well as how and what they would like to see presented in schools today.

## CHAPTER 6

### THE PEOPLE'S STORY

Recognize! (Jonathon, interview, February 15, 2013)

We weren't just Natives frolicking in the desert or in the woods. (Eloise, interview, February 15, 2013)

This chapter focuses on a third perspective, from the Native viewpoints, about the Native American history instruction policies. Two main research questions guide this chapter: What types of Native American history instruction did Native parents with children enrolled in urban public schools receive in their own schooling?; and what types of Native American history instruction do these parents believe should be taught in the urban public schools where their children attend? I begin this chapter by introducing the Native parent participants through individual profiles. The profiles were created using the participants' own words. When writing profiles, Seidman (2006) emphasized the importance of using the participants' words; he appealed, "one key to the power of the profile is that it is presented in the words of the participants" (p. 121). After the profiles, I present three themes that emerged from an analysis of these data: stereotypes, experiences with shunning, and experiences of invisibility within the school curriculum. The chapter ends with a discussion on the latter question regarding the types of instruction and topics the participants suggested be integrated into existing curriculum.

Writing this chapter was an emotional experience for me due to the similar experiences these participants and I shared in schooling; not only was I trying to make sense of their experiences, but I also had to confront my own repressed experiences. As I read and reread the interview transcripts, I relived how some of the parents and I wept

together as they recalled their heartbreaking schooling experiences. Past emotional distress experienced in Indian boarding schools has been written about, but these emotions and experiences still persist in rural and urban public schools through formal curricula and everyday in school-to-students, teachers-to-students, and students-to-students interactions.

### **The People**

A Native parent participant was recruited from each of the five districts participating in this study. The parent participants each identified themselves as members of Native American nations. I asked the district Native American program directors for assistance identifying Native parents who would be willing to participate in my study. I was able to recruit two participants through this method. The other three participants were recruited through a snowball method. Each parent participant lived within the metropolitan area in which the study took place and had children enrolled at one time in one of the five districts. The participant names are pseudonyms.

**Catalina.** When I arrived at Catalina's workplace advocating for Native American populations, I was led to her office by her supervisor. He quickly maneuvered his way through a maze of hallways as I walked slightly behind him trying to maintain his pace. I suspected he thought I was one of Catalina's clients. Catalina defied the stereotypical image of Native Americans being shy and reserved. A moment after introducing myself, she candidly spoke about her life. She stated she was a member of the Pascua Yaqui Tribe and promptly followed up with, "I'm both Hispanic and Yaqui. I didn't really associate much with the tribe" (Catalina, interview, February 20, 2013). She

clarified that her upbringing at home did not encourage the development of her Native identity:

It wasn't something I was raised into. It's more of a man thing, the ceremonies, and things like that. The whole religion that encompassed into our culture, it's very religious to everything. It's more of a thing that gets passed on to the men, but my dad didn't feel he needed to because I wasn't a man. And my mom, I learned everything that I could from the Hispanic side. So everything I grew up doing was with my mom's side of the family. I know anything you can think of that I need to know. But not my dad's side of the family, as far as the Native schooling, like the whole cultural part, he didn't help at all. I missed out on different things that I think my parents should have taught me. (Catalina, interview, February 20, 2013)

Catalina and I share similar experiences having grown up among mostly non-Native people and having limited opportunities to learn about our Native cultures. It wasn't until we were adults that we gained more in-depth knowledge about our Native cultures. She said, "It wasn't until I got older that I started to experience [my Native side]. I think I was a senior in college; it took that long [laughing] for me to get involved with my community" (Catalina, interview, February 20, 2013). Catalina credited the university for her introduction to her tribe. During the interview, Catalina explained, "It was through a mentor through the [university]. That's when I first started to work with one of the local tribes." From there, she sought out other mentors and advisors within the tribal community. She recounted:

I learned [about the culture] from the tribal members that I was talking to, the tribal council that are my friends now. The chairman, he's told me stories and then things like that. So over the years the friendships that I've gained with the tribal members is how I learned my history of the tribe. There's a doctor that works with the tribe and she'd give me books and there's an elder with the tribe that would give me books. (Catalina, interview, February 20, 2013)

Literature was an important aspect to learning about her tribe and ancestry while developing her cultural identity. She encouraged her son to buy and read books about their tribal ancestry. However, there was a scarcity of literature about their tribal nation at his reading level.

As a 30-something, single mother of one, Catalina is active in her son's education. She attends the school district's Native American education program parent committee meetings. She once served as the Native American program parent committee president. However, she became discouraged when her efforts to increase the student academic achievement were met with opposition. She indicated, "So those are the kinds of things you get frustrated. And I'm guilty of it and I try not to do it but I am guilty of it. So I'm like, 'I'm not going to go anymore'" (Catalina, interview, February 20, 2013). She had been attending meetings at the time of the interview, though.

Catalina also tried to involve herself in her child's day-to-day school activities. However, she encountered opposition. She explained:

I feel that there's a big disconnect with his teacher. I go in and talk to her. I'm pretty sure she hates every time she sees an email from me [laughing], but I'm not complaining about anything. It's more, "How did he do today? How was it

today?" Because I follow up on a daily basis. And I tell her, "Please, email me for anything, any reason, I just want to make sure you have that support from me as a parent." But [the teacher responded], "I have so much to do, so many kids to deal with." (Catalina, interview, February 20, 2013)

Because of her frequent efforts to communicate with the teacher, she believed the teacher sometimes retaliated against her child. She communicated her concerns about students who may be experiencing bullying based on Native stereotypes. However, the teacher retorted with instances that imply her son is a bully, too. Catalina believed the teacher's lack of knowledge about the Native community where the school was located prevented her from understanding the student dynamics.

Catalina has lived in this urban area for most of her life. She left the area for a few years to attend a nearby university. Upon graduating from the university, her tribe recruited her to work for the town. She recalled how she was accepted among the tribal members:

I worked with the town. It was hard for the tribal members to accept me. I served on some of the committees in town for the Yaqui organization. I wrote them a grant [pause] and we got [money] and erected a new community center in town. There was a big battle because one of the people was, "Oh, you have a Mexican on your committee and it should be Yaqui only." They were, "Don't you know who her dad is?" There's that kind of thing. I'm still not kind of accepted in the community because I am half. I don't have the same skin tone as a lot of the Yaquis. And so I have that battle. My son has it too because he is lighter and he's

not as dark-skinned as some of the Yaquis are. (Catalina, interview, February 20, 2013)

Although she no longer worked for the town or the tribe, she maintained a relationship with them. While working full-time, she also was taking courses to obtain a master's degree.

**Eloise.** I was introduced to Eloise through a woman I met at an American Indian Studies conference. Eloise invited me to her house for the interview. As I drove into her neighborhood, I, probably like many others unfamiliar with the area, was apprehensive about being in the neighborhood because of its location in the inner city. As I walked to her house, I noticed the screen door was shut but the main door was ajar. She greeted me at the door. After I walked through the main door, it remained open. She guided me far inside the house to the kitchen table. Her warm genuineness eased my hesitancy of being there. The residual smell of burned sage was in the air and the sound of the television was coming from another room. Eloise was not a manifestation of the stereotypical silent Indian. As we sat down at the table, and before I could ask a question, she began telling me about herself. I had to stop her to inform her of the participatory rights and ask permission to record the interview. After the formalities, Eloise restarted her story and told me, "I am Native American. I would say that I am urbanized and traditional. I'm Pima, Cheyenne, Pawnee, Sioux. I'm a little bit of Apache. That's all on my enrollment [documents], too" (Eloise, interview, February 15, 2013).

Eloise had extensive knowledge of her family history. She was able to trace her lineage back to the 1800s. She recalled:



We traced our family all the way back to my oldest great, great grandma, [she] was . . . a descendant of the Sand Creek Massacre. She's, like, one of the kids that survived. And we could trace our history . . . from there. The Sioux part is Lakota. I come from a long, strong history of people that delegated a lot. They were either a chief or they were either a leader or a real good fighter. (Eloise, interview, February 15, 2013)

She recalled stories her grandparents told about the boarding school experiences. They experienced the boarding schools when language and culture were prohibited and then later when those policies were eased. Her grandparents met in these boarding schools and that is probably why she has the multiple Native American lineages.

As a child, Eloise attended many different schools because her parents lived in separate places. She lived with either her mother or father depending on where they found employment. She described the experience:

I've lived on and off the Res[ervation] all my life. I was always being passed back and forth between my mom and my dad. My mom is from San Carlos but she has never really lived on the Res[ervation] either. She's the only one out of all her family [who didn't]. So when she married my stepdad, I went to Arkansas. I was happy to go back and forth [between my parents]. When I got finally settled down, my grandmother said, "No more moving, you have to have stability, a stable home." So I stayed on the Res[ervation] up there. But they always sent me to school off the Res[ervation]. They never really let me go to school over there. I couldn't go to the Day school. (Eloise, interview, February 15, 2013)

Her children also have attended many different schools, because she relocates for employment. In the interviews with the school district personnel and the director of the state education department's Native American Education Office, the issue of Native American students being transient was a concern.

Like three of the other urban Native parent participants, Eloise used pow wows as a form of cultural practice. She indicated, "I've grown up mostly around the Pima, but traditional-wise, I was always in the pow wows around the Sioux and the Cheyennes and family from Oklahoma" (Eloise, interview, February 15, 2013). The pow wow culture was still a part of her life, and her husband, a Kiowa, was a gourd dancer. When her children were younger, they traveled to various pow wows so they could participate in the dances. Fixico (2000) explained how Indians who were relocated to urban areas during the relocation period used pow wows as socialization activities with other urban Indians.

Eloise takes pride in being employed and having raised her four children. Now that they are older, she has returned to school. At the time of the interview, she was attending a university studying dual majors and working full time.

**Jonathon.** During the interview with Eloise, one of her sons, Jonathon entered the kitchen area where we were sitting. Eloise introduced him and he proceeded to prepare lunch for himself. After he ate, he lingered in the background listening to our conversation. When I asked his mother to tell me about what her children learned about Native American history in their schools, Eloise called him and asked him the question. He joined in for the remainder of the interview. Jonathon, much like his mother, attended

numerous schools; unlike his mother, one of the schools was a tribal school. He recalled one particular school he had attended:

They were all Spanish or bilingual. When I was in [that school], they were all Spanish. Some of the [classes] didn't have English-speaking teachers there. They were all Spanish teachers. In math class, can you imagine that? [I] didn't know what they were talking about. Everything there was all Spanish taught. In the papers, everything was in Spanish. (Jonathon, interview, February 15, 2013)

In addition to attending numerous schools, Jonathan shared another one of his mother's traits: talkativity. Eloise proclaimed, "I'm just a talker. You notice so is my son [laughing]. He is ten times worse" (Eloise, interview, February 15, 2013). They both spoke passionately about Native American issues and the injustices that they experienced. For example, Eloise explained how she tried to help other Native based on her own experiences:

If I find [a Native] on the street, I'll sit and talk with them, because I recently had a family member, a first cousin, I was looking for. I'll sit and talk with them and a lot of them . . . say, "I'm embarrassed to go home." "Why?" "Because that's all I had and they don't want to see me and they don't want to, I can't do this dance. I can't participate, I can't." I think that's just generation after generation. I believe really truly believe in trauma, the ancestral trauma that we had. I really believe that's why people, because [pause] I really had a hard time when I had my own issues where I ended up in jail and would not go home and ask for help. But see, if I would have been taught at a younger age, it's okay to for help. It's *okay*.

(Eloise, interview, February 15, 2013, emphasis added to reflect interviewee's emphasis on the word)

**Mary.** Eloise invited Mary to her house so Mary could also participate in my study. Mary arrived about 10 minutes after the beginning of the interview with Eloise. Although Mary agreed to be interviewed, she was hesitant at the beginning of the interview; she replied with short responses to my questions. Her responses could have been construed as unreceptive, but I was a stranger and she was unsure of me and took that into account. After she became comfortable with me, she was quick to laugh at the stories Eloise told. She also agreed with many of the points Eloise and Jonathon made. She described herself:

I'm from Gila River. I'm Pima Maricopa. I have two children. They are nine and eleven. They go to school out here. I'm an at-home mom. I was mostly raised with my grandmother. My uncles and mom was out and about doing their own thing.

(Mary, interview, February 15, 2013)

She has lived in the metropolitan area most of her adult life. The places she has lived were based on the availability of jobs. She said:

I've been out here in [the city] for a little bit over 20 years. And I've been at the same address where I'm living at now. And then I moved to the east side for a little bit and then I came back to this side. Really nothing, there's no jobs out there on the reservation. So that's why I moved this way, so I can get a job and stuff.

(Mary, interview, February 15, 2013)

Mary engaged with her children's education by attending events at their school. She ensured her children completed their homework and strove to know what happened in their classrooms.

**Garrick.** One of the first interviews I conducted for this study was with Garrick. He also assisted me with gaining access to the Native American programs director in his child's school district. Being that the interview with Garrick was my first parent interview, I did not know what to expect. I met with Garrick at a local public library. He came dressed in casual business attire. He was a Navajo single father of one child who had lived in the urban area since the summer of 1994. He came to the city to attend the university, and upon graduation he stayed in the area. He explained:

I initially moved to this area because I started attending school at [the university] and moved here with my son's mother. And that was the main reason—it was for school, to go to school. (Garrick, interview, December 10, 2012)

His job was with Native American populations throughout the United States.

To remain connected to his Native American background and socialize with other Native Americans in the city, he said:

As far as the city, just what we do within our family and also getting together with parents from the city when they have folks from the Native American Club get-togethers. So that is primarily how we get together. Unless I know other families, that's about it. And just attending like the Heard Museum or stuff going on at Steele Park or at Pueblos Grande, if they have stuff going on. And just different pow wows and events of that nature. (Garrick, interview, December 10, 2012)

Garrick actively participated in his child's education. He attended the district Native American program parent meetings, volunteered for committees to raise funds for the different clubs and sport teams, and communicated regularly with his son's teachers. He also found opportunities for his son to have access to higher education while still in high school.

