

Toward Culturally Relevant Instruction: A Case Study of a Pueblo-Serving High School

in

New Mexico

by

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ABSTRACT

The history of Indian education within public schools is deeply problematic. Power imbalances have led western education to enter Indigenous communities with their own agendas and without prior consultation with the people and communities. As a consequence, Indigenous scholars are moving to take control and reclaim ownership of the education of our children that occurs in our communities and public schools. This dissertation focuses on attitudes toward culturally relevant instruction/curriculum by asking the question, what is the landscape and current climate of culturally responsive schooling for Pueblo and American Indian students within Bernalillo High School and Bernalillo Public Schools in Bernalillo, New Mexico? Through a qualitative study, teachers, administrators, consultants and faculty were interviewed to gain their perspectives on culturally relevant instruction/curriculum. Through analysis of these interviews and focus group, it was found that participants were aware of culturally relevant instruction/curriculum and utilize it in some sense with their students. This study also looks at the current landscape of American Indian and Pueblo education in the state of New Mexico. Indigenous education has always been a part of the learning process for Pueblo people. With the coming of western education Pueblo people were forced to attend boarding schools as well as public schools causing assimilation. This study calls on culturally relevant instruction/curriculum as a way to provide a successful education for Pueblo students. This study looks at the need for culturally responsive schooling paradigms and practices for Indigenous students. It also looks at culturally relevant pedagogy (CRP) as a way to help explore, shape and provide valuable theoretical tools

for developing culturally relevant instruction/curriculum. The policy paper proposes that Bernalillo Public Schools (BPS) work with Pueblos to promote the delivery of the most appropriate education and services for Pueblo children.

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SECTION I: THE CURRENT LANDSCAPE OF AMERICAN INDIAN AND PUEBLO EDUCATION IN THE STATE OF NEW MEXICO

Introduction

This section will explore American Indian and Pueblo education in the state of New Mexico. As an educator within a public school district and as a Pueblo person I see education as shifting, where Indigenous thought and instruction is slowly being accepted within public school systems. As a researcher and scholar, I am particularly interested in four driving issues/questions regarding this shift. First, I am interested in the current landscape of American Indian and Pueblo education in the State of New Mexico. I start off by giving my own interpretation of education through leadership in my Pueblo and how we as Pueblo men are taught that we will someday lead our communities. I also explore the backdrop of the history of Pueblo education in New Mexico and provide an overview of major watersheds from the earliest mention of “schooling” in New Mexico (the Pueblos), all the way to contemporary trends, including New Mexico’s commitment to Indian education such as the Indian Education Act.

Second I discuss what institutions serve Pueblo students and to what impact. I provide an overview of all the day schools in the Pueblos, public schools, private schools (including parochial schools), and any alternative schools such as the Keres Children’s Learning Center, which is a Pueblo-focused early childhood education center. My descriptions are not intended to be comprehensive but to provide an estimate of the types of institutions that serve Pueblo students. Through my examination of these institutions, I review what kind of impact they have had on Pueblo students and what they have accomplished for Pueblo peoples.

Third I provide my methodology. I discuss my research positionality which is based on the Indigenous teachings of my Pueblo community (Cochiti Pueblo) through Pueblo notions of leadership. Relatedly I discuss my research question, research plan and findings.

History of Pueblo Education in New Mexico

Interpretations of Education: Education and leadership

People look at the word “education” in many different ways. Some may look at education as a type of schooling where one learns academic subjects in a formal setting such as a classroom. Just to demonstrate how education is viewed popularly, a Wikipedia search defines education as,

the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves. Education can take place in formal or informal settings and any experience that has formative effect on the way one thinks, feels or acts may be considered educational. The methodology of teaching is called pedagogy. Education is commonly divided formally into such stages as preschool or kindergarten, primary school, secondary school and the college, university, or apprenticeship. (see: <https://en.wikipedia.org/wiki/Education>).

Personally, I look at education as a particular set of experiences that can be gained through community. For example, in my Pueblo community of Cochiti and in other Pueblos, Pueblo educators will frequently refer to these experiences as comprising “Pueblo education.” Pueblo education is learned through storytelling, farming, ceremony, language, hunting, cooking, arts and crafts and everyday social life. For Pueblo people, our first form of education comes from the home (family) and our elders. Our school is the Kiva, which is the place where we gather for ceremony. In Gregory Cajete’s article, *Contemporary Indigenous education: A nature-centered American Indian philosophy for a 21st century world*, he discussed the seven stages of Indigenous education. He said, “...the first state of Indigenous education therefore revolves around learning within the family, learning the first aspects of life culture, and learning how to adapt and integrate one’s unique personality in a family context” (2010, p. 1129).

In my life, my first education came from my father, mother, grandparents and Cochiti Pueblo. Since time immemorial, we say that Pueblo people have always had a traditional education system that has put our talents towards understanding in this world. Without these teachings, we as Indigenous people would not be who we are today. However, with the development of the public education system competing with Pueblo education in community, many of our understandings and knowledge in this world through indigenous education has been lost. William Demmert stated,

traditional systems of Native American education—used to transfer skills and knowledge from one generation to the next—developed over thousands of years. In these systems, students were

not allowed to fail. The family, clan, tribe, and responsible mentors worked with the youth until the information or task was clearly learned. The lessons were and integrated part of daily life and ceremonies, not a separated or isolated activity.” (2001, p.1)

Furthermore, and linked with Demmert’s assertion is that Pueblo peoples often argue that without language there cannot be culture within an Indigenous community. As a Pueblo man it is my duty to learn the language, cultural traditions and lifestyles of my Pueblo so that when it is my time to become a leader within my community, I will have had the education rooted in language to support my community.

In my experience, Pueblo education is directly related to leadership development. The essence of being a Pueblo leader really is a reflection of whom you represent from the community from which you come. We are expected to carry on the traditions, teachings, beliefs and the spiritual piece that comes with that leadership. Wherever we go, we will always represent those that are at home and those who have gone before because they provide guidance in the leadership role that has been given. This is a cyclical process. I also think Pueblo leaders embody a real sense of compassion. This is because Pueblo education is values-based, and leadership development ideally requires living these values. Leadership is about humility, service, responsibility and sacrifice. The leadership required also has to do with communicating with your people. A major leadership quality is perseverance linked with the ability to advocate for the community and to convey what they desire. Everything is built around protecting the best interest of

the community, especially the real close bond between community and the land. That is the kind of individual looked upon for leadership.