**Betty.** On a Thursday afternoon, Betty called me and said she would participate in my study, but wanted me to come to her home within the hour. When I parked in front of her house, I was trying to determine whether to walk across the well-manicured lawn. Instead, Betty greeted me from the door and waved me over. On our way to the kitchen table, we passed through the living room where her children were watching cartoons on a large screen television that seemed to cover most of the wall. As we sat down, she called her children over to us and introduced them. I introduced myself to them in the traditional Navajo way by stating my clans and the area where my mother lives. Betty, who is Navajo, told me her clans as well; her first and second clans were the same. Since we were not sure, we laughed over whether we were related. We decided we were related because all Navajos seem to be. Betty readily laughed and it was contagious. She said:

I'm originally from Greasewood, Arizona. To tell you the truth, there is no Native influence from my tribe prospectively. My family, my mom was not all that Native as well. She went to school in Snowflake and then eventually moved back to the Res[ervation]. (Betty, interview, December 6, 2012)

Similar to some of the other Native parent participants, Betty's family also moved away from their tribal lands for job opportunities. She stated, "There were no jobs, nothing out on the Res[ervation]. My mom's husband found a job in Snowflake so

everyone just picked up and moved” (Betty, interview, December 6, 2012). Eventually, as a young adult, she relocated to the urban area where this study is located. She explained:

And from Snowflake, I just came to live in [the suburb] first and I moved in with my uncle here since I was 23. So what, 14 years? Yeah. I lie about my age so much that I don’t know. [Laughs] And when I met my husband, we just stayed here. It was no big thing like, “We have to get off the Res[ervation]” or anything like that. It was just being 21, 22, just have to get out of Snowflake. It was just too small. [Laughs] My sister and I live here in town. She lives right down the street.  
(Betty, interview, December 6, 2012)

Betty maintained contact with her husband’s extended family members. During the interview, her husband’s brother delivered a birthday present for their son.

Betty’s children did not qualify to participate in a supplemental pullout instruction program provided through the Native American program because they were academically advanced. She felt her children missed out on the Native American content that was provided in the remedial program. Betty volunteered at her children’s school, but was most comfortable volunteering with the Native American program director. Betty valued the Native American program director because she saw the director as her only connection to the Navajo culture.

### **Schooling**

Four of the five Native American parents who participated in this study attended schools off their reservations or ancestral lands (see Table 6.1). Only one of the participants attended schools within the borders of his tribal lands. In his case, although

the schools were located on tribal lands, they were public schools. Three of the participants lived on their tribal lands that were within or adjacent to the metropolitan area. However, they attended public schools off tribal lands. Mary lived in her Native community but attended public schools in the neighboring suburban school district. She recalled, “The bus used to pick us up at 6 o'clock in the morning. It would be cold and dark. We would have to sit out there and wait. It was dark when they would pick us up” (Mary, interview, February 15, 2013). Although there was a tribal school within the community, Mary chose to attend mainstream public schools.

Table 6.1

*Type of Schools Attended by Parent Participants*

	Elementary	High school
Catalina	City public	City public
Eloise	City public	Catholic private
Mary	City public	City public
Garrick	Reservation public	Reservation public
Betty	Reservation public Off-reservation boarding school	Border town public

Other times, the choice of which school to enroll in were not determined by the participants or their parents. District policies that are still implemented today determine where and which schools students from her tribal community attend. For instance, Catalina explained the district policy where she was located:

I grew up in the community and all the kids there are bussed out. [Pause] So the kids that live in that community attend [schools in other communities]. The kids on this side [of town] attend the [neighboring school district]. So everybody is



bussed out. From my understanding, it's to desegregate the kids. But in that desegregation, they are also losing the community portion of it. So, [pause] I was bussed out. And [pause] my brothers were bussed out. I mean, it's just [pause] they wanted all the [children] to be separated and to be sent out to surrounding schools so they are not stuck in this one square mile. And that, I think, that is also a good thing because it lets us see other things. But in that, it's also where we lost touch with, that's why I didn't get to see a brown person until third grade.

(Catalina, interview, February 12, 2013)

There is a neighborhood public school in that community, but other students from outside of the community are bussed in to attend that school. Catalina took the necessary bureaucratic steps to enroll her child at the school so he can remain in the neighborhood. Although he lives within blocks of the school, he had to enroll under the open enrollment guidelines.

The Native participants had similar experiences to the other participants in this study regarding Native American history instruction; they did not recall any instruction or the recalled instruction that was limited. Eloise stated:

In my elementary and high school years, I didn't learn anything. I really didn't. I never learned anything about the Native Americans. I just learned that they were the Indians and that they were nice and they gave you food on Thanksgiving Day. That's all I learned. Even in high school, I never learned anything about [Native Americans], I may have learned about a massacre or a massacre for this and a massacre for that. (Eloise, interview, February 12, 2013)

The content and amount of Native American history instruction the parent participants received was similar to current practices of the five districts that participated in this study. Betty described how the instruction seemed rushed and the content was not relevant to the area. She recalled the curriculum she experienced:

The only Native American history I learned was in American history. And that really wasn't much Navajo in it, more [about] the Plains Indians. But it was like a chapter. They roamed around. They killed buffalo. It told mainly about the Plains Indians rather than the Navajo or the Hopi. Of course, there was just the general history class and then they had the Arizona history class which it just had the basic "Yes, Navajos have the most populated reservation and it's over there. This little part is Hopiland; there in the middle of Navajo reservation is Hopi." It covers four corners and that was pretty much it. So it was pretty much it, "Okay, so you are here. Let's move on." (Betty, interview, December 6, 2012)

Although ARS 15-710 specifically stipulated history instruction on Native Americans in Arizona, the guidelines that the schools are using do not support such instruction (see Chapter 5). Despite the change in legislation since these Native parents attended school, the curriculum Betty remembered receiving is indicative of the type of instruction students are receiving in the urban public school districts today.

### **Native American History and Culture**

In the previous chapter, a theme emerged around the issue of the definition of history versus the definition of culture. Originally emerging from the interviews with district personnel, the theme also surfaced with the parent participants. The parents' understanding of tribal history was intertwined with the cultural stories and practices.

When I asked about Native American history, their responses were inevitably linked to culture. For example, when I asked Garrick about the Native history he learned in school, he stated:

In elementary school in Chinle, it was a huge emphasis. We always had different cultural events we could participate in. Dances, just a lot of, there was a lot of emphasis there, especially growing up in Chinle. We had a lot of more emphasis on singing songs, dances, and different things of that nature in the school.

(Garrick, interview, December 10, 2013)

When I asked the same question to Catalina, she recalled an event that occurred in school:

The only thing I can say, I don't even consider it being taught culture was, I remember in junior high, they pulled [the Native students] into a room and said, "You guys are going to do art today, Native American art." I was like, "Oh! What is that?" There's a White woman and she says, "We are going to blend paper with glue and you guys are going to dye it, paint it, and do whatever you want to do with it. And then just make whatever image you consider culture." That stuck with me only because [I asked myself], "What do I consider culture? Our Easter ceremonies." So I drew a picture of the churches and this other stuff because I was into art. That was the only thing. And they said, "These are going to hang at the Heard Museum." I remember winning a ribbon for it. I won. I think it was a white ribbon, which would have been like third place for it. My painting sold for \$50 so I never got to see it again but I got a \$50 check. I was a junior high student, but that's all that the junior high exposed me to and as far as high school,

not even in the history books. I don't remember them saying, "Okay, this is Native stuff." (Catalina, interview, February 12, 2013)

Because Catalina had limited cultural teachings related to her Native heritage at home, she struggled with the idea of what her Native American culture was. That coupled with what her mainstream peers thought of Native Americans led her to question her Native identity.

When I asked the parent participants about what Native American history they received from their parents, their responses also focused mainly on culture. For example, Mary indicated she learned about traditional stories and songs. Garrick responded:

My parents, relatives, we always talked about the creation stories, different things that happened throughout the year, things involving the significance of the four seasons, four different clans. So a lot of those, the four cardinal directions, that has encompassed a lot of what we do and learn. And then just how nature impacts our lives. A lot of that came from my parents and grandparents, before they passed away. (Garrick, interview, December 10, 2012)

Betty, like Catalina, indicated she did not learn about her Native history and culture from her parents. Betty answered, "I don't even know how to make tortillas, that's how bad it is" (Betty, interview, December 6, 2012).

Eloise was the only parent participant whose response did not allude to a cultural component. She retold firsthand stories that were told to her by her grandparents about their boarding school experiences. She said:

My grandmother, that's where the Sioux comes from, they met in boarding school. They were in the boarding school era. They tell us of so many heartache stories

about when they were little. They [were] crying. They were cutting their hair and wailing of the children, just crying because they only cut their hair for mourning.

It wasn't just, just, "Let's get your hair cut." You didn't bother your hair.

Her grandparents on both sides of her family attended boarding schools, and she learned directly from them about the negative and positive experiences they had.

### **Stereotypes**

All of the parent participants voiced concerns about how stereotypes about Native Americans informed their childhoods and continue to influence their lives as adults.

Stereotypes were, and continued to be, hurtful. The stereotypes these participants addressed were those associated with gaming, alcoholism, and welfare at a personal level.

These topics are similar to what Hale wanted to address at a macro level: sovereignty rights and historical injustices.

The participants were well aware of the stereotypes associated with them. Eloise recalled an exercise her American Indian Studies classmates completed during a class session. She explained:

We had to write three stereotypes . . . about Whites, Blacks, Mexicans, Native Americans, and Chinese, and 80% of them put drunks [for the Natives]. Another put lazy. [The professor] had tests from a long time ago from when he started teaching. The top three things wasn't drunks, wasn't lazy. It was shy, don't talk, and, I think, looks mean. So as years progressed, this is what they see. [The professor] said within the last 10 years, that's all his students see. (Eloise, interview, February 15, 2013)

Jonathon also stated, “People today look at us like we are drunks or this and that” (Jonathon, Interview, February, 15, 2013). Overall, four of the participants spoke about how Native American people are viewed as alcoholics.

Another stereotype that was connected to Native Americans was they do not work or are lazy due to revenues from gaming and welfare. Garrick said his child’s teammates assumed his son’s college education would be free because he is Native American. However, in addition to his required coursework at his regular high school, his child is taking supplementary courses at several community colleges and an online high school so he can qualify for college scholarships. Eloise indicated, “I've always been just providing for my family. I always had, always been employed” (Eloise, interview, February 15, 2013).

The fact that so many of these participants and their parents moved a great deal through their lives to find employment and work is in opposition to this lazy, unemployed stereotype, yet it persists.

Stereotypes around gaming revenues were also prevalent. Some of the participants received annuities, but they were not enough income to rely on solely. Mary explained, “We don't get much from our tribe. We are barely surviving on what they give us. People I meet . . . say, ‘Well, you've got all the casinos. You got all that money.’ I wish” (Mary, interview, February 13, 2013). Even though various tribes may have casinos, not all tribal members receive individual annuities. Garrick explained:

Other stereotype [my son] has had to deal with is . . . some of the tribes here in Arizona do get per capita [tribal casino revenues distributed to tribal members] that we don't as Navajos. And so even though we have casinos . . . the State takes

a good portion of that and that gets filtered into different programs, but a lot of people aren't aware of those things. (Garrick, interview, December 10, 2012)

In Chapter 4, I discussed gaming and how gaming revenues assist the numerous factions of the state governments.

At times, there are minutiae and small details of Native lives that are perceived as common knowledge, but are in actuality misconceptions about Native culture or daily life. One example is the way non-Natives misunderstand or think they have knowledge of where Natives live. Eloise conveyed a conversation with a colleague in her college class. She said, "I had a friend that said, 'I know where you live.' I go, 'Where?' I thought she would say where at, which Res[ervation] [but] she said, 'You live where there are no trees that grow over there, huh?'" (Eloise, interview, February 15, 2013). Another classmate asked what time the reservation opened and closed so they could determine when to visit. Eloise, Mary, and I laughed at the ludicrousness.

At times, these misconceptions or beliefs are "willful ignorance" (Lomawaima, 2012) and are meant to be malicious. Betty remembered being teased when she first enrolled at the border town high school. Betty recalled:

I've found it very offensive when I was a kid, when I first went to Snowflake. [They asked me] "Where's your teepee?" [I answered] "Ahh, my people don't live in a teepee." [They responded] "What did you live in?" I'm like, "Ahh, what do you live in?" [They answered] "A house." [I responded] "What? I can't live in a house too?" (Betty, interview, December 6, 2012)

These types of interactions used stereotypes as goading tools to create tensions and conflicts. As a result of the teasing and indifference from her classmates, Betty felt like an outsider.

As a young student in a predominantly White school, I recall similar hurtful moments. Those moments framed how I conceptualized myself. Writing this section was difficult because these long repressed emotions and experiences from my childhood escaped from buried spaces within me. In recollecting the racism the parent participants and Native district personnel encountered as children, many of them wept. As adults they still felt the pain brought on by stereotypes from their childhood.

Betty, who had laughed so easily during most of the interview, changed her demeanor when I asked her about what Native American history should be taught to all students. She paused and then stated:

Just because [Natives] are not mentioned, doesn't mean we weren't there. And we are not as savagely as they think we are. You know, that is one of the hurtful things they used to say to me, that "you are a savage." I didn't do anything that would require me to be a savage. You know, I'm like everybody else. You know, if you think of savages, [it's] not definitely [related] to Natives. (Betty, interview, December 6, 2012)

As she recalled being called a savage, she cried. The pain still remained with her. We both cried at that moment during the interview. I cried for the little girl I was. We cried for the little girls we were.

One of the participants identified stereotypes as shaping her Native identity. In addition to the desegregation policies that prevented Catalina from being in the same



classrooms with other Hispanic and Yaqui students, bilingual education policies isolated her from other children of her ethnicities. Her mother advocated for Catalina to be enrolled in nonbilingual classrooms. She said:

I knew strictly Anglos and I didn't meet my first Brown person, if you want to call it that, until third grade, because those other students were put in the bilingual classes and I was never in those classes. "My daughter speaks English. She better be in the English classrooms. She doesn't need bilingual education. She hasn't spoken a word in Spanish since who knows when." And my mom was a big advocate about [English-speaking classrooms]. (Catalina, interview, February 12, 2013)

As a result of both the desegregation and bilingual education policies, Catalina's early childhood classrooms were void of Yaqui or Hispanic students. When the students were later integrated into the same classrooms, she recalled the tensions:

So, when in third grade, they immersed us all together, I was, "Whoa, what's going on here?" And some of the kids [from my hometown] were in those classes and there were Mexicans and Yaqui kids in there. And they were already divided. The kids would make fun of the Yaqui kids. So they were like, "Where do you live?" And so I would say where I lived and I didn't live where most of the Yaquis lived. My parents lived on another side of town. But it was hard because a lot of people in town [pause] because back then, a lot of the homes were run down. A lot of people were living in adobe homes. A lot of people were living in shacks. And so I was like, I didn't want my Mexican friends to think that's the

kind of home I lived in. I didn't want them to think that was the way I was growing up 'cause I wasn't. (Catalina, interview, February 12, 2013)

Because of the stereotypical beliefs that her community was lesser, the young Catalina became confused about her ethnic identity and distanced herself from her Native self. She rationalized:

Kids were bullies to the Yaqui kids. And [pause] I was, "I don't want to be bullied." And so they were, "Okay, so are you Yaqui?" And I was like, "Does it matter?" [Laughing] I was kind of cautious. I was like, "Does it matter?" They were like, "If you are Yaqui, you can't be our friend." And I was like, "Okay. No, I'm Mexican." So I wasn't lying. So from then on, I was Mexican. (Catalina, interview, February 12, 2013)

Catalina was not the only participant that alienated themselves from other Natives or Native activities. In the next section, I discuss that theme.