Using the Keres language, the community always tells us to “be strong” and “be a man” [or for women, to “be a woman”]. I believe this means they are saying, “Be grown up! Be smart!” In my own experience, I see a leadership role as that you are called upon to provide a service for everyday people, and that is why government even exists, at least in my eyes. Our government exists for one purpose, and that one purpose is to provide for the well-being of its people. Leaders have to be knowledgeable about what is going on locally and as related to what is going on in the state and in Washington D.C., and Pueblo leaders have created avenues by which we can get our voices heard. We are also always advised by our elders, and I have been grateful that my uncles give me advice on what the male role is and what I have to do when I become a councilman.

We can also look to historical role models. There is no word in any of the five Pueblo languages that has a meaning similar to the western term of hero. To be a so-called hero would be in conflict with the Pueblo’s sense of humility. However, if there was ever a Pueblo figure we could look to as a model leader, his name would be Pope’ which means “Ripe Pumpkin.” Pope’ was a spiritual person from San Juan Pueblo. I could only imagine how terrible it would have been in his time for him to see the colonizing missionaries that came to Pueblo Country in what is now known as New Mexico. He and other Pueblo leaders knew that if they allowed the Spanish *conquistadores* to oppress Pueblo people, we would have perished. He stood up, recognizing the sacrifice—even if it meant his life—so that we would survive, and thus

the Pueblo Revolt of 1680 began. In 1680, an alliance of New Mexico's Pueblo's led by Pope' drove Spanish invaders from New Mexico territory in a rare victory for Indigenous tribes. The teachings are powerful and powerful spirit is what we been blessed with. The spirit of Pope' lives on. Had he not led this revolt, I would not be here partaking in my way of life, speaking my language and teaching it to my children.

One area that separates Pueblo leaders from western leadership is the selection process. No political parties, no fundraising, no campaigning and no exulting ones attributes are part of traditional Pueblo leadership selection. Those chosen by spiritual leaders in the community pledge to protect the community's well-being, its lands and traditions. It is a motive higher than self. The cost of leading often demands sacrifice, loss of [wage labor] income, family time, careers. Yet when called upon, a leader says yes. This is why learning Pueblo education within our Pueblo community is important—because when it is your time to lead, you will have the knowledge to lead and you will know what to do (i.e. how to conduct yourself).

Cochiti Pueblo is a traditional Pueblo, and when called upon by the tribal council and the elders to lead I must provide a service. In 2008, I was called upon to serve as a tribal leader for the year. It was an enormous responsibility that has been passed on from generation to another. I came to not only appreciate my role and responsibility but also to accept that this was my purpose as a Cochiti man. Leadership is something that is actually expected of everybody in our community at some point. It is one of the most important principals that have ensured our survival and the continuity of our culture and our distinct language. This is the reason why we still live on our traditional lands and

carry on the traditions we have. The fact that we see the leadership potential in every person is one of the strengths of our culture. The men of Cochiti do not go into these roles seeking status, glory, or recognition. They do this because they understand that they have been selected, and it is now their time to serve.

There is no place else in the world like Cochiti Pueblo. There are only a few thousand Keres people on the face of the earth. Our decisions have profound implications because we are entrusted with what generations and generations of our people have given their lives for literally, which is the stewardship of a unique way of life. We do not want to be the ones responsible for undoing the tapestry of our way of life that has taken so long to build, maintain and create. So every decision has those implications and has to be considered. Sometimes it means taking a year or two years to really carefully consider decisions, and sometimes to folks outside our community, that can be frustrating. But we have been here thousands of years, a couple of years is really not a lot of time to us, especially if we rush into a decision that fundamentally damages our community in some ways that are irreparable.

When we take these leadership positions in our Pueblo communities we believe that all the people are our responsibility. In Bryan Brayboy's chapter in the book *Indigenous Leadership in Higher Education* edited by Robin Minthorn and Alicia F. Chavez, he talked about how we need to learn to serve our people in a way that we recognize that leadership is a *community effort* rather than an *individual effort*. For example, he said, "It is important for leaders to recognize that a team of people can—and do—thrive when they focus on the needs of communities and children rather than being

driven by individual accolades” (2014, pg. 55). He also stated, “In my own thinking, I view leadership as a verb, rather than a noun. We do leadership” (2014, pg. 55).

Pueblo leaders are asked to sacrifice, to give up their personal lives, their families and some instances their income, jobs and to serve. The concept of sacrifice is part of leadership that we do not talk about very much. It is just understood that this is part of what we are being asked to do. Always in my life I saw sacrifice as something valued in our community. It was a temporary kind of contribution that in many ways would come back to me. People actually lament somebody being called into a leadership position, especially families because they recognize it is going to be hardship. One of the sacrifices is living the life of a fish bowl because in our small communities, people watch everything. During leadership in a Pueblo you may have to make a decision that is unpopular and that will be difficult. Additionally, leaders give up their time away from families and time away from home. This all takes a physical and mental toll on each leader and requires a balance of two worlds—our home and community life, and the life as political leaders representing our system of governance. Likewise, the two world description has been applied to education—the Native world and our beliefs, and the western beliefs and what is viewed as required to succeed in the mainstream. No one has all the answers, but we do know that it is really hard to find that balance between them.

Now that I have described my interpretation of Pueblo education through the lens of leadership, I turn to examining schooling in New Mexico and its historical trajectory, which ultimately competes for the attention and time of our children today.