### **Turning Away**

A majority of the parent participants disassociated themselves from their Native cultures or were rejected by other tribal members. Catalina recalled the tensions of being biracial in a community where friction existed between her two races. She stated:

My Yaqui friends would make fun of me because they were like, "Oh, you're a Mexican. You're a Mexican." Up until junior high, they would make fun of me. And then my Mexican friends were, "Why are you friends with those people?" But I thought, "Oh, that's bad. I shouldn't [pause] I shouldn't live like that. I shouldn't [pause] I have a nice clean house and my mom keeps up," and that kind of thing. So there was that whole negative connotation that was attached to it. But

I didn't know better at the time. But like I said, when the kids would make fun of the other Yaqui kids, I didn't stop it. But I didn't engage in it. You know, I didn't say, "Leave them alone." I just kind of sat back and watched it happen. (Catalina, interview, February 12, 2013)

As a result of the teasing and perceived stereotypes, Catalina rejected her Native heritage as a child. She disclosed, "So I let stereotypes get the best of me. And like I said, I didn't want to be bullied but I didn't want to be a bullier either, so I kind of just sat back and watched it happen" (Catalina, interview, February 12, 2013). She aimed for a different experience for her child and his classmates. She advocated against bullying by teaching her child about bullying and what he could do to prevent it and to not be a part of it.

Betty did not characterize her high school experiences as being bullied; however, as a consequence of how her peers at school alienated her, she felt like an outsider. Her family moved to a border town when she was in high school. She recalled:

Everybody has known each other from kindergarten. And if you did not go to school [there] from kindergarten until you graduated high school, you were pretty much an outsider. All the White kids didn't treat all the Native kids the same way and so [pause] but, since all the Natives knew each other from like the eighth grade or something like that, I was the new kid. So when I came in, they kind of shunned me because I did not speak the Res[ervation] talk, the way everybody else does. I lived in New Mexico for a while, and so I wasn't Navajo enough for them. I was too Navajo for the White kids. So I was in my own little thing. (Betty, interview, December 6, 2012)

Like Catalina, Betty wanted a different experience for her children. Her children had attended the same school since they were in kindergarten. She believed her children's Navajoness is not a hindrance because "they don't see color" (Betty, interview, December 6, 2012). They forged friendships with other children regardless of their ethnicities.

Two of the participants indicated they chose not to participate in activities that were Native-centric. Mary, who attended an off reservation high school, stated:

I didn't really join the Indian club, because at that time I was just being myself and I just didn't want to be with people when I went to school with them—the people from the reservation. I just didn't want to be with them. I would just be with other people. (Mary, interview, February 15, 2013)

Garrick, who attended a high school on the reservation, intentionally deviated from Native American courses that were offered. He said:

There were classes offered but I just, at the time, that wasn't for me. It wasn't an interest I wanted to learn about because I was already getting it at home so I didn't feel, at the time, I didn't feel like I was going to benefit from it as much as I probably would have. Thinking in hindsight, you know, it probably would have been nice to still keep, you know, obviously different instructors perspectives and other students' perspectives on, you know, Navajo culture and so forth. (Garrick, interview, December 10, 2012)

Both Garrick and Mary encouraged their children to participate in Native American related activities. Mary's son was a member of the Native American club at school. Garrick sought Navajo history and language classes for his son. In addition to the

mandatory high school course load, as has already been mentioned, his son is enrolled at a community college and an online high school so he can enroll in Navajo history and language classes. Another participant, Betty, said forthrightly, “I don’t want her to go through the same thing I did” (Betty, interview, December 6, 2012). Based on their personal experiences, the parent participants in this study desired alternative realities for their children. They did not want their children to live the same experiences that they lived.

### **Suggested Content**

The second research question that guides this chapter asks what types of Native American history instruction do these parents believe should be taught in the urban public schools where their children attend. The parents’ responses were rooted in their personal childhood experiences, education, and the day-to-day interactions they encountered as adults living in an urban area. The main theme that arose was one of recognition for Native peoples and their contributions to mainstream society. Betty summarized the importance of Native American history instruction by explaining that it was important to learn about:

Other histories—that way you don’t misconstrue what the other cultures are like. [White students] should know that what else is outside of their block. Like the White kids need to know something other than what’s dealt to them. It would be nice for them to get the broad perspectives, including my kids. Like all the wars, nobody knows about all the Natives that went to war. They just know about the White part of it. They could probably tell you who a certain general was, but if you asked them who some Native chief or person was, they’d be all, “No.” They

only know the four or five main people mentioned in the history books. We pretty much fought the same wars they did. And just because we are not mentioned, doesn't mean we weren't there. (Betty, interview, December 6, 2012)

All the parent participants shared Betty's sentiments; accurate and meaningful instruction of Native American history is important and necessary to emancipate Native Americans from the binds that perpetuate the stereotypical Indian image.

### **Recognize**

The curricula used in the five school districts that participated in this study were based off the Arizona Social Studies Standards. The majority of the standards that incorporated Native American history focused on ancient Native civilizations that no longer exist (see Chapter 5). At the beginning of this dissertation, I shared a story of a little girl's understanding of American Indians as "all dead." Curricula focusing on ancient societies perpetuate what the little girl understood. Not only does curriculum impact non-Natives, but the parent participants indicated their inadequate instruction of Native American history impacted their identities as Natives as well. Catalina's lack of knowledge about her Native culture resulted in her understanding (or lack of understanding) of other Indigenous cultures, and she understood Native Americans as a monolithic group. She explained how she confronted her misconception:

It's kind of a funny story, but not really. But in high school, I participated in a program. They [took] us to a retreat up north. It was a bunch of kids from our high school. I went to this program with a bunch of students from [school]. We met up with students from Chinle and that was my first exposure ever to a Navajo person, ever. And so my tribe—we speak Spanish—I was speaking Spanish to

them and they were, "We don't speak Spanish." I go, "What kind of Native doesn't speak Spanish?" You know? [Laughs] They were like, "No, our tribe doesn't speak Spanish." I was like, "Really?" So I sat there and I spoke to them and they were telling me about the different times for storytelling, when you can tell certain stories and when you can't. They were using string. It was really interesting. I thought it was funny, because I didn't have any other exposure—like I said—to any other tribe. (Catalina, interview, February 12, 2013)

Not all students have access to these kinds of opportunities that recognize and highlight individual tribal nations so they grow up believing Native Americans belong to one cultural group, speak a common language, and practice one set of beliefs.

Another consequence of inadequate history instruction about Native Americans is making them invisible or dehumanizing Native American peoples. A general belief among the participants was that Native American presence is needed in their children's schools. Jonathon, a young adult participant, stated, "They forgot about Natives. Everybody's opinions about Natives is that we know that they are there but they are not really there. We were there but we are basically forgotten" (Jonathon, interview, February 15, 2013). In this instance, Jonathon was speaking beyond the schools but addressing mainstream society. He continued, "Nobody asks about us. Nobody says anything about us." His mother, Eloise added:

We need an identity. We know more of Mussolini and Genghis Khan than we do of how [Peter Porter from Gila River] run all the way down to Tucson and just to get [his] vote in. They couldn't even do that. We didn't even have a vote. Things like that need to be identified in history the right way. Even though it was a bad

history, they still need to learn it. I think all of us need to learn it. (Eloise, interview, February 15, 2013)

The district curriculum experts that participated in this study considered what Eloise called “bad history” as negative history that should be avoided. However, the Native American program directors that were Native referred to these historical accounts as truths that needed to be taught.

Like Eloise, the other participants wanted their tribal histories to be a part of the school curriculum. Jonathon recommended that the curriculum incorporate the local history of his people and the impact of Western contact and policies; he suggested the content include:

Our way of life, I guess, the way we lived in the desert, how we lived back in the day and why we lived there [and] now today. They put us on reservations where there's nothing that happens. We're broke. There's nothing out there for us to survive. We had to live like that. We had no choice but to go off the reservation.

(Jonathon, interview, February 15, 2013)

Eloise agreed that relocation policies should be taught. She contributed, “You don't know how tribes were. You need to know where this land really came from and who lived on it and why they are the way they are today” (Eloise, interview, February 15, 2013).

Catalina also believed learning about the local history was important, not solely for the students but for the teachers as well. Her son’s school had a large turnover of teachers and principals every year. She imagined the turnover was because the school personnel lacked knowledge about the Native community, which created difficulties for the teachers. She thought:



I think if the teachers knew more and had more buy-in about the community, maybe there would be less turnaround, because that's the issue that little school has. The principals have high turnaround, and the teachers have high turnaround, and it's because they don't have the buy-in. Yes, they want to teach in a low-income school [pause] but they are just there to teach at a low-income school. They aren't really getting a grasp of who are these kids who are here from the community and what are they about? Maybe if they did teach about the one square mile, they can get the buy-in and these teachers would be there for five years, six years versus one year, new teacher next year. But [they hear] the negative portion of it. "Oh, there's drug deals. There's a drug bust. Oh, there's a shooting. There's a gang fight. Oh, there was a stabbing. Don't be here after dark. Don't because of this" . . . . [They know] that part of the one square mile. [They don't] see the good side about it, you know? It's a small community. . . . and everybody knows everybody. (Catalina, interview, February 12, 2013)

Catalina wanted the opportunity to choose her son's teacher for the year following the interview, but was disappointed in the available choice of teachers. However, she thought even if she had a teacher in mind, he or she probably would not be teaching at the school the following year.

A major goal of ARS 15-341 and ARS 15-710 was to include Native American history instruction in classrooms in order to overcome misconceptions about Native history and culture, including stereotypes. Participants believed negative stereotypes about Natives are in the forefront when mainstream society visualizes Native American

peoples. They also believed alternative views that exemplify Native Americans should be stressed in schools. Garrick stated:

Native Americans have contributed to the state and society. I think it's underrepresented. I think from that perspective, I think as Native people, we can be very articulate, very thoughtful and give a lot of information and insight. I think we are underrepresented, and there needs to be more value placed on our contributions. (Garrick, interview, December 10, 2012)

Stereotypes and misconceptions overwhelmingly shape the image of Native peoples and mainstream society overlooks the contributions made by American Indian peoples. Eloise said, "We take for granted that [what] we think the White people invented, [they] didn't really do it. We weren't just Natives frolicking in the desert or in the woods" (Eloise, interview, February 15, 2013). Garrick conveyed the same sentiment when he said, "I think our contribution to society and the betterment of society gets overlooked or either, not overlooked, but marginalized, I think" (Garrick, interview, December 10, 2012).

Participants cited examples of potential content to teach that were at local and national levels and included current and past contributions. Some of the suggested contributions Native Americans have made are listed below.

- Cherokee alphabet
- Idea of the government system
- Medicines
- Healing practices
- Revenues from gaming
- Revenues from natural resources

- Language use during wartime (e.g., the Navajo, Hopi, and Lakota Code Talkers)
- Current Native leaders
- Past Native American leaders
- Foods
- Environmental sustainability

This list is not all-inclusive, only what the parent participants recalled and suggested during the time of the interviews.

Another recommendation by the parent participants was the idea of teaching about sustained and consistent Native American history instead of piecemeal or as an aside, as if it is a footnote of history. Garrick urged:

This policy could help if more of the information was taught in earnest in the classrooms, not just spent in one week but maybe over a semester of really teaching about Native culture and history and the different tribes that do live in the state of Arizona. I think it needs to be more in earnest, taught by the instructors for it to have meaning and value. Other than just touching on it one day, two days and moving on. (Garrick, interview, December 10, 2012)

While writing this section about teaching with sincerity about Native American history, in a nearby suburban neighborhood, Native parents (not those that participated in this study) were urging their child's high school to abolish the Cowboys Versus Indians Spirit Day they had scheduled for their Homecoming Week. The event was allowed to occur. Schools have not made considerable progress since the 1970s when school districts were fostering events to promote students to dress up like Indians (Amerman, 2010).

## Summary

In this chapter, I presented the Native American parents' perspectives of past and current Native American history instruction. The parent participants received limited education about Native American history in their own primary and secondary education. The Native parents believed because of seemingly disingenuous instruction of Native American related topics, they desired instructional practices that were earnest for their children—pedagogy that emancipate.

Most of the parent participants enacted choice as described by Lomawaima and McCarty (2012): although most of the parent participants attended lived on their tribal lands, they attended off-reservations schools. The parents also dispelled myths that Native American parents are inactive in their children's education, because they volunteered in classrooms, attended parent meetings sponsored by the districts' Native American programs and school, ensured their children complete their homework, and attended parent conferences.

Culture and history are intrinsically linked; in learning about tribal histories, one naturally learns about the tribal cultures. Since tribal histories are not taught in schools and, in some instances, at home, the participants acknowledged limited tribal cultural understandings. The parents' awareness of their indigeneity was shaped by the boundaries established by their family members, friends, and school personnel. Beliefs about Native Americans that are based in stereotypes informed some of the participants' self-identities as youths. However, as parents, all of the participants wanted cultural experiences unlike their own. The parents were expanding on the safety zone by

intentionally seeking opportunities that would allow their children to be immersed in their tribal cultures.

## CHAPTER 7

### CONCLUSIONS AND IMPLICATIONS

#### **Introduction**

In this chapter, I discuss the conclusions, implications, and recommendations to be drawn from this study of two Arizona Revised Statutes (ARS) that mandate instruction in Native American history. In order to gain an understanding of the mandates and their current statuses in urban educational school systems, the following questions guided this study at various levels:

- The macro policymaking level –  
What are the intended goals of ARS 15-341 and ARS 15-710?
- The mezzo school practitioner level –  
How are these policies implemented in urban area public school districts?
- The micro-level of the individual experiences of Native parents –  
What types of Native American history instruction did Native American parents with children enrolled in urban public schools receive in their own schooling?  
What types of Native American history instruction do these parents believe should be taught in the urban public schools where their children attend?