Earliest mention of Schooling in New Mexico Pueblo 's/Spanish Period

The earliest mention of schooling within Pueblo communities came when the Spanish conquerors established missions throughout the Southwest and Upper Rio Grande region. They relied on the Pueblo people for their goods and labor in benefit for their survival. The Franciscan friars built mission churches where they eventually gave the Pueblo people religious instruction and training in carpentry, blacksmithing, agriculture, and making adobe bricks (Hyer, 1990). John B. Mondragon and Ernest S. Stapleton stated in their book, *Public Education in New Mexico*, “With the arrival of the Spaniards in the 1500s, young tribal members received their formal lessons from the Franciscan friars whose emphasis was on teaching the Catholic doctrine” (2005, p. 61). The period that followed Spanish colonization was New Mexico’s rule under Mexico. However, there is little information on that period that I have been able to draw from, although there are some Pueblo researchers (including members of the first Pueblo cohort) who have begun doing archival work that explores these connections. What we do know about the Mexican period and schooling is that education was similar to the Spanish Period where Catholic friars emphasized Christianity on the Pueblo children. Friars supposedly served as advocates to the children against mistreatment by the government, and the friars taught the male population while the community elders taught the female population—meaning that girls were not part of the formal schooling system (Modragon & Stapleton, 2005).

The U.S. Period

There is considerable information regarding the relationship between Native Americans and formal schooling under U.S. oversight (Lomawaima, 1999). Native Americans throughout the United States have a unique status within education. The late Joe Sando, a Pueblo Scholar from Jemez stated in his book, *Pueblo Nations: Eight Centuries of Pueblo Indian History*, “Education was the promise made to the Native Americans when the United States took Indian land and resources” (1992, p. 133). Legislation and treaty agreements for Indian Education had been agreed upon by the U.S. since the late 1700’s. Formal schooling for Pueblo children was first introduced by the Presbyterian Church around 1873, and schools can be found among different Pueblos during that time. There is a great deal of important research that has been done by scholars like Tsianina Lomawaima, Brenda Child, and Amy Bombay regarding the impacts of the boarding school era on American Indian children, including abuses of multiple forms. Although this is not the focus of my own research, it is critical to acknowledge this work and how this research has helped community members, policymakers, and some members of the general public to rethink how schooling should be done.

In New Mexico, the government boarding schools were located in Albuquerque and Santa Fe (Sando, 1992). Albuquerque Indian School was established in 1881 to provide off-reservation industrial training to Native Americans and specifically Pueblo children of the Southwest. By 1912, the school had eight primary grades and over 300 students; by 1925 enrollment increased to over 800 students and grades 11 and 12 were added. The Albuquerque Indian School continued operating until 1982, when its program

was transferred to the Santa Fe Indian School. The Santa Fe Indian School (SFIS) was established in 1890 to educate Pueblo and other Native American children throughout the Southwest as well. Many Pueblo students from the 19 Pueblos of New Mexico were forced to attend the school. SFIS at the time was an attempt to civilize and assimilate the children into white society. Pueblo students also attended Carlisle Indian School in Pennsylvania during this time.

By 1929, Bureau of Indian Affairs day schools were opened in most of the Pueblos despite parochial schools that had been established by the Catholic Church in some Pueblos. The day schools served classes up to the sixth grade and eventually the students attended boarding schools afterwards. Around 1955, Pueblo students began to attend Public Schools near their communities. Mondragon observed,

By 1966, 61 percent of Native American students were attending Public schools within New Mexico. BIA schools were educating 32 percent, and the other students were in mission schools, schools operated by church-affiliated organizations. In the same year (1966), 2,300 Native American students between the ages of six and eighteen were not in school (2005, p. 67).

In 1975, the state legislature passed NM House Bill 8, which created an Indian Education Division within the State Department of Education and a seven-member advisory committee. The sole purpose of the division was to provide direct assistance to local tribes and school districts throughout New Mexico who had Native American students enrolled in public schools. By 2002 the majority of Native American students in New Mexico attended public schools. This included many Pueblo students attending

public schools within their county. For example, students within the Middle Rio Grande Pueblos attended Bernalillo Public Schools. In 2002 a bill (NM SB 126, 2002) introduced by Senator Leonard Tsosie was passed and signed into law for alternative licensure for teachers of Native American language and culture (see: <https://www.nmlegis.gov/sessions/02%20Regular/bills/senate/sb0126.pdf>). The purpose of this bill was to “provide school districts latitude in hiring Native American adults to teach students in the native language and culture” (2005, p. 69).

In 2003 New Mexico reorganized the New Mexico State Department of Education into the New Mexico Public Education Department under the legislative branch creating a Cabinet Secretary of Education. Another bill which was a major win for Native American people in New Mexico was the passing of the Indian Education Act. It would be vetoed by the governor in 2002 and again presented in 2003 which it was passed and signed into law. This act established a position for an assistant secretary for Indian education in the public education department and established an advisory council made up of representatives of the twenty-two tribes of New Mexico (Mondragon, 2005). The purpose of the act is to establish a comprehensive approach to meeting the unique needs of Native American students within New Mexico.

Institutions Serving Pueblo Students and to what Impact

There are many institutions that serve Pueblo students throughout New Mexico from early childhood to twelfth grade and higher education. Pueblo students have the option of attending federally funded BIA/BIE (day school and tribally controlled grant

schools), New Mexico public schools, charter schools or private schools. Below is a list of institutions that serve Pueblo students.

Table 1. Institutions serving Pueblo students in New Mexico

Day Schools/Tribally Controlled Grant

Taos Day School
 Ohkay Owingeh Community School (San Juan)
 San Ildefonso Day School
 Kha'p'o Community School (Santa Clara)
 Te Tsu Geh Oweenge Day School (Tesuque)
 Jemez Day School
 Tsiya Elementary and Middle School (Zia)
 San Felipe Pueblo Elementary
 Isleta Elementary School
 Laguna Elementary School
 Sky City Community School (Acoma)
 Santa Fe Indian School

Private Schools

Sandia Prep (Albuquerque)
 Albuquerque Academy
 Bosque Prep (Albuquerque)

Language Emersion Schools

Keres Childrens Learning Center (Cochiti)
 Cochiti Language Nest (Cochiti)

Public Schools

Zuni Public School District
 Jemez Valley Public Schools
 Bernalillo Public Schools
 Grants/Cibola County Schools
 Pojaoque Valley Public Schools
 Taos Municipal Schools
 Los Lunas Schools
 Espanola Public Schools
 Penasco ISD
 Albuquerque Public Schools
 Rio Rancho Public Schools
 Santa Fe Public Schools