#### **Summary of Study**

To answer the research questions, I utilized Critical Indigenous Research Methodologies (Brayboy, et. al., 2012; Smith, 2012) rooted in emancipatory practices such as decolonization and self-determination. I utilized a theoretical framework offered by Lomawaima and McCarty (2006), the safety zone, to analyze the genesis and

implementation of the mandates. In an attempt to align stakeholders (i.e., policymakers, practitioners, and Native American parents) in regards to the policies, I used an interpretive policy analysis method (Yanow, 2000). As such, I conducted in-depth interviews with policymakers, practitioners in urban school districts, and Native parents who had children enrolled in urban area schools. Native perspectives were central in gaining a holistic picture so I actively sought Native American participation. To fill in contextual details in the participants' stories, I used artifacts (e.g., documents) from the Arizona legislature, Arizona Department of Education, Arizona Gaming Association, and school board policy manuals from the various school districts.

## **Findings**

I utilized the safety zone lens proposed by Lomawaima and McCarty (2006) to analyze the data. The authors envisioned education as foundational for critical democracy. They wrote:

Critical democracy demands that the United States be a nation of educational opportunity for all, not merely a homogenizing and standardizing machine. We conceive of more than a benignly neutral diversity that “celebrates” cultural differences and marginalize others. Rather, diversity embodies the heart and soul of promise, of opportunities, of what might be, for a socially just and fully democratic nation. (Lomawaima & McCarty, 2006, p. 8)

The goal of an ideal education for all students, Native and non-Native, is to foster democracy, a country that values and includes each of its citizens. Lomawaima and McCarty (2006) suggested that Native American educational mandates at the federal level seem advantageous for Native American students to practice ancestral practices

actually restrict the influence of Native American practices to a safe zone that will not impede on the dominant society. Although these educational policies confine Native American influence within a controlled safe parameter, Native peoples are simultaneously creating and/or seeking “windows of opportunities” (p. 117) to disband and expand on those confining safety zones. The policies under study, ARS 15-341 and ARS 15-710, resulted from such an opportunity.

**Policy.** The first question pertaining to the intended goals of ARS 15-341 and ARS 15-710 was answered by interviewing the primary sponsor of the legislative bill, Albert Hale. Another bill sponsor, Jack Jackson, Jr., the Arizona Department of Education Office of Indian Education director, Debora Norris, and attorney Timothy Hogan were also interviewed to gain a better understanding of the intent and implementation of the policies. Senate Bill 1365, as it progressed through the legislative process and the eventual ARS 15-341 and ARS 15-710 implementation (or lack thereof) in urban school districts, exemplifies the restrictive nature and how Native people contest safety zones (Lomawaima & McCarty, 2006).

The instruction of the Native American history mandates originated from a larger bill that incorporated instruction of Native American government, Native American sovereignty, Native American cultures, and Native American history. However, despite the admissions by state level policymakers of their lack of knowledge about Native American statuses and issues, and determined that there was a need to teach about these subject, the Arizona legislators deemed Native American government, Native American sovereignty, and Native American culture as too far outside the safety boundaries to teach



in Arizona public school systems. They stripped the bill solely to include instruction of Native American history.

An important aspect of the safety zone theory is that Native people influence the expansion of boundaries set by restrictive bureaucracy practices. Former Navajo Nation president, Albert Hale, proposed the Senate bill as a means to develop future democratic relations between tribal governments and state/federal governments by teaching future Native and non-Native leaders about tribal self-determination and sovereignty. Hale determined the lack of tribal infrastructure was rooted in ignorance about tribal governments and disingenuous government-to-government relations. He believed education on tribal issues related to government, sovereignty, culture, and history would alleviate tensions between Native people/governments and non-Natives.

While the mandates requiring instruction of Native American history in Arizona's K12 classrooms were passed as Arizona laws, substantial elements necessary for adequate implementation are absent. These policies are unfunded; local school boards have the responsibility to implement ARS 15-341 and the Department of Education is responsible for the implementation of ARS 15-710. Due to the lack of resources, the policies were destined to fail from conception.

Additionally, a proposed plan that included content, pedagogy, as well as a basic design for implementation was nonexistent. Although ARS 15-244, the Arizona Indian Education Act (AIEA), charged the Office of Indian Education to provide assistance with developing and implementing culturally relevant curriculum with and for schools, a majority of the non-Native district personnel did not know the Office was there as a resource. Moreover, reflective of safety zone boundaries, although the AIEA ostensibly

promotes Native American education, the office is comprised of a single staff member. The duties required of this Office necessitate more personnel to accomplish the responsibilities of AIEA.

**Practice.** The second question, focusing on how ARS 15-341 and ARS 15-710 were implemented in urban area public school districts, was answered through interviews with district-level practitioners, Debora Norris, and artifacts such as the Arizona social studies standards and policy manuals. At present, the implementation of the Native American history instruction policies are not conducive to building relationships between American Indian governments/people and non-Natives, and do not promote “the right of a people to self-government, self-determination, and self-education” (Lomawaima & McCarty, 2006, p. xv). The findings regarding the implementation of the policies were placed under three themes: policy knowledge, content knowledge, and pedagogical knowledge.

Fowler (2009) identified three distinct eras in policy implementation research and lessons learned (see Table 7.1). The ARS 15-341 and ARS 15-710 implementation (or lack thereof) can be explained through lessons learned from three generations of policy implementation studies.

The policies under study were passed into law in the midst of an era of anti-(non-White) ethnicity mandates legislated in Arizona. Although the Native American history mandates were successfully passed under these adverse circumstances, they have had little or no impact on the intended purposes of developing respectful rapport and relations between tribal peoples and nations and non-Natives. The school district personnel who participated in this study included program directors, a school principal, an assistant

superintendent, and a program chair, and therefore could be considered formal implementers of the policies in their respective districts. However, of the 11 district curriculum specialists and Native American program directors, only one had knowledge of the mandates. The lack of understanding about the instruction of Native American history policies exemplifies reasons policy implementation failed in first generation research (see Table 7.1).

Table 7.1

*Types of Policy Implementation Research by Lessons Learned*

First Generation	Second Generation	Third Generation
Implementation does not result from policy directives.	Policies that are “watered-down version is often put in place” (Fowler, 2009).	Policy implementers are learners.
Successful implementation is dependent on: <ul style="list-style-type: none"> <li>• Formal implementers.</li> <li>• Teachers understanding of the policy.</li> <li>• Teachers’ knowledge and skills needed for implementation.</li> <li>• Availability of resources.</li> <li>• Time.</li> </ul>	Teachers do not implement policy because they are directed to. <p>Successful implementation is dependent on:</p> <ul style="list-style-type: none"> <li>• Support from central office administrators.</li> <li>• Alignment to district philosophy.</li> <li>• Hard work by administrators and teachers.</li> <li>• Administration pressure.</li> <li>• Assistance with training, resources, and consultants.</li> </ul>	Successful implementation is dependent on: <ul style="list-style-type: none"> <li>• Ongoing professional development over extended period of time.</li> <li>• Relating teachers’ current practices to new reform.</li> <li>• Expectation of change in beliefs, norms, and practices require time.</li> <li>• Supportive networks.</li> <li>• Mentors and facilitators.</li> <li>• Funds.</li> </ul>

Adapted from Fowler (2009).

Secondly, although the study participants were uninformed about the policies, they believed their districts were implementing the policies because they were utilizing the Arizona social studies standards as an instructional guide. The current implementation

of the policies is what Fowler (2009) referred to as a “watered-down version” (see Table 7.1). There are over 40 Arizona social studies standards that distinctly reference Native Americans. However, the Department of Education, as gatekeepers of safe knowledges taught in Arizona public schools, determined instruction of Native American history should concentrate on the distant past and Native cultures that no longer exist. Nearly a quarter of the social studies standards focused on ancient Native societies such as the Anasazi and Hohokam. Over half were situated on Native American history prior to 1900s. This focus on the distant past is explicated by Nolan (2012), who postulated that teachers “prefer to teach about the precolonial aspects of Native cultures...[because they] come in nicely packaged lesson plans and are stereotypically interesting to young non-NA children” (p. 51). Modification of these narratives about Native Americans requires changing belief systems. However, present social studies standards, textbooks, and schooling practices continue to perpetuate the marginalization of Native nations and peoples as they have in the past. As a result, beliefs about Native nations and people are cemented in the retelling of this country’s history.

Fowler (2009) suggested the lesson learned from the latest studies on policy implementation indicate disruption of teachers’ beliefs, norms, and practices are necessary for successfully implement new policies. The practitioner participants in this study indicated that they lacked an understanding of tribal issues such as sovereignty, i.e., gaming, land use, taxation, and laws. There is a need to view Native American governments as sovereign and self-determining; however, understanding these issues necessitates ideological shifts about where Native peoples and tribal nations are situated within our current understanding of democracy. The social studies standards do not

acknowledge Native American governments as nations; however, Native governments were recognized as situated at a level below or above the town/city level. Although tribal sovereignty was mentioned one time at the high school level, tribal nations were referred to as tribes in all prior grade levels. The instruction of current standards will replicate current conditions and relations between tribal governments and state/federal governments.

Despite stipulations in ARS 15-710 to instruct on the history of Native Americans in Arizona, the standards do not address Arizona's tribal history completely or at the two grade levels. A majority of the Arizona Native American tribes were unmentioned. ARS 15-710 also explicitly indicates the instruction of the history of Native Americans in Arizona at a common and high school grade level. Using the Arizona social studies standards to identify the two grade levels, fourth grade had the most standards associated to Native Americans; however, I could not determine a single grade level at the high school.

Fowler (2009) also suggested that successful implementation of educational policies are predicated on teacher knowledge. The study participants indicated they, as well as a majority of teachers in their school districts, possessed a limited understanding of Native Americans and issues related to them. They acknowledged their understandings were based on popular movies, books, and other sources that were probably not accurate of Native people. Interestingly, the non-Native district personnel believed a positive portrayal of Native American history should be taught in schools while the Native personnel believed the truth should be taught. Conversely, the truth was what the non-Native personnel referred to as negative Native American history.

The last category in the practice (implementation) section focuses on pedagogical issues. Successful implementation of policies requires that teachers possess the skills needed to meet the expectations of the reform (Fowler, 2009). The Native American history instruction policies require teachers to address issues related to race. However, the non-Native personnel were hesitant to speak about Native Americans and some even had difficulty saying the words “Native American.” The participants indicated they were not prepared to address racial/cultural issues (not just those pertaining to Native Americans) but also to other ethnicities. Nolan’s (2012) study findings on teacher preparation programs to meet the needs of Native American students stated, “[T]eachers do not want to venture beyond the packaged unit plans provided in the textbooks for fear of having to address the injustices and prejudices that have been part of NA [Native American] history in the U.S. Teachers circumvent this sense of unease (and possibly guilt) through avoidance” (p. 51). The non-Native district personnel in this study stated they were afraid to offend Native American people and of potential litigations.

**Native experience.** The first question at the experience level focused on the types of Native American history instruction that Native American parents with children enrolled in urban public schools received in their own schooling. I interviewed Native American parents and one child. In 1985 when most of the Native parent participants were in Arizona elementary or high schools, the Arizona State Board of Education issued a policy statement in which they “strongly recommend[ed] that local educational agencies (LEAs) integrate Arizona American Indian languages, cultures, and histories into all areas of the curriculum to foster appreciation and understanding for all students” (Arizona State Board of Education/Vocational and Technical Education, 2002, p. 1).

Although some of the parent participants indicated their parents imparted Native American knowledge, it was related to cultural aspects, e.g., songs and dances, rather than history. All of the parent participants indicated they encountered limited instruction in Native American history in their schooling experiences. This correlates to prior research that Native American people are invisible in the retelling of American history in schools (Amerman, 2007; Bryant, 2008; Chaudhuri, 1974, Freng, et al, 2007). The curricula these parents were exposed to were limited to the page-or-so in social studies textbooks and were unrepresentative of their local tribal group.

As youths, the parent participants confronted safety zone boundaries established by their peers and school officials that influenced their identity development and their current parental practices. One parent believed the instructional practices she experienced about Native peoples promoted hostility toward Native people. Another parent experienced bullying in school about stereotypical attitudes about her tribal group. Most of the parents expressed they encountered negative stereotypes at some point in their lives. These experiences affected their identities as most of the parent participants disclosed at one time during their youth; they disassociated themselves from their tribes. This behavioral phenomenon correlates with research findings by Lucero (2010) that urban youth confront a phase in their development where they struggle with their Native identity.

The second question in the Native experience section concerned what types of Native American history instruction these parents believe should be taught in the urban public schools their children attend. Because of their personal experiences, all of the Native parent participants are seeking a different reality for their children. They are

encouraging their children to (re)claim their cultural heritage. The parents want their children's schools to provide a respectful and authentic curriculum that eradicates stereotypes and recognizes the contributions of their local tribal groups.

Amerman (2007) described how southwestern urban schools in the 1970s subjected Native students to racist school spirit rituals. As this study shows, 40 years later, the practices that objectify and denigrate Native American people are still being practiced. In the 2013-14 school year, a local urban high school proceeded with the school spirit day celebration that glorifies racist beliefs despite protests and objections of a homecoming ritual that advocates for dressing up as cowboys and Indians.

### **Implications**

The findings from this study are significant to researchers, policymakers, educators, and Native people in a number of ways. Although not an exhaustive list, I discuss some of these implications below.

**Theory.** The safety zone theory improves on discourse on policy development and implementation because it offers researchers an alternative view to analyze policies (Native or non-Native-centric) from critical perspectives. Lomawaima and McCarty (2006) offered the safety zone theory as a critical lens to comprehend educational trends typically referred to as pendulum swings. Utilizing the safety zone theory, the authors explicated the restrictive and emancipative educational trends in American Indian education. The safety zone is the degree to which Indianness is perceived as “nonthreatening” by and to dominant society interests.

This research study adapted and extended the use of the safety zone theory to understand processes at the various levels (policy, practice, and experience) and negotiate



perceived threats or safety. At the policy level, I used the theory to understand the legislative process. Native American history was safe and harmless, within a safe zone for dominant society. Conversely, Native American government, sovereignty, and culture were perceived as too dangerous, and so they vanished from the policy language. At the practice level, although Native American history was well within the safety zone, certain kinds of Native American historical content and pedagogical practices were “unsafe”; hence, content focused on extinct peoples and practice remained well within safe borders of the state social studies standards. At the personal experience level, safety zone theory explained how the collision with boundary zones established by peers and teachers impact students’ life choices. While the Native American history instruction mandates appear to have created and expanded the safety zone, schools remain treacherous places for Native students when instruction and schooling practices continue to marginalize them.

The safety zone can be extended beyond Indian education to explicate trends in policies. For example, I recently used the theory to explain the history of bilingual and English Only educational policies in the context of historical events and xenophobic thought. Using the safety zone explains trends in context rather than to as trends just happen.

**Policy.** This study brought to notice two Arizona educational policies that mandate the instruction of the local and national histories of Native Americans. The existence of the policies, ARS 15-341 and ARS 710, were unknown by a majority of the participants and others to whom I presented my research. In light of these policies, it is hoped that this public acknowledgement will encourage their development in educational

settings and result in improved future relations between tribal and non-tribal governments.

It is important for school leaders to understand the legislative process if they want to influence educational policies (Fowler, 2009). Tracing Senate Bill 1365 as it traveled through the legislative process exposed the negotiations that preserved dominant privilege and the compromises made to expand the safety zone. The bill was amended and changed in ways that did not impede entrenched dominant beliefs.

**Practice.** More than half of Native people/citizens reside outside of tribal areas. Rarely is Indian education located outside of tribal areas; however, this study was purposely positioned in an urban setting. Situating this study in an urban context disrupts preconceived ideas that Indian education only occurs on Indian land, thereby opening up new spaces to address Indian education.

Although culturally responsive schooling (CRS) has drawn attention for a number of years to its role in aiding academic achievement of Native students (Brayboy & Castagno, 2009; Castagno & Brayboy, 2008; Klump & McNeir, 2005), the CRS research and literature in an urban context has been limited. CRS is a critical teaching approach. As such, CRS becomes even more important in places such as urban areas that are highly diverse. The participants' hesitations and uncertainty to address Native American content and issues demonstrate a need to address CRS in multiethnic schools, including those with little or no Native American student enrollment.

**Native experience.** As noted above, recent census data show that a majority of Native Americans live outside their tribal lands. They buy houses and build careers in urban areas. This study considers and values the perspectives and insights of Native

American parents who reside in urban areas. The study thus addresses the dearth of research and understanding of educational experience (including Indian education) of urban Indians. I hope this study will stimulate other research that centers on Native knowledges in urban contexts.

This study also disrupts the presumptions that Native American parents are uninvolved with their children's education. The experiences of Native parents in this study debunk the notion of "living in two worlds" by seeking opportunities for their children to (re)claim their tribal practices and beliefs while simultaneously aspiring to gain a holistic education. Through active involvement in their children's education, these parents are ensuring a synergy of the Native and non-Native planes of existence by providing lived realities absent of opposing dualities.

### **Recommendations**

**Policymakers.** The Arizona legislative body should allocate funding the Native American history instruction policies so the policies can be successfully implemented. A hearing should be held to request oversight by the state superintendent of education and the state school board about the status of the Native American history instruction mandates. Appropriate follow-up measures should be taken to ensure compliance.

**State Superintendent of Public Instruction.** A discussion on the duties of three branches of government is outside the scope of this dissertation. However, a brief mention of the three branches is warranted. Each branch has responsibilities in the governmental system. The superintendent of public instruction is part of the state executive branch (AZ Const. art. 5, § 1). The legislative branch passed the mandates; the

obligation to implement them belongs to the executive branch, which includes the superintendent of public instruction.

As the person who oversees the public schools and heads the department of education, the superintendent of public instruction has many responsibilities that affect the implementation of the Native American history instruction mandates. First, funding is needed for implementation. One method to generate funding could be to reformulate the distribution of the Instructional Improvement Fund to include funding for curriculum development and resources, as well the Office of Indian Education at ADE. Another important consideration is to advise school boards and superintendents in urban areas about the policies. He should also direct the Department of Education to determine a plan for instruction and oversee implementation.

The superintendent of public instruction also serves the gatekeeper controlling access to information suitable for Arizona's students. By voting against the bill while he was in legislative office, the current superintendent of public instruction demonstrated that he regards Native American history outside of safety zone boundaries. However, because of his current position in the executive branch, it is his responsibility to implement laws pertaining to public education.

**Arizona Department of Education.** A majority of Arizona educators, Native and non-Native, are unaware of the existence of the Native American history instruction policies. Although the participants did not know the mandates existed, one informed of the mandates, they believed they were implementing them because they were following the state social studies standards. ARS 15-341 indicates that Native American history should be included in existing curricula. Native American history could be integrated in

all school subjects such as language arts, sciences, mathematics, arts, physical education, and so forth. Examples for inclusion in some subject areas include Native literature written by contemporary Native authors. The arts could include Native operas from the early 1900s. Physical education could include sports such as Toka, an O'odham game. The history of Native peoples is thus not limited to social studies, and can be integrated in any school subject.

The Office of Indian Education (OIE) is obligated with assisting “schools and Indian nations to meet the educational needs of *Native American pupils* [emphasis added]” (Arizona Indian Education Act, 2006, p. 1). The Native American history instruction mandates are intended for ALL of Arizona’s students so the responsibilities to ensure they are implemented are outside the powers of OIE. Although OIE is centered on Native students, the office is responsible to “provide technical assistance to schools and Indian nations to develop culturally appropriate curricula and instructional materials” (Arizona Indian Education Act, 2006, p. 1). As that may be the circumstance, the OIE is a one-person office and as the director indicated, it is an unfunded office (Debora Norris, interview, December 5, 2013). Appropriate funding and personnel restrict the OIE from complying realistically with the objectives set forth in the Arizona Indian Education Act.

The district personnel identified the selection of appropriate resources as an obstacle. The OIE should utilize their webpage to identify appropriate resources such as booklists, tribal education links, and acceptable sample lessons. Both Native and non-Native participants agreed that Native input was important for creating appropriate and respectful curriculum so the OIE should organize for tribal collaboration with urban schools by providing an annual conference for distribution of appropriate information and

resources. The school districts are hesitant and unsure of what to teach about Native American history.

The Arizona Department of Education, not solely OIE, should, in collaboration with tribal representatives and local universities' Native American Studies and Center for Indian Education faculty, formulate a basic plan that includes essential understandings that promote sovereignty and self-determination. These essential understandings, such as tribal taxation, tribal gaming, tribal governments, and due process related to Native history and peoples, correspond to existing social studies areas that promote democracy. The collaboration should also extend to history instruction with all other subject areas, not just social studies. Focusing solely on social studies promotes the notion that Native peoples are frozen in time and one-dimensional.

**Local school boards.** ARS 15-341 explicitly details the responsibilities of school boards (Arizona School Board Association, 2012). One responsibility is the inclusion of Native American history instruction. School boards should assure that knowledge about state educational mandates are known by the administrators and teachers charged with their implementation, and, if needed, school boards should adopt these mandates as district policies. Local school boards are urged to adopt the Native American history policies so all students in their districts can receive the “best education possible for the children in their community” (Arizona School Board Association, 2012, n. p.). School boards are important to developing their communities. It is challenging for school boards to advocate for all children when some of their constituencies and students are marginalized or invisibilized. School boards can align their district philosophies to

recognize the original peoples of this land. Lastly, funding should be allocated to purchase culturally appropriate and respectful resources and literary materials.

**Urban area school administrators.** School administrators implement policies that school boards and legislators pass (Arizona School Board Association, 2012). Research has shown that successful program implementation is dependent on administrators (Fowler, 2009). One of the reasons policy directives fail is because teachers may lack the necessary understandings of policies and knowledge needed to implement them (Fowler, 2009). As noted earlier, a majority of the district personnel lacked knowledge of the mandates. School administrators should ensure, through their ongoing communications and professional development activities that school personnel understand and are prepared to implement the mandates.

Another concern is the content knowledge needed to implement the mandates. The non-Native educators in this study expressed apprehension about the lack of knowledge about Native Americans and Native American-related topics and were unsure where to access appropriate and respect information about Native Americans. However, four of the five districts had knowledgeable personnel within their school districts; their Native American program directors/personnel who were Native were highly knowledgeable of Native American history. School administrators have valuable sources that they are not utilizing; the Native American program personnel should be included in academic decision-making and curriculum development.

All the school districts believed integrating into “existing curricula” equated to the integration into social studies. However, NA history or culturally relevant schooling can be integrated into math, as one of the school districts is practicing. It is noteworthy

that in this school district, NA students score the highest in the math section of the state's high-stakes assessment in comparison to other students in that school district and other NA students in other school districts (Elizabeth, interview, December 4, 2012). Another participant indicated one school district was teaching and playing NA sports games during Physical Education class. No Child Left Behind aims to close the achievement gaps of all students. School districts should consider the hidden curriculum that is practiced that impact their NA students. Although the NA enrollment within urban school districts are small and might not constitute a subgroup, those students should not be overlooked. In order to understand and change beliefs about Native American students and parents, school districts should provide teacher training on the history of Indian education such as the boarding school era and its impacts, historical traumas, the goals of Indian education, and relocation policies and their effects.

**Universities and teacher preparation programs.** There was substantial concern by the educators in this study that related to the inability or lack of skills needed to address race-related issues. Considering the diversity in Arizona schools, teacher preparation programs should reconsider their current training programs that address diversity. All teacher candidates should be trained in culturally relevant schooling and/or multicultural programs. Also, in addition to required coursework for all college students, colleges and universities should offer course on the history of Native Americans in Arizona.

**Tribal nations.** Educational institutions both reflect and shape society. If tribal nations seek tribal representation within the dominant society, they need to actively position themselves and their (hi)stories within school curricula. Tribal cultural groups



and education departments should work with urban area schools by providing accurate and respectful information and resources. Policy implementation studies suggest that highly successful reforms require mentors and facilitators. Tribal education departments should identify and train mentors and facilitators to collaborate with the state department of education and urban schools.

**Native American parents.** Native American parents need to understand they are partners in their children's education, and with their children's schools. As such, the parents have a voice in determining the curriculum for their children. The Native American program directors and personnel developed relationships with the Native parents; however, the Native American program officials should provide parents with the district's hierarchy and how to contact/negotiate with key district officials. These school officials and parents need to advocate for their children to learn Western ideas without forfeiting their Indigeneity. The district personnel indicated they needed reliable information about Native Americans; NA parents can take an active role by educating their children's teachers of your culture. For example, parents can serve as guest speakers in their children's schools.

Another action Native (including non-Native) parents can exercise is file a lawsuit against their school district to demand compliance with state statutes. The judicial branch can be used to ensure that state mandates are implemented. State courts are influential in policymaking (Fowler, 2009). Although I am reluctant to suggest lawsuits, sometimes these actions are necessary to address injustices and create change.

## **For Future Research**

**Research.** Future research is necessary to understand the complexity of the interconnectedness of history and culture. All of the participants in this study, when asked about history, referred to cultural aspects. The cultural component of the interconnected relationship positioned the instruction of Native American history mandates in dangerous territory. Since Native American history is deeply rooted in oral stories, at what point do those historical events become cultural, sacred knowledge?

**Policy.** This study focused on the implementation of the mandates in urban school districts. Further research on the implementation of the mandates in school districts located on tribal lands could provide additional examples and lessons for urban schools.

**Practice.** The scope of identifying Native American history was outside the scope of this research. The school district personnel requested it. The Native American parents suggested local Native histories should be included. Further research to identify local tribal histories would support the curricula by providing culturally appropriate resources.

## **Epilogue**

Shí ei Nát'oh Dine'é nishłı̄. Ma'í Deeshgiizhnii dine'é ei baashíshchíín. Tł'ízı̄lanı̄ dine'é ei dashicheii. Tódı̄ch'ı̄ı̄nii ei dashinalı̄. Nadáá dílid dei násha. Mabel Claschee ei shimá. Thomas Benally ya' ei shizhé'é. Ákó'téego ei aszhanı̄ nishłı̄. (I am of my mother's clan, the Tobacco People. I am born for the Coyote Pass clan. My maternal grandparents are from Many Goats clan and my paternal grandparents are from the Bitter Water clan. My mother is Mabel Claschee and my father is the late Thomas Benally. In this way, I am a woman.)

I struggled with the notion of writing this epilogue because it is about me.

According to cultural teachings, we do not draw attention to ourselves. My intention is not to be self-aggrandizing, but to elucidate the personal and educational growth I gained during the last two years while I researched and wrote my dissertation. Despite advice from other Dine', I decided to proceed with this section because writing has been my therapy. I have appreciated and valued when others have shared their experiences with me because I learned that I am not alone; there are others who share similar feelings and experiences and together we have helped each other. I hope my scholarship will benefit someone else.

I began this dissertation with the story about the little White girl who believed Indians “were all dead.” Because I lived with Mormon foster families for much of my childhood and young adulthood, my formal schooling and “home life” was most likely typical to that little White girl, the average White child from a middle-class White family. In my schooling from third grade to university-level courses (including most of my doctoral program), I was not afforded opportunities to learn about Native-centric subject matter. Much like the Native participants in my study, I had limited in-school instruction about Native peoples. My life and schooling experiences concealed me under a hegemonic veil; I believed since I lived in the city, issues related to tribal nations/governments and tribal sovereignty were irrelevant to me. That was my worldview.

Two years ago after I completed the required coursework, my dissertation journey began from a micro-level perspective on how Native American students who lived in urban areas and attended schools in urban schools could be afforded opportunities to learn about their heritages in their classrooms. I hoped, naïve as it may seem, to educated

children like that little White girl that we are still alive, that we still exist even though we are erased from school texts and curriculum. I thought instruction about Native peoples would benefit all students by replacing stereotypes and misconceptions about Natives, replacing negative information with contributions Natives have provided to the greater society. However, I now know willful ignorance (stereotypes) persist because they “serve political, economic, and social agendas” (Lomawaima, 2012, p. 9). Instead, I was astonished when my research findings diverged with macro-level implications. Unexpectedly, the attention altered to issues related to tribal sovereignty and tribal governments.

As I explained in chapter 4, after I left shizhé'é yazhí (my paternal uncle by clan) Representative Albert Hale's house, I was confused by the topics (Arizona sales taxes and tribal sovereignty) he focused on, and in great depth. I recall thinking to myself, “Does he understand I am here to talk about the history instruction policies?” But I listened without interrupting. Later I listened to the interview recording over and over, read the transcripts repeatedly to try to understand why he focused so heavily on sovereignty and taxes. After I enrolled in Dr. Tippenconnic's Critical Issues in Indian Education class and read his suggested readings, I had a better understanding of tribal sovereignty and related rights such as taxation, gaming, and government.