Charter Schools

Walatowa Charter High School
 San Diego Riverside Charter School
 Native American Community Academy (Albuquerque)

Day schools have been operating in Pueblo communities since about 1929. During a recent conversation with a tribal leader and the co-Director of the LI, Regis Pecos (Cochiti Pueblo), I asked him what he knew about Pueblo day schools within Pueblo communities. He stated that when day schools started in Pueblo communities that they

were located in all of the nineteen Pueblos of New Mexico. These schools were places of assimilation and where nothing but English was to be spoken. The experience was intended to be similar to boarding schools, but students were allowed to go home at the end of the day. Joe Suina, a retired professor and scholar from Cochiti Pueblo recounted his own experiences in one of these day schools. In *And Then I Went to School* he stated,

At age six, like the rest of the Cochiti six-year-olds that year, I had to begin my schooling. It was a new and bewildering experience---one I will not forget. The strange surroundings, new ideas about time and expectations, and the foreign tongue were at times overwhelming to us beginners. It took some effort to return the second day and many times thereafter (1985, p.93).

Of his teacher he said, “I didn’t think she was so smart since she couldn’t understand my language. Surely that was why we had to ‘leave our ‘Indian’ at home.’ All I could say in her language was, ‘Yes, teacher,’ ‘My name is Joseph Henry,’ and ‘When is lunch?’” (1985, p.93). I have heard many similar stories from the elders in Cochiti Pueblo. They did not like the day school because it was exactly what Pecos described—a foreign place to them. Like Suina stated, many have said that they were told to “leave their Indian at home.” When they spoke the Keres language they were punished. Ultimately, the western teachings and values were taught in a language that students could not understand and curriculum that did not acknowledge their cultural backgrounds. Suina mentioned, “The Dick and Jane reading series in the primary grades presented me pictures of a home with a pitched roof, straight walls, and sidewalks. I could not identify with these from my Pueblo world” (Suina, 1985, p.95). Even though these day schools were in the Pueblo,

school was not community oriented. Today, many Pueblos have taken control of their schools within their communities. For example, Isleta Pueblo recently took control of their school, and it is now a tribally-controlled grant school. Isleta Elementary website states,

The Pueblo of Isleta effectively assumed overall control and operation of the School in 2015. The tribe is now able to create and fulfill the educational aspirations for Isleta Pueblo children as the Pueblo and their parents determine. The Pueblo envisions that in addition to offering state-of-the-art classroom instruction and technology, they will compete with local communities to provide our Educators with competitive professional salaries and provide Instructional Programs that will preserve, honor and instill a deep sense of pride in the local culture and traditional values (see: <https://www.isletaelementary.com/>).

Many of the current day and tribally-controlled grant schools are creating their own culturally relevant curriculum to meet the needs of their students and community. For example, the Coalition of Educators for Native Children also known as CENAC has been providing many of the schools identified in the chart above with trainings on how to serve their communities through culturally relevant curriculum. CENAC was established in 1997 and is housed at the Santa Fe Indian School. The CENAC brochure states, “CENAC is an informal organization of 12 schools that serve Pueblo Indian children with Bureau of Indian Education (BIE) funds. Each school operates independently with its

own school board” (CENAC Brochure). CENAC gives these schools a way to provide extra services to Pueblo children by:

- Acting as a “district” to provide broader educational opportunities;
- Leveraging funds to provide special programs for all the 12 schools, especially in the subject areas of mathematics, science, technology, and community based education; and
- Supporting the principals through professional development services, networking, and streamlining reports and other BIE requirements.

CENAC has had a major impact on these schools because it focuses on BIE requirements but at the same time respects culturally relevant instruction. The impact it has had goes as follows:

- It focuses on standards-based curricula and textbooks for all core subject areas.
- Voice in state education requirements and assessment.
- Networks built between and among 12 schools.
- Collaboration on BIE-required reports and professional development.
- Improved educational opportunities and programs for all CENAC students.

One institution that has taken advantage of operating a Pueblo vision of education is the Keres Children’s Learning Center (KCLC). KCLC is a Montessori type school for student’s ages 3-6 years old. The Cochiti Keres language is taught daily in its entire learning environment. In 2006, KCLC’s co-founders, Trisha Moquino (Cochiti, Ohkay Owingeh, and Santo Domingo) and Olivia Coriz (Santo Domingo Pueblo), set out to do what their communities (grandparents, elders and families) had told them throughout

their lives and that was keeping their language and culture alive. Both women had worked within the public school system and questioned if they would continue to teach in a cycle of assimilation that did not meet the needs of the Pueblo child, or if they would change the way to develop a system that Pueblo children are familiar with that is consistent with their own Pueblo core values.

Their mission statement states, “Keres Children's Learning Center (KCLC) strives to reclaim our children's education and honor our heritage by using a comprehensive cultural and academic curriculum to assist families in nurturing Keres-speaking, holistically healthy, community minded, and academically strong students” (see: <http://www.kclcmontessori.org>). KCLC was basically founded for the sole purpose of reclaiming Indigenous education for Pueblo children and educating them in a way that focuses on their development of Pueblo people.

KCLC looks at their approach through the act of “giftedness.” In Cochiti scholar Mary E. Romero’s groundbreaking study, *Identifying Giftedness Among Keresan Pueblo Indians, the Keres Study* she said,

The Keresan Pueblo and conventional concept of gifted contrasts significantly from one another and are reflections of each perspective society’s values, needs and goals. In contrast to the mainstream concept of gifted which focuses on individualism, the Keresan Pueblo concept of gifted focuses on the community. The special and/or unique characteristics, traits, and talents of a traditionally gifted Keresan Pueblo individual are intricately linked to the well-being of the community and function as the

strength which binds Pueblo community members together and ensures the perpetuation and preservation of the Native way of life, its values, its traditions, and languages” (1994, p. 15).

Romero serves on the board of directors for the KCLC and continues to advocate that Pueblo people have always looked at children as having a gift. KCLC is committed to helping each child develop their gift by providing unique learning opportunities. Keres Children’s Learning Center’s central goals are 1) to ensure that children learn the indigenous language early in childhood, a time of life when it is relatively easy to acquire language; 2) to build a strong foundation for life-long learning by developing essential cognitive, social, and learning skills that will enable our children to function successfully both in community and mainstream learning environments; and 3) to encourage families to play a continuing role in the education of their children.

SFIS is another great example of how education as assimilation has changed over time through Indigenous leadership and for the betterment of Native American children. SFIS at the start of existence in 1890 attempted to “civilize” Native children into white society. Over time, it began to make changes through Pueblo advocates and eventually the reality of SFIS being tribally controlled was achieved. In 1975, the All Indian Pueblo Council (AIPC) was formed. It was the first Indian organization to utilize the laws in place to contract an education for their children. The AIPC was able to leverage complete control of the school and curriculum. In 2001, with the passing of the SFIS Act, the school took ownership of the land. AIPC dissolved and the All Pueblo Council of Governor’s took over in 2013. The school resides in the form of a trust, which is held by

the 19 Pueblo Governors of New Mexico. These acts allow for complete educational sovereignty of the school, by the Pueblo. The Santa Fe Indian School serves the 19 Pueblos of New Mexico, grades 7th – 12th students. The school today provides a strong academic program for both middle school and high school students. The main goal of SFIS is to graduate its students and prepare them for college and career paths. While educating the students it maintains Native American cultural values and provides culturally relevant curriculum. A non-Native author who wrote about the shifting goals of the SFIS, Sally Hyer, stated in her book, *One House, One Voice, One Heart: Native American Education at the Santa Fe Indian School*, “One of the school’s strongest features is its relationship with parents and tribal communities” (1990, p.83). Not only is that a strength but the curriculum set forth by SFIS is further evidence of the school’s commitment to working directly with tribal communities. SFIS says,

When given an opportunity to delve into the education standards set by the state, including the Common Core State Standards, tribal leaders consistently say those standards are important, but that they are the bare minimum of what Native students must learn. Therefore, the SFIS curricular work addresses the New Mexico and Common Core State Standards. However, we also: 1) Address ten elements (or universal themes) and core values common to most native communities; 2) Include aspects of community based education; and 3) Have a unique Health and Wellness agenda. These, when coupled with the standards, more fully articulate what SFIS students must know and be able to do. The

professional development, then, for the adults on campus, focuses on helping academic, student living, and support staff to know and be able to teach the standards, community based education, and/or health and wellness – depending upon their role at SFIS (see: <https://www.sfis.k12.nm.us/>).

Many students choose to attend SFIS rather than public schools and for reasons including family having a history of attending SFIS or the student wanting to attend school with other Pueblo children, or just the overall well-reputed education the school provides.

Hyer documented two students, who stated,

In public school, you're on your own—you're nothing," says a Laguna boy. "Here, people support each other." A Canoncito Navajo boy says, "I came here so that I could get a good education. In public schools, they don't really teach you anything. You get to know more people [here]. You get to know about other Pueblos and tribes, who they are and what they do. The other reason is that this is a good school. When you come to school here, you're getting a good education and you can move on to college" (1994, p. 93).

Today, although many Pueblo students attend SFIS, a majority attend public schools throughout the state. Public education for all K-12 students in New Mexico is the responsibility of the state. There are 23 school districts that have a high concentration rate

of Native American students. Of those 23 school districts, 12 have a high percentage of Pueblo students attending their school district. Many students choose to attend these schools because they are located adjacent to their Pueblo communities or they live in the city or town of their schools, off the reservation. As an educator working in the public schools and as a Pueblo researcher, this has led me to wonder if Pueblo students who are attending public schools are succeeding academically. Mondragon and Stapleton stated, “Based on testing required by the state, the achievement level of Indian children is lower than achievement levels of other ethnic groups in public schools in New Mexico” (2005, p. 75). Their calculations were documented almost two decades ago, and furthermore based on assessment test that each student is required to take during the academic year. So has the academic achievement of Native and Pueblo students changed?

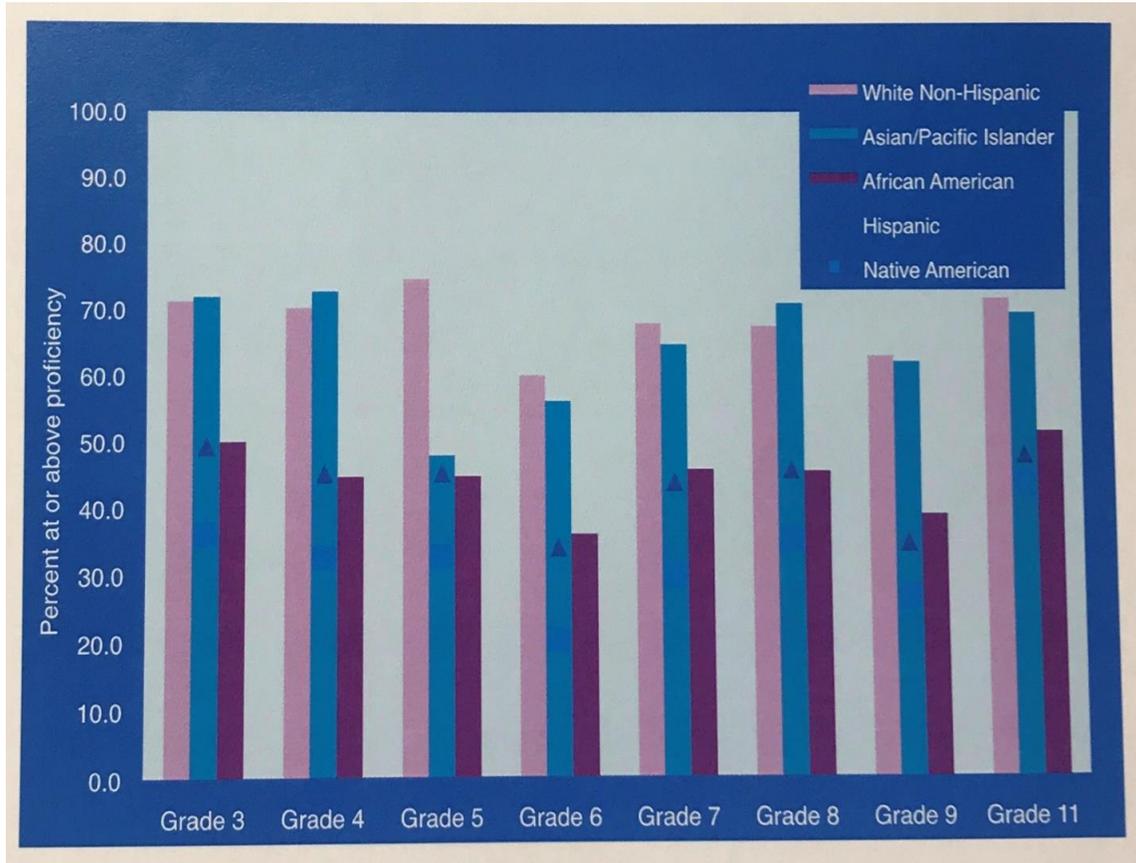
Throughout the years and to the present, there have been several changes in assessment test that students take in public schools. For example, prior to the Partnership for Assessment of Readiness for College and Careers (PARCC) assessment test that students take now, students used to take the Adequate Yearly Progress (AYP) assessment test. In 2010 a report (study) titled *Indian Education in New Mexico, 2025* was submitted based off a study that was contracted by the New Mexico Public Education Department, Indian Education Division and conducted by Eight Northern Indian Pueblos Council, Inc., Indigenous Education Study Group. The group was centered around Native American scholars and practitioners whom were from the tribal communities around the state. The study started in 2007 for the sole purpose of investigating and determining a