Using the safety zone lens, I aligned my newfound knowledge with Hale's disquisition. I had an epiphany! I believed the inadequate infrastructure on the Navajo Nation were due to the negligence of corrupted tribal politicians. I believed alcoholism, high dropout rates, and high unemployment rates were due to lack of individual ambition. However, I learned the repetition of these persistent conditions plague Native peoples,

generation after generation, because current and past practices related to settler colonialism have deterred cultural and economic capital. The current structure of collecting taxes and distributing the revenue (see Chapter 4) ignores Native nations. Cultural and monetary appropriations are issues of concern and impact me and all other citizens regardless of Native or non-Native statuses. Those of us who live in municipalities are afforded services such as public libraries, youth centers, and parks because of the monetary appropriations denied to tribal areas.

In the dissertation process, I expected to encounter new learning but never imagined the totality of what was ahead of me. It was an overwhelming journey in which there were numerous times I wanted to quit because of my uncertainty and self-doubt. Who was I to research this when I had never taken an American Indian Studies course? The self-doubt still resonates with me but I have a better understanding of why they exist – past connections have engrained that I am “less than.” Among the newly gained knowledge the most valuable was what it means to conduct research as a Native person, explore the formation of my self-identity, and the importance of Native nations to American society. I am not less than, even though those unproductive feelings emerge at times, and I am capable of contributing to the advancement of Native peoples, including myself.

My research is rooted in Indigenous methodologies. In formulating the prospectus for this research, I possessed a limited understanding of research related to, generated by and for Native American people. Indigenous methodologies served as the passageway into the world of Indigenous research. As a novice scholar, I envisioned how and why I wanted to undertake this project, but I was unaware of the lexicon to describe that vision.

As I delved more deeply into the literature on Critical Indigenous Research Methodologies (Brayboy et al., 2012; see Chapter 3), I persisted despite my head swirling with perplexing terms such as decolonization, self-determination, and emancipation; I realized there was language for my intentions. At this point, I was still under the impression my research was at a micro-level so I was viewing those terms at the personal level.

Decolonization was a term I equated to actions taken at a macro-level, nation-to-nation situations. I understood decolonization as colonized groups of people/governments reclaiming their Indigenous identities as a nation (I didn't fathom the potential for other levels such as the individual level). In my frame of mind, I considered the efforts occurring on Navajoland such as broadcasting Navajo stories on the radio, and teaching Navajo writing and reading in the *Navajo Times*. After reading Linda Tuhiwai Smith's (1999, 2013) book, these ideas were re-enforced through the list of ways to decolonize; somehow I could not equate them to an individual's action, something I was capable of doing. Despite my hesitancy and insecurity, my first attempt to decolonize was renaming. In writing the Navajo word that we call ourselves, I (re)claim it as Dine' (pronounced dee-NE'). I understand the popular spelling of the word is Diné (pronounced dee-NAY) and it is that spelling that is used in numerous scholarly texts and to name institutions such as the tribal college. However, I am Dine', not Diné.

As I understood decolonization better, I understood my project was decolonizing in that it was a retelling of history according to Native perspectives. As I listened attentively to and reflected on the interview with Representative Hale, I understood the impact a single individual's actions could accomplish. As I began to interview the Native

participants (policymakers, district personnel, and Native parents) I listened in awe to their stories and realized we did have knowledge to share and when spoken aloud was freeing. As I listened to the experiences of my Native participants, we shared many similar types of experiences that shaped our identities. Many times, I cried with my participants as they recounted their stories because of the circumstances forced upon us. It was freeing to tell stories from our side.

The way I understand decolonization is that it means choice. Colonization abrogates choices regarding what to speak, how to think, where and how to live, or even where to be buried because oppressors dictate how, where, when, and why we live. At a personal level, it means I determine how I choose to live my life despite the dominant societal factors that restricted ancestral beliefs and practice. I can choose to speak my heritage language if I desire, yet speak the dominant or any other language I choose. I have a choice in what I believe, to be a Mormon, a born-again Christian, practice Native American Church or Beauty Way, or be agnostic. I determine for myself how I choose to live and I will not feel guilty for those choices.

I learned about myself, my identity and how it was formed, and why I thought what I thought was based on the regimented teachings of the dominant society; White culture and way of thinking was better, the English language was superior, and Native beliefs were backwards and superstitious. I did not have a choice if I wanted to survive in the dominant culture; I had to forfeit my Nativeness.

The decolonization process has been a messy experience. When I explain to others what this process has meant, I relate it to the movie, *The Matrix*. In the movie, the protagonist is offered a blue or red pill. If he takes the blue pill, he returns to his prior life veiled from

the Truth. However, if he takes the red pill, he stays in a world that allows him to see the world for what it truly is. I have taken the red pill. My world has doubled, my personal safety zone boundaries have expanded, now that I have embraced my Indigenuity. I know my journey is just beginning.



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APPENDIX A

INTERVIEW WITH POLICYMAKERS

Questions Asked in Interviews with Policymakers\*

Life history	Experience	Reflection
Tell me about your childhood. Where did you grow up?	Describe the policy process from start to the passing of SB 1365.	What were your intentions for SB 1365?
Tell me about your schooling.	Where does Native American history fit into the curricula?	What were challenges in the process for the bill to become law?
Tell me about Native history you learned outside of school.	What content is used for the instruction?	What is your understanding of its implementation in Native communities and urban areas?
Tell me about your experiences learning Native history in school.		What is important for Native students to learn in schools?
How did you become a senator?		What is important for all students to learn in schools?

\*I will be asking clarification questions throughout the interviews.

APPENDIX B

INTERVIEW WITH PRACTITIONERS

Questions Asked in Interviews with Practitioners\*

Life history	Experience	Reflection
Tell me about your personal experience with Native Americans.	Tell me about your position in the district.	What do you think was the intent for these policies?
Tell me about your professional experience with Native Americans.	Tell me about your experience teaching Native American students.	What is important for all students to learn about Native American history?
Tell me about how and what you learned about Native American history in your own elementary or secondary education.	How are the policies regarding integrating Native American history into existing curriculum being implemented in this district?	What is important for Native students to learn about Native American history?
	Where does it fit into the school day or year? As a separate subject?	Tell me about the challenges implementing the policies.
	Tell me about the professional development that is associated with the policies.	How can the policies be improved?
		How can the implementation be improved?

\*I will be asking clarification questions throughout the interviews.

APPENDIX C

INTEVIEW WITH NATIVE AMERICAN PARENTS

Questions Asked in Interviews with Native American Parents\*

Life history	Experience	Reflection
Tell me about how you and your family moved to this area.	What do your children like about their school?	What do you think the intent of the policies were?
How long have you lived here?	What challenges have your children experienced in school here?	How are these policies implemented at your child's school?
Tell me how Native American ways/traditions are a part of your life here in the city.	Tell me what your children are learning about Native American history in their schools.	What would you like your child/children learn about Native American history in school?
As a child, what were some of the teachings you learned that you want to pass onto your children.	How are they learning about Native American history?	What should other Native American students learn about Native American history in school?
Tell me about Native history you learned from your parents, grandparents, aunts, uncles, or other family members.		What should non-Native American students learn about Native American history in schools?
Tell me about your experiences learning about Native history in school.		In what ways are you involved in your children's school?

\*I will be asking clarification questions throughout the interviews.

APPENDIX D

CONSENT FORM FOR POLICYMAKERS (ANONYMOUS)



Instruction of Native American History in an Urban Context: An Exploration of Policy, Practice, and Native American Experience

Dear \_\_\_\_\_:

I am a doctoral student under the direction of Dr. Teresa L McCarty and Dr. Bryan McKinley Jones Brayboy at Arizona State University, Tempe Campus. As part of the doctoral program in Educational Leadership, I am conducting a study, which explores 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms. The purpose of this form is to provide you information that may affect your decision as to whether to participate in this research.

I am inviting you to participate in my study because you have first hand knowledge of the policies. Your participation will involve answering questions about your experience with process to make Native American history instruction into law. I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. I will also create a profile of you using the interview. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications. Your name and identity will be confidential All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact.

Although there may be no direct benefit to you, the possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate.

Sincerely,

Cynthia Benally

If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, at (480) 965- 2179.

APPENDIX E

CONSENT FORM FOR POLICYMAKERS (NOT ANONYMOUS)

Instruction of Native American History in an Urban Context: An Exploration of Policy, Practice, and Native American Experience

Dear \_\_\_\_\_:

I am a doctoral student under the direction of Dr. Teresa L McCarty and Dr. Bryan McKinley Jones Brayboy at Arizona State University, Tempe Campus. As part of the doctoral program in Educational Leadership, I am conducting a study, which explores 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms. The purpose of this form is to provide you information that may affect your decision as to whether to participate in this research.

I am inviting you to participate in my study because you have first hand knowledge of the policies. Your participation will involve answering questions about your experience with the process to make Native American history instruction into law.

I would like to audiotape the interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. I will also create a profile of the policies using the interview. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications.

I would like to use your name and identity in this study. I will not use your name or identity without your permission. By signing this form, you are acknowledging the use of your name and identity.

Although there may be no direct benefit to you, the possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate.

Sincerely,

Cynthia Benally

With my signature, I give consent to participate in the above study.

Name (printed) \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, at (480) 965- 2179.

APPENDIX F  
CONSENT FORM FOR PRACTITIONERS

Instruction of Native American History in an Urban Context: An Exploration of Policy,  
Practice, and Native Experience

Dear \_\_\_\_\_:

I am a doctoral student under the direction of Dr. Teresa L McCarty and Dr. Bryan McKinley Jones Brayboy at Arizona State University, Tempe Campus. As part of the doctoral program in Educational Leadership, I am conducting a study, which explores 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms. The purpose of this form is to provide you information that may affect your decision as to whether to participate in this research.

I am inviting curriculum directors and Native American education program directors to participate in this study. Your participation will involve answering questions about your interpretations on the implementation of the policy about Native American history instruction. I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications. Your name and identity will be confidential. All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact.

Although there may be no direct benefit to you, the possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate.

Sincerely,

Cynthia Benally

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APPENDIX G

CONSENT FORM FOR NATIVE AMERICAN PARENTS

Instruction of Native American History in an Urban Context: An Exploration of Policy, Practice, and Native Experience

Dear \_\_\_\_\_:

I am a doctoral student under the direction of Dr. Teresa L McCarty and Dr. Bryan McKinley Jones Brayboy at Arizona State University, Tempe Campus. As part of the doctoral program in Educational Leadership, I am conducting a study, which explores 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms. The purpose of this form is to provide you information that may affect your decision as to whether to participate in this research.

I am inviting Native American participants who live in Phoenix and have their children enrolled in a Phoenix public school to participate. Your participation will involve answering questions about you and your child's experience with Native American history instruction. I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications. Your name and identity will be confidential. All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact.

You will be given a \$25 gift card to Target or local area grocery store to compensate for your time. Also, the possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate in this study.

Sincerely,

Cynthia Benally

If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, at (480) 965- 2179.

APPENDIX H

RECRUITING SCRIPT FOR NATIVE AMERICAN PARENTS

Hello. My name is Cynthia Benally. I am a doctoral student under the direction of Dr. Teresa McCarty and Dr. Bryan Brayboy at Arizona State University. I am conducting a study exploring 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms.

I am inviting communities that are impacted by the policies to participate. One community I am inviting is Native American parents who live in Phoenix and have their children enrolled in a Phoenix public school to participate. Your participation will involve answering questions about you and your child's experience with Native American history instruction. I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will be approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications. Your name and identity will be confidential. All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact.

As a way to say thank you for participating in my study, I will give you a \$25 gift card to Target or local area grocery store. Also, the possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate in this study.

APPENDIX I

RECRUITING SCRIPT FOR DISTRICT PERSONNEL

Hello. My name is Cynthia Benally. I am a doctoral student under the direction of Dr. Teresa McCarty and Dr. Bryan Brayboy at Arizona State University. I am conducting a study exploring 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms.

I am inviting communities that are impacted by the policies to participate. One community I am inviting is district personnel in charge of curriculum and Native American programs in Phoenix public schools to participate. Your participation will involve answering questions about your perception of Native American history instruction. I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will be approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications. Your name and identity will be confidential. All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact.

The possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate in this study.

APPENDIX J

RECRUITING SCRIPT FOR POLICYMAKERS



Hello. My name is Cynthia Benally. I am a doctoral student under the direction of Dr. Teresa McCarty and Dr. Bryan Brayboy at Arizona State University. I am conducting a study exploring the 2 Arizona educational policies about the integration of Native American history instruction into all Arizona classrooms that you introduced into legislation.

I am inviting communities that are impacted by the policies to participate. One community I am inviting is policymakers. Your participation will involve answering questions about your perception of policies and Native American history instruction.

I would like to audiotape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. I will give you a copy of the transcription to review to ensure the accuracy of the interview. I will use the information you give and combine with other participants to identify themes. The tape recordings will be erased at the completion of the study.

Your participation in this project is voluntary. Your time commitment will be approximately 60-90 minutes and if you choose not to participate or to withdraw from the project at any time even if you have previously said yes, it will not affect you in any way. The results of the research will be used in my dissertation and possible future publications.

The possible benefit of your participation includes filling a void in academic research about Native history instruction in Arizona, contributing to identifying promising practices and recommending areas of improvement for education of Native American and all other students.

If you consent to participating in this study, how would you you're your identity handled? You can be anonymous or you can have your name used. If you want your name and identity to be confidential, I will make a pseudonym for you. All data will be kept confidential and stored in a password-protected computer. I may need to contact you at a later time to provide clarifications on the interview. I will be keeping a master list that will include your name, contact information, and your pseudonym. This list will be destroyed after our last contact. However, if you prefer to have your identity used in the study, you will need to sign a consent form allowing me to use your name and identity.

If you have any questions concerning the study or your participation in the study, before or after consent, you can contact me at 602-524-2831 or [cynthia.benally@asu.edu](mailto:cynthia.benally@asu.edu). In the event that you have any questions about the interview or the study, please contact Dr. Teresa McCarty by phone at 480-965-7483 or by email at [Teresa.McCarty@asu.edu](mailto:Teresa.McCarty@asu.edu). Please let me know if you wish to participate in this study.