long-range plan for Indigenous education in New Mexico and among tribal communities.

The report stated,

The SY 2004-2005 AYPs for each subgroup, and for the matter for each grade level, are markedly unequal. Using a 100 meter dash race analogy, the starting line is at AYP 50.33 in Mathematics and 53.34 in Reading. Given their AYP ratings in SY 2004-2005, Native Americans have an overall handicap of approximately 15 meters in Math and 17 meters in reading. To get to the 100 meter finish line, Native American students must sprint at an extremely fast speed to finish at the same time as their cohorts who are starting with a huge lead (2010, p.3).

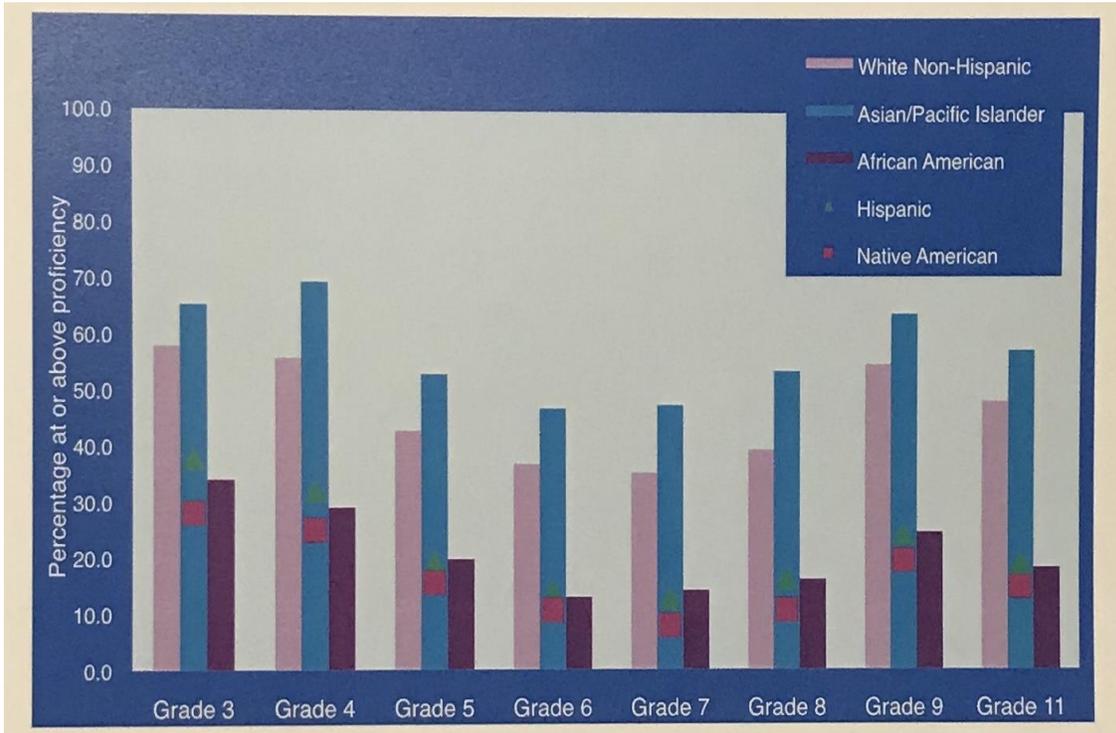
Figure 1. Percentage of Students At or Above Proficiency Reading: 2004-2005 School Year (Source: Indian Education in New Mexico, 2025)



The Report also showed the 2004-2005 actual AYP for all public schools throughout New Mexico. It stated,

Both graphs indicate that all grade levels, Native American students had the lowest proportion at or above proficiency. It is also quite notable that regardless of race, the proportions at or above proficiency are lowest among middle school students. Nevertheless, the expectation that all schools and, by implication, all subgroups “must” reach 100% proficiency by SY 2013-2014 foretells definite failure among American Indian students and schools where American Indian students predominate.

Figure 2. Percentage of Students At or Above Proficiency Math: 2004-2005 School Year (Source: Indian Education in New Mexico, 2025)



Clearly, New Mexico is at a crossroads regarding educating its Native American youth. New Mexico has the highest rate of child poverty in the nation at 30% and the second highest rate of children who belong to non-white races and ethnicities (2018 Kids Count Data). Therefore, what can be assumed is that a bigger share of New Mexico children face barriers to success than in any other state.