APPENDIX K  
ARIZONA SOCIAL STUDIES STANDARDS REFERENCING NATIVE  
AMERICANS

## **American History Strand**

Concept 1: Research Skills for History – none

Concept 2: Early Civilization Pre 1500

- K.S1.CO2.PO1 Recognize that Native Americans are the original inhabitants of North America
- 1.S1.CO2.PO1 Recognize that the development of farming allowed groups of people to settle in one place and develop into cultures/civilizations (e.g., Ancestral Puebloans (Anasazi), Hohokam, Moundbuilders, Aztec, Mayan)
- 2.S1.CO2.PO1 Recognize that prehistoric Native American mound-building cultures lived in Central and Eastern North America.
- HS.S1.CO2.PO1 Describe Prehistoric Cultures of the North American continent:
  - a. Paleo-Indians, including Clovis, Folsom, and Plano,
  - b. Moundbuilders, including Adena, Hopewell, and Mississippian
  - c. Southwestern, including Mogollon, Hohokam, and Ancestral Puebloans (Anasazi).
- 4.S1.CO2.PO2 Describe the cultures and contributions of the Mogollon, Ancestral Puebloans (Anasazi), and Hohokam (e.g., location, agriculture, housing, arts, trade networks; adaptation and alteration of the environment).
- 4.S1.CO2.PO3 Identify other groups (e.g., Patayan, Sinagua, Salado) residing in the Southwest during this period.
- 6.S1.CO2.PO3 Describe the cultures of the Mogollon, Ancestral Puebloans (Anasazi), and Hohokam:
  - a. location, agriculture, housing, arts, and trade networks
  - b. how these cultures adapted to and altered their environment
- 6.S1.CO2.PO4 Describe the Adena, Hopewell, and Mississippian mound-building cultures:
  - a. location, agriculture, housing, arts, and trade networks
  - b. how these cultures adapted to and altered their environment

Concept 3: Exploration and Colonization 1500-1700

- 1.S1.CO3.PO1 Describe the interaction of Native Americans with the Spanish (e.g., arrival of Columbus, settlement of St. Augustine, exploration of the Southwest, exchange of ideas, culture and goods)
- 5.S1.CO3.PO1 Recognize that Native American tribes resided throughout North America before the period of European exploration and colonization.
- HS.S1.CO3.PO1 Review the reciprocal impact resulting from early European contact with indigenous peoples:
  - a. religious (e.g., conversion attempts)
  - b. economic (e.g., land disputes, trade)
  - c. social (e.g., spread of disease, partnerships)
  - d. food (e.g., corn), e. government (e.g., Iroquois Confederacy, matriarchal leadership, democratic influence)
- 1.S1.CO3.PO2 Describe the interaction of Native Americans with the Pilgrims (e.g., arrival of the Mayflower, Squanto, the Wampanoag, the First Thanksgiving).

- 4.S1.CO3.PO2 Describe the impact of Spanish colonization on the Southwest:
  - b. lifestyle changes of native people
- HS.S1.CO3.PO2 Describe the reasons for colonization of America (e.g., religious freedom, desire for land, economic opportunity, and a new life).
- 1.S1.CO3.PO3 Describe the exchange of ideas, culture and goods between the Native Americans and the Pilgrims.
- 4.S1.CO3.PO3 Describe the location and cultural characteristics of Native American tribes (e.g., O’odham, Apache, Hopi) during the Spanish period.
- 3.S1.CO3.PO4 Recognize how European exploration affected Native Americans in the Eastern regions (e.g., way of life, loss of land).
- 5.S1.CO3.PO7 agricultural and cultural exchanges, alliances, conflicts) between Native Americans and European settlers.

Concept 4: Revolution & New Nation 1700-1820

- 2.S1.CO4.PO1 Recognize that American colonists and Native American groups lived in the area of the Thirteen Colonies that was ruled by England.
- HS.S1.CO4.PO6 Examine the experiences and perspectives of the following groups in the new nation:
  - d. Native Americans

Concept 5: Westward Expansion 1800-1860

- 5.S1.CO5.PO1 Describe the following events of 19<sup>th</sup> century presidencies of:
  - d. Andrew Jackson – Nationalism and Sectionalism; Trail of Tears
- 5.S1.CO5.PO2 Describe the different perspectives (e.g., Native Americans, settlers, Spanish, the U.S. government, prospectors) of Manifest Destiny
- 4.S1.CO5.PO4 Describe the impact of Native Americans, Hispanics, and newcomers from the United States and the world on the culture of Arizona (e.g., art, language, architecture, mining, ranching).
- HS.S1.CO5.PO4 Describe the impact of European-American expansion on native peoples
- 2.S1.CO5.PO5 Discuss the effects (e.g., loss of land, depletion of the buffalo, establishment of reservations, government boarding schools) of Westward Expansion on Native Americans.
- 4.S1.CO5.PO5 Describe the conflict of cultures that occurred between newcomers and Arizona Native Americans:
  - a. Indian Wars
  - b. Navajo Long Walk
  - c. formations of reservations

Concept 6: Civil War & Reconstruction 1850-1877 - none

Concept 7: Emergence of the Modern US 1875-1929

- 4.S1.CO7.PO3 Identify key individuals and groups (e.g., Charles Poston, Sharlot Hall, Buffalo Soldiers, Geronimo, George W.P. Hunt, Manuelito, Cochise) related to Arizona territorial days and early statehood.

- HS.S1.CO7.PO3 Analyze events which caused a transformation of the United States during the late nineteenth and early twentieth centuries:
  - a. Indian Wars (e.g., Little Bighorn, Wounded Knee)
- 4.S1.CO7.PO5 Recognize the formation of Native American communities and reservations in Arizona (e.g., Gila River Reservation, Yaquis, Colorado River Indian Tribes).

Concept 8: Great Depression & WWII 1929-1945

- HS.S1.CO8.PO2 Describe the impact of American involvement in World War II:
  - e. war mobilization (e.g., Native American Code-Talkers, minority participation in military units, media portrayal)
- 4.S1.CO8.PO3 Describe the impact of World War II on Arizona (e.g., economic boost, military bases, Native American and Hispanic contributions, POW camps, relocation of Japanese Americans).
- 8.S1.CO8.PO5 Describe Arizona's contributions to the war effort:
  - a. Native American Code Talkers
  - b. Ira Hayes

Concept 9: Postwar United States 1945-1970 - none

Concept 10: Contemporary United States 1970-Present

- 2.S1.CO10.PO3 Recognize current Native American tribes in the United States (e.g., Navajo, Cherokee, Lakota, Iroquois, Nez Perce).

**World History Strand**

Concept 1: Research for History – none

Concept 2: Early Civilizations

- K.S2.CO2.PO1 Recognize that groups of people in early civilizations (e.g., people of the Americas, Europeans, Asians, Africans) moved from place to place to hunt and gather food.

Concept 3: World in Transition - none

Concept 4: Renaissance and Reformation - none

Concept 5: Encounters and Exchange - none

Concept 6: Age of Revolution - none

Concept 7: Age of Imperialism - none

Concept 8: World of War - none

Concept 9: Contemporary World - none

## **Civics/Government Strand**

Concept 1: Foundations of Government - none

Concept 2: Structure of Government

7.S3.CO2.PO1 Describe how the powers of checks and balances are used in the following:

c. treaties

2.S3.CO2.PO2 *Identify current political leaders of the state and nation:*

c. *local leaders (e.g., tribal council, mayor)*

3.S3.CO2.PO2 Recognize that there are different levels of government (e.g., local, tribal, county, state, national).

4.S3.CO2.PO2 Describe different levels of government (e.g., local, tribal, state, national).

HS.S3.CO2.PO10 Examine the sovereignty of tribal governments and their relationship to state and federal governments (e.g., jurisdiction, land use, water and mineral rights, gaming pacts).

Concept 3: Functions of Government

8.S3.CO3.PO4 Compare the roles and relationships of different levels of government (e.g., federal, state, county, city/town, tribal)

8.S3.CO3.PO9 Describe the impact that the following Acts had on increasing the rights of groups and individuals:

c. Indian Rights Act of 1968

Concept 4: Rights, Responsibilities, and Role of Citizenship

HS.S3.CO4.PO1 Analyze basic individual rights and freedoms guaranteed by Amendments and laws:

e. voting rights in the Fifteenth, Nineteenth, Twenty-third, Twenty fourth, and Twenty-sixth Amendments; Native American citizenship and voting rights (Arizona, 1948); Voting Rights Act of 1965

Concept 5: Government Systems of the World - none

## **Geography Strand**

Concept 1: The World in Spatial Terms - none

Concept 2: Places and Regions - none

Concept 3: Physical Systems - none

Concept 4: Human Systems - none

Concept 5: Environment and Society

5.S4.CO5.PO1 Describe the ways European colonists and Native Americans viewed, adapted, and used the environment.

Concept 6: Geographic Applications

8.S4.CO6.PO2 Describe ways different groups of people (i.e., Native Americans, Hispanics, retirees) create and shape the same environment.

HS.S4.CO5.PO3 Analyze how geography influences historical events and movements (e.g., Trail of Tears, Cuban Missile Crisis, location of terrorist camps, pursuit of Pancho Villa, Mao's long march, Hannibal crossing the Alps, Silk Road).

**Economics Strand**

Concept 1: Foundations of Economics – none

Concept 2: Microeconomics – none

Concept 3: Macroeconomics – none

Concept 4: Global economics – none

Concept 5: Personal Finance – none

APPENDIX L

ARS 15-341 AND ARS 15-710



House Engrossed Senate Bill

State of Arizona  
Senate  
Forty-sixth Legislature  
Second Regular Session  
2004

CHAPTER 339

SENATE BILL 1365

AN ACT

AMENDING SECTIONS 15-341 AND 15-710, ARIZONA REVISED STATUTES;  
RELATING TO SCHOOL CURRICULUM.

(TEXT OF BILL BEGINS ON NEXT PAGE)

Be it enacted by the Legislature of the State of Arizona:

Section 1. Section 15-341, Arizona Revised Statutes, is amended to read:

15-341. General powers and duties; immunity; delegation

A. The governing board shall:

1. Prescribe and enforce policies and procedures for the governance of the schools, not inconsistent with law or rules prescribed by the state board of education.

2. Maintain the schools established by it for the attendance of each pupil for a period of not less than one hundred seventy-five school days or two hundred school days, as applicable, or its equivalent as approved by the superintendent of public instruction for a school district operating on a year-round operation basis, to offer an educational program on the basis of a four day school week or to offer an alternative kindergarten program on the

basis of a three day school week, in each school year, and if the funds of the district are sufficient, for a longer period, and as far as practicable with equal rights and privileges.

3. Exclude from schools all books, publications, papers or audiovisual materials of a sectarian, partisan or denominational character.

4. Manage and control the school property within its district.

5. Acquire school furniture, apparatus, equipment, library books and supplies for the use of the schools.

6. Prescribe the curricula and criteria for the promotion and graduation of pupils as provided in sections 15-701 and 15-701.01.

7. Furnish, repair and insure, at full insurable value, the school property of the district.

8. Construct school buildings on approval by a vote of the district electors.

9. Make in the name of the district conveyances of property belonging to the district and sold by the board.

10. Purchase school sites when authorized by a vote of the district at an election conducted as nearly as practicable in the same manner as the election provided in section 15-481 and held on a date prescribed in section 15-491, subsection E, but such authorization shall not necessarily specify the site to be purchased and such authorization shall not be necessary to exchange unimproved property as provided in section 15-342, paragraph 23.

11. Construct, improve and furnish buildings used for school purposes when such buildings or premises are leased from the national park service.

12. Purchase school sites or construct, improve and furnish school buildings from the proceeds of the sale of school property only on approval by a vote of the district electors.

13. Hold pupils to strict account for disorderly conduct on school property.

14. Discipline students for disorderly conduct on the way to and from school.

15. Except as provided in section 15-1224, deposit all monies received by the district as gifts, grants and devises with the county treasurer who shall credit the deposits as designated in the uniform system of financial records. If not inconsistent with the terms of the gifts, grants and devises given, any balance remaining after expenditures for the intended purpose of the monies have been made shall be used for reduction of school

district taxes for the budget year, except that in the case of accommodation schools the county treasurer shall carry the balance forward for use by the county school superintendent for accommodation schools for the budget year.

16. Provide that, if a parent or legal guardian chooses not to accept a decision of the teacher as provided in section 15-521, paragraph 3, the parent or legal guardian may request in writing that the governing board review the teacher's decision. Nothing in this paragraph shall be construed to release school districts from any liability relating to a child's promotion or retention.

17. Provide for adequate supervision over pupils in instructional and noninstructional activities by certificated or noncertificated personnel.

18. Use school monies received from the state and county school apportionment exclusively for payment of salaries of teachers and other employees and contingent expenses of the district.

19. Make an annual report to the county school superintendent on or before October 1 each year in the manner and form and on the blanks prescribed by the superintendent of public instruction or county school superintendent. The board shall also make reports directly to the county school superintendent or the superintendent of public instruction whenever required.

20. Deposit all monies received by school districts other than student activities monies or monies from auxiliary operations as provided in sections 15-1125 and 15-1126 with the county treasurer to the credit of the school district except as provided in paragraph 21 of this subsection and sections 15-1223 and 15-1224, and the board shall expend the monies as provided by law for other school funds.

21. Establish a bank account in which the board may during a month deposit miscellaneous monies received directly by the district. The board shall remit monies deposited in the bank account at least monthly to the county treasurer for deposit as provided in paragraph 20 of this subsection and in accordance with the uniform system of financial records.

22. Employ an attorney admitted to practice in this state whose principal practice is in the area of commercial real estate, or a real estate broker who is licensed by this state and who is employed by a reputable commercial real estate company, to negotiate a lease of five or more years for the school district if the governing board decides to enter into a lease of five or more years as lessor of school buildings or grounds as provided in section 15-342, paragraph 7 or 10. Any lease of five or more years negotiated pursuant to this paragraph shall provide that the lessee is responsible for payment of property taxes pursuant to the requirements of section 42-11104.

23. Prescribe and enforce policies and procedures for disciplinary action against a teacher who engages in conduct which is a violation of the policies of the governing board but which is not cause for dismissal of the teacher or for revocation of the certificate of the teacher. Disciplinary action may include suspension without pay for a period of time not to exceed ten school days. Disciplinary action shall not include suspension with pay or suspension without pay for a period of time longer than ten school days. The procedures shall include notice, hearing and appeal provisions for violations which are cause for disciplinary action. The governing board may designate a person or persons to act on behalf of the board on these matters.