Complicating matters is that underfunding of New Mexico Public Schools is a critical issue within the state. A state court ruled on July 20, 2018, that New Mexico's education system violates the state constitution because it fails to provide students a sufficient public education. Families and school districts in the consolidated lawsuit *Yazzie v. State of New Mexico* and *Martinez v. State of New Mexico* sued the state for

failing to provide public school students with a sufficient education as mandated by the state's constitution. The lawsuit challenged the state's arbitrary and inadequate funding of public schools as well as its failure to provide students with the programs and services needed to be college, career and civic ready. It alleged that the lack of necessary monitoring and oversight deprived students of the resources and services they need to succeed—particularly low-income, students of color, including Native American, English-language learners, and students with disabilities.

Seventy percent of New Mexico students cannot read or write at grade level, and 80 percent cannot do math at grade level and graduation rates are among the lowest in the nation, according to the New Mexico Public Education Department. During the eight-week trial, which began in June 2017, educational experts provided the Court testimony about the needs of New Mexico students and the systemic deficiencies undermining student success. Many school superintendents testified that their districts lack resources, quality programs, and state support, which also includes collaboration between districts and tribal communities. During the trial, the State's experts conceded that students at high-poverty schools have less access to effective teachers, yet the State has failed to provide adequate resources to improve teacher training, compensation, recruitment and retention. The state sought to dismiss the case but the court in Martinez denied the request and ruled for the first time in New Mexico's history that education is a fundamental right under the state constitution. Currently, the State has until April 15, 2019, to take immediate steps to ensure that New Mexico schools have the resources necessary to give at-risk students the opportunity to obtain a uniform and sufficient

education that prepares them for college and career. An Appeal is expected, yet this ruling represents a historical window of opportunity.

From 2017 to 2018, 2,892 students were enrolled in Bernalillo Public Schools. Of that total, 1,327 or 45.8% are Native American (Tribal Education Status Report, Bernalillo Public Schools, 2017-2018). However, only 46% of Native American students graduated in 2017. This is actually down from a high of 65% in 2012. The School District Report Card for 2016-2017 demonstrates proficiency ratings across Reading, Mathematics and Science and showed that Native American students are significantly behind all other races across the three subject areas.

Table 2. BPS Report 2016-17 (Source: New Mexico Public Education Department website)

| Student Demographics | Proficient Reading | Not Proficient Reading | Proficient Math | Not Proficient Math | Proficient Science | Not Proficient Science |
|-----------------------------|---------------------------|-------------------------------|------------------------|----------------------------|---------------------------|-------------------------------|
| Native American | 25% | 75% | 8% | 92% | 18% | 82% |
| Caucasian | 52% | 48% | 20% | 80% | 39% | 61% |
| Hispanic | 33% | 67% | 15% | 85% | 29% | 71% |

BPS recently received their 2018 PARCC assessment scores which are utilized in public schools in the subject areas of English Language Arts/Literacy (Reading) and Mathematics. PARCC has been implemented in New Mexico since 2015. Bernalillo

Public Schools 2015-18 data on ELA/Reading and Mathematics shown in figure 4 and 5 shows that American Indian student’s achievement level is lower than other ethnic groups within the district.

Table 3. 2018 PARCC Assessment Scores English Language Arts/Literacy (Reading) (Source: BPS Data Department)

| Subgroup | N (2018) | 2015 Proficiency (%) | 2016 Proficiency (%) | 2017 Proficiency (%) | 2018 Proficiency (%) | 2-Yr Change | 3-Yr Change | 4-Yr Change |
|-----------|----------|----------------------|----------------------|----------------------|----------------------|-------------|-------------|-------------|
| All | 214,685 | 26.4 | 27.7 | 28.6 | 31.1 | 2.5 | 3.5 | 4.7 |
| Female | 105,935 | 31.6 | 33.5 | 34.6 | 37.6 | 3.0 | 4.1 | 5.9 |
| Male | 108,750 | 21.4 | 22.0 | 22.9 | 24.9 | 2.0 | 2.9 | 3.5 |
| White | 51,313 | 42.4 | 42.8 | 44.3 | 46.7 | 2.4 | 3.9 | 4.3 |
| Black | 6,745 | 24.1 | 23.9 | 23.2 | 27.4 | 4.2 | 3.4 | 3.3 |
| Hispanic | 126,874 | 21.4 | 22.9 | 23.8 | 26.2 | 2.4 | 3.4 | 4.8 |
| Asian | 4,151 | 53.8 | 55.1 | 46.0 | 54.2 | 8.2 | -0.9 | 0.4 |
| Amer. In. | 25,311 | 13.6 | 16.9 | 17.6 | 21.8 | 4.2 | 4.9 | 8.2 |
| ED | 155,206 | 18.6 | 20.2 | 21.5 | 24.4 | 2.9 | 4.2 | 5.8 |
| SWD | 31,876 | 3.7 | 4.0 | 4.0 | 4.8 | 0.8 | 0.8 | 1.1 |
| EL | 29,269 | 3.5 | 4.3 | 3.5 | 7.4 | 3.9 | 3.1 | 3.9 |

Table 4. PARCC Assessment Scores Math (Source: BPS Data Department)

| Subgroup | N (2018) | 2015 Proficiency (%) | 2016 Proficiency (%) | 2017 Proficiency (%) | 2018 Proficiency (%) | 2-Yr Change | 3-Yr Change | 4-Yr Change |
|-----------|----------|----------------------|----------------------|----------------------|----------------------|-------------|-------------|-------------|
| All | 213,797 | 17.4 | 19.9 | 19.7 | 21.6 | 1.9 | 1.7 | 4.2 |
| Female | 105,424 | 17.5 | 20.2 | 19.5 | 21.7 | 2.2 | 1.5 | 4.2 |
| Male | 108,373 | 17.3 | 19.6 | 19.9 | 21.4 | 1.5 | 1.8 | 4.2 |
| White | 49,765 | 29.7 | 33.1 | 33.0 | 35.3 | 2.2 | 2.1 | 5.5 |
| Black | 6,694 | 13.3 | 14.4 | 12.9 | 16.5 | 3.6 | 2.1 | 3.3 |
| Hispanic | 127,965 | 13.4 | 15.9 | 15.7 | 17.5 | 1.8 | 1.6 | 4.1 |
| Asian | 4,064 | 45.5 | 48.2 | 37.8 | 45.1 | 7.3 | -3.1 | -0.4 |
| Amer. In. | 25,019 | 8.6 | 10.4 | 10.1 | 12.6 | 2.6 | 2.2 | 4.1 |
| ED | 156,518 | 12.0 | 14.5 | 14.5 | 16.5 | 2.0 | 2.0 | 4.5 |
| SWD | 31,799 | 3.4 | 4.0 | 3.6 | 4.5 | 1.0 | 0.6 | 1.1 |
| EL | 32,715 | 4.6 | 6.0 | 5.0 | 7.5 | 2.4 | 1.5 | 2.9 |

Possible Interventions

For many years Bernalillo Public Schools has been criticized for the lack of achievement of Native American students. Having the opportunity to work for BPS Indian Education for the past five and a half years and advocating for the importance of serving our Native American in an equitable way, I do believe we are slowly making

progress with our endeavors. Based on an institute that was held in the spring of 2016 which I discuss in Section III, it was recommended and set forth by Pueblo Governors, parents, students and community members that our department start working on initiatives that would involve the Pueblo communities and Native American consultants to articulate a vision aligned with the school district and the Pueblo communities; articulation of policies and principles to strengthen school board and district administration relationships with tribal governments and tribal education departments; strengthening the governance framework to maximize the utilization of all resources available at the district and tribal levels for shared support and shared accountability.

For the past two school years we have been working on the implementation of culturally responsive instruction and curriculum. The development of the curriculum reflects student culture, but also helps students see the cultures that surround their community, the school and to understand the traditions. Students are also able to understand that there are different ways of thinking and understanding and that these are valued in the classroom. The Indigenous Studies class provides an environment that ensures students have access to technology, tools to enhance learning, but also to bring interaction in conversation, presentations and activities. We have partnered with a consultant for strengthening our Indigenous Studies curriculum through the expertise of the Native American Studies Department at the University of New Mexico.

The second initiative we have been working on is comprehensive language program development. Through this we have been working with language committees to strengthen tribal input, accountability in the use of bilingual funds that are generated by

the district. We also have worked hard on developing and establishing explicit language and provisions for staff training and development for Native language teachers, recruitment, certification, and salary schedule adjustment. The department has been successful in advocating for an increase for Native language teachers and giving them an opportunity to have the same salary schedule as core subject teachers. Our argument to this was that the Native language teachers are just like any teacher in the district even though they do not have a degree in education. They serve as the knowledge keepers within our Pueblos and pass it on to our students.

The third initiative is based on restorative justice. As many Pueblo students have issues with truancy, dropping out of school, discipline, social welfare we are developing an alternative component in which we could service our students in a much friendlier environment. Through this we would like to involve tribal leadership, the community and parents to all support the child whether he/she has taken the wrong path. We would like to set them back on the right track to success knowing that we all make mistakes and encouraging them to continue with their education with support services provided by both the community and the school district.

Based on documented accounts by the Bernalillo Public Schools and the Public Education Department regarding low academic performance and under achievement of students K-8 for 2015, 2016, 2017 that follows a long pattern of glaring proportions, it was recommended that resources be allocated to engage the community and the school in developing a comprehensive strategic blueprint to respond to a crisis situation. Authentic engagement of parents with the school district is a challenge. The Pueblos within the

middle Rio Grande are often referred to as the stronghold of Pueblo language and culture. Language is at the heart of their maintenance of centuries old customs and tradition that continue today. They continue to operate under traditional forms of governance systems where language fluency and cultural knowledge is essential. Their languages are not written. Therefore, all communication is oral and personal communication is a deeply embedded cultural core value in the community. From cultural matters, to communication by their government on programs, personal contact is a defined and established protocol. Telephone and written communications is often viewed to be a form of disrespect deviating from a cultural norm of communicating with the citizenry on all matters by word of mouth. The nonresponse by parents to usual and accepted forms of communication by schools are often misinterpreted to mean lack of interest. With the introduction of new programs, the highest degree of response in sharing essential information is by personal invitation, one on one contact to introduce parents and community members to new areas of service which is time consuming but absolutely necessary for parental and community engagement. It is an expectation in an oral society. Once these protocols are followed and there is understanding of any new initiative, parents and community members will respond to conventional means of communication.

The long history of impositions, infringements of policies and laws purposefully conceived to disrupt and diminish indigenous systems and institutions across all areas threaten the very existence of Pueblo peoples, their languages, their culture and traditions and way of life and manifests into multiple attitude and behaviors of mistrust based on federal government intimidation. It was not long ago when the people in these

communities were forced into the public schools. These very schools where the children now attend were the same schools that treated them harshly for their non-proficiency in English. The long history of conditioning has resulted in attitudes of diminished self-worth for many parents to concede that they have nothing to offer their children but encouragement into schools where their experiences were not at all positive. This defined attitude “that schools know best what is good for my child” is prevalent. “What do I know about school and education,” makes it difficult for engagement. Undoing generations of this conditioning is hard work and many times without this understanding, schools interpret these realities as parents not interested in their children’s education. Parents are intimidated by schools as institutions where they feel they have little to offer.

In my role, I have been working with seven Pueblos to engage the community on how they see the education for their students in the BPS district. Parents have stated that these meetings have been held in the past but nothing has been done. But now that they see the district in the community often they are feeling the impacts of how seriously we have taken their recommendations and are actually involving them in decision making. In Brayboy and Margret Maaka’s article, *K-12 Achievement for Indigenous Students*, they stated, “Parents play a crucial role in fostering their children’s desire to attend college. Parental encouragement and support is the most important indicator of a child developing college aspirations (2015, p.71). They also stated,

Academic preparation for higher education is thus largely
predicated upon accessible information about college
requirements, available preparatory courses, and school staff

expectations regarding students' ability to attend college. How schools structure their curricular offerings, provide information about college eligibility, and dispense college advising send powerful messages to students about their ability to attend college. (2015, p. 71).

The last initiative is college and career readiness. Based on discussions with the Pueblos, BPS and Pueblo community members agreed that there is a lack of college and career readiness support for Pueblo students. Students required to take a remedial course in college are over three times less likely to graduate