24. Prescribe and enforce policies and procedures for disciplinary action against an administrator who engages in conduct which is a violation of the policies of the governing board regarding duties of administrators but which is not cause for dismissal of the administrator or for revocation of the certificate of the administrator. Disciplinary action may include suspension without pay for a period of time not to exceed ten school days. Disciplinary action shall not include suspension with pay or suspension without pay for a period of time longer than ten school days. The procedures shall include notice, hearing and appeal provisions for violations which are cause for disciplinary action. The governing board may designate a person or persons to act on behalf of the board on these matters. For violations which are cause for dismissal, the provisions of notice, hearing and appeal in chapter 5, article 3 of this title shall apply. The filing of a timely request for a hearing suspends the imposition of a suspension without pay or a dismissal pending completion of the hearing.

25. Notwithstanding section 13-3108, prescribe and enforce policies and procedures that prohibit a person from carrying or possessing a weapon on school grounds unless the person is a peace officer or has obtained specific authorization from the school administrator.

26. Prescribe and enforce policies and procedures relating to the health and safety of all pupils participating in district sponsored practice sessions, games or other interscholastic athletic activities, including the provision of water. A school district and its employees are immune from civil liability for the consequences of the good faith adoption and implementation of policies and procedures pursuant to this paragraph.

27. Prescribe and enforce policies and procedures regarding the smoking of tobacco within school buildings. The policies and procedures shall be adopted in consultation with school district personnel and members of the community and shall state whether smoking is prohibited in school buildings. If smoking in school buildings is not prohibited, the policies and procedures shall clearly state the conditions and circumstances under which smoking is permitted, those areas in a school building which may be designated as smoking areas and those areas in a school building which may not be designated as smoking areas.

28. Establish an assessment, data gathering and reporting system as prescribed in chapter 7, article 3 of this title.

29. Provide special education programs and related services pursuant to section 15-764, subsection A to all children with disabilities as defined in section 15-761.

30. Administer competency tests prescribed by the state board of education for the graduation of pupils from high school.

31. Secure insurance coverage for all construction projects for purposes of general liability, property damage and workers' compensation and secure performance and payment bonds for all construction projects.

32. Keep on file the resumes of all current and former employees who provide instruction to pupils at a school. Resumes shall include an individual's educational and teaching background and experience in a particular academic content subject area. A school district shall inform parents and guardians of the availability of the resume information and shall make the resume information available for inspection on request of parents and guardians of pupils enrolled at a school. Nothing in this paragraph shall be

construed to require any school to release personally identifiable information in relation to any teacher or employee including the teacher's or employee's address, salary, social security number or telephone number.

33. Report to local law enforcement agencies any suspected crime against a person or property that is a serious offense as defined by IN section 13-604 or that involves a deadly weapon or dangerous instrument or serious physical injury and any conduct that poses a threat of death or serious physical injury to employees, students or anyone on the property of the school. A school district and its employees are immune from liability for any good faith actions taken in furtherance of this paragraph. This paragraph does not limit or preclude the reporting by a school district or an employee of a school district of suspected crimes other than those required to be reported by this paragraph. For the purposes of this paragraph, "dangerous instrument", "deadly weapon" and "serious physical injury" have the same meaning prescribed in section 13-105.

34. In conjunction with local law enforcement agencies and local medical facilities, develop an emergency response plan for each school in the school district in accordance with minimum standards developed jointly by the department of education and the division of emergency management within the department of emergency and military affairs.

35. Annually assign at least one school district employee to participate in a multihazard crisis training program developed or selected by the governing board.

36. Provide written notice to the parents or guardians of all students affected in the school district at least thirty days prior to a public meeting to discuss closing a school within the school district. The notice shall include the reasons for the proposed closure and the time and place of the meeting. The governing board shall fix a time for a public meeting on the proposed closure no less than thirty days before voting in a public meeting to close the school. The school district governing board shall give notice of the time and place of the meeting. At the time and place designated in the notice, the school district governing board shall hear reasons for or against closing the school. The school district governing board is exempt from the provisions of this paragraph if it is determined by the governing board that the school shall be closed because it poses a danger to the health or safety of the pupils or employees of the school.

### 37. INCORPORATE INSTRUCTION ON NATIVE AMERICAN HISTORY INTO APPROPRIATE EXISTING CURRICULA.

B. Notwithstanding subsection A, paragraphs 8, 10 and 12 of this section, the county school superintendent may construct, improve and furnish school buildings or purchase or sell school sites in the conduct of an accommodation school.

C. If any school district acquires real or personal property, whether by purchase, exchange, condemnation, gift or otherwise, the governing board shall pay to the county treasurer any taxes on the property that were unpaid as of the date of acquisition, including penalties and interest. The lien for unpaid delinquent taxes, penalties and interest on property acquired by a school district:

1. Is not abated, extinguished, discharged or merged in the title to the property.
2. Is enforceable in the same manner as other delinquent tax liens.

D. The governing board may not locate a school on property that is less than one-fourth mile from agricultural land regulated pursuant to section 3-365, except that the

owner of the agricultural land may agree to comply with the buffer zone requirements of section 3-365. If the owner agrees in writing to comply with the buffer zone requirements and records the agreement in the office of the county recorder as a restrictive covenant running with the title to the land, the school district may locate a school within the affected buffer zone. The agreement may include any stipulations regarding the school, including conditions for future expansion of the school and changes in the operational status of the school that will result in a breach of the agreement.

E. A school district's governing board members and its school council members are immune from civil liability for the consequences of adoption and implementation of policies and procedures pursuant to subsection A of this section and section 15-342. This waiver does not apply if the school district's governing board members or its school council members are guilty of gross negligence or intentional misconduct.

F. A governing board may delegate in writing to a superintendent, principal or head teacher the authority to prescribe procedures that are consistent with the governing board's policies.

G. Notwithstanding any other provision of this title, a school district governing board shall not take any action that would result in an immediate reduction or a reduction within three years of pupil square footage that would cause the school district to fall below the minimum adequate gross square footage requirements prescribed in section 15-2011, subsection C, unless the governing board notifies the school facilities board established by section 15-2001 of the proposed action and receives written approval from the school facilities board to take the action. A reduction includes an increase in administrative space that results in a reduction of pupil square footage or sale of school sites or buildings, or both. A reduction includes a reconfiguration of grades that results in a reduction of pupil square footage of any grade level. This subsection does not apply to temporary reconfiguration of grades to accommodate new school construction if the temporary reconfiguration does not exceed one year. The sale of equipment that results in an immediate reduction or a reduction within three years that falls below the equipment requirements prescribed in section 15-2011, subsection B is subject to commensurate withholding of school district capital outlay revenue limit monies pursuant to the direction of the school facilities board. Except as provided in section 15-342, paragraph 10, proceeds from the sale of school sites, buildings or other equipment shall be deposited in the school plant fund as provided in section 15-1102.

H. Subsections C through G of this section apply to a county board of supervisors and a county school superintendent when operating and administering an accommodation school.

I. Until the state board of education and the auditor general adopt rules pursuant to section 15-213, subsection J, a school district may procure construction services, including services for new school construction pursuant to section 15-2041, by the construction-manager-at-risk, design-build and job-order-contracting methods of project delivery as provided in title 41, chapter 23, except that the rules adopted by the director of the department of administration do not apply to procurements pursuant to this subsection. Any procurement commenced pursuant to this subsection may be completed pursuant to this subsection.

Sec. 2. Section 15-710, Arizona Revised Statutes, is amended to read:

**15-710. Instruction in state and federal constitutions, American institutions and history of Arizona**

All schools shall give instruction in the essentials, sources and history of the Constitutions of the United States and Arizona and instruction in American institutions and ideals and in the history of Arizona, **INCLUDING THE HISTORY OF NATIVE AMERICANS IN ARIZONA**. The instruction shall be given in accordance with the state course of study for at least one year of the common school grades and high school grades respectively.

APPROVED BY THE GOVERNOR JUNE 4, 2004.

FILED IN THE OFFICE OF THE SECRETARY OF STATE JUNE 4, 2004

APPENDIX M  
EXECUTIVE SUMMARY



**Executive Summary**  
Native American History Instruction in an Urban Context:  
An Exploration of Policy, Practice, and Native American Experience  
Cynthia Benally, Ed.D.  
Arizona State University

**Introduction:**

In 2004, two Arizona Revised Statutes were passed mandating Native American history instruction:

- ARS 15-341.37 directs school boards to “incorporate instruction on Native American history into appropriate existing curricula.”
- ARS 15-710 requires “including the history of Native American in Arizona” when teaching Arizona history.

The purpose of this study was to determine:

1. What was the intent of the mandates?
2. How are the mandates implemented in urban school districts?
3. What Native American history instruction did Native American with children attending those urban school districts receive in their own education?
4. What type of Native American history instruction do those parent believe should be taught in their children’s school districts?

Data included interviews, legislative archives, Arizona Social Studies Standards, and District Board Policies. Representative Albert Hale, Jack Jackson, Jr., Debrora Norris, personnel from 5 Arizona urban-area public school districts, and Native parents from those school districts participated in the interviews.

**Intent of the Mandates:**

The intent of the mandates was to teach future Native and non-Native leaders about Indian nations and Native peoples so that productive relationships could be forged in the future. Mutual understanding and respectful relationships between tribal and state/federal governments would promote infrastructure development. The intent of the bill’s creators was to dispel the many misconceptions and misunderstandings about tribal governments and Native peoples.

Native American History instruction includes the following topics:

1. Tribal Nations are recognized as nations in the US Constitution.
2. Tribal Nations as a part of federalism.
3. Tribal Nations are sovereign.
4. Inherent sovereign rights include taxation, detaining citizenship, creating laws, and determining land use (gaming).
5. Arizona’s sales taxes appropriate tax revenue out of Indian country.
6. Local tribal histories and other Native American history should be taught in culturally responsive ways.

### **Practice in Urban School Districts:**

This study documented that the mandates are not being implemented in accordance to the original intent. Reasons why implementation is not successful fall into three categories: policy knowledge, content knowledge, and pedagogical knowledge.

#### *Policy knowledge*

- Five urban area school districts participated in the study; at least two personnel for each district were interviewed.
- Only one of 11 district personnel had knowledge of the Native American history instruction mandates existences.
- Despite a lack of awareness of the mandates, the district personnel believed their school districts were teaching Native American history because they were using the Arizona social studies standards to guide their instruction.

#### *Content knowledge*

- Social studies standards and textbooks directed instruction because teachers lack knowledge of Native American history.
- The social studies standards included (a sampling):
  - A majority of the standards focused on extinct indigenous communities.
  - The 566-plus distinct Native tribes are homogenized as Native Americans.
  - Tribal nations are never referred to as nations.
  - Tribal nations are equated with the municipal level of governance.
  - Sovereignty is mentioned one time.
  - Most of the standards are focused on European interaction with Natives, not on Natives.
  - A majority of Arizona tribal nations were not mentioned.

#### *Pedagogical knowledge*

- Teachers expressed concern that teaching Native American history implied dealing with “race” issues. They were weary and cautious, believing that teaching Native American history might involve them in lawsuits.
- Teachers expressed lack of understanding of culturally appropriate pedagogy.
- Teachers believed there is a lack of time and appropriate resources for implementing the mandates.

### **Native Experience with Native American History Instruction:**

Five Native American parents participated in the study. One of the parents included her child in her interview. The Native parents lived in the urban area and their children attended one the school districts that participated in this study. All but one of the parents attended non-Native public or parochial schools in urban areas.

#### *Parents’ personal experience Native American history instruction*

- Parents had experienced racial prejudice in their communities and schools.
- Native American history content taught from textbooks included only a page or two. The length of the instruction was a week at the most, typically just a day.

- The instructional content was degrading to parents.

Because of their experiences, all of the parents were striving to create a different reality for their children. They were actively involved in their children's education.

#### *Recommendations for their children's schools*

- Dispel stereotypes and misconceptions about Native peoples.
- Teach about local Native people.
- Teach about the contributions Native nations and people have made.

### **Recommendations:**

#### *Policymakers*

- Conduct a hearing to address the status of the mandates. Invite the state superintendent of education and the state school board.
- Reallocate funds from tribal gaming revenues to fund the mandates.

#### *State Superintendent of Public Instruction*

- Funding is needed for implementation. One method for funding could be generated from reformulating the distribution of the Instructional Improvement Fund to include funding for a curriculum development and resources, as well the Office of Indian Education at ADE.
- Advise school boards and superintendents in urban areas about the policies.
- Direct the Department of Education to determine a plan for instruction and oversee implementation.

#### *Arizona Department of Education*

- Recommend other subject areas Native American history can be integrated.
- Create and/or identify culturally appropriate resources and lessons.
- Utilize the OIE webpage to identify appropriate resources such as booklists, tribal education links, and acceptable sample lessons.
- Create appropriate and respectful curriculum in collaboration on tribal educational official.
- Organize an annual conference so Native information and resources can be shared with urban school districts.
- Collaborate with tribal representatives and local universities' Native American Studies and Center for Indian Education faculty to formulate a basic plan that includes essential understandings that promote sovereignty and self-determination.

#### *Local school boards*

- Adopt the statutes as district policies.
- Align district philosophies to recognize the original peoples of this land.
- Provide funding to purchase culturally appropriate and respectful resources.

#### *Urban area school administrators*

- Ensure school personnel know about the mandates.
- Utilize Native American program personnel in academic planning and curriculum development.
- Provide teacher training on the history of Indian education such as the boarding school era and its impacts, historical traumas, the goals of Indian education, and relocation policies and their effects.

#### *Universities and teacher preparation programs*

- Reconsider current training programs that address diversity. All teacher candidates should be trained in culturally relevant schooling and/or multicultural programs.
- Teacher candidates should understand and be prepared to implement state policies such as ARS 15-341 and ARS 17-710.
- Require coursework on the history of Native Americans in Arizona for all university and college students.

#### *Tribal nations*

- Actively position themselves and their histories within school curricula. Tribal cultural groups and education departments should work with urban area schools by providing accurate and respectful information and resources.
- Identify and train mentors and facilitators to collaborate with the state department of education and urban schools.

#### *Native American parents*

- Understand they are partners with their children's schools. As such, the parents have a voice in determining the curriculum for their children.
- Understand the district's hierarchy and how to contact/negotiate with key district officials. Parents need to advocate for their children to learn Western ideas without forfeiting their Indigeneity.
- Take an active role by educating their children's teachers of your culture. For example, parents can serve as guest speakers in their children's schools.
- If needed, pursue legal means to promote change and address injustices.

#### **For More Information:**

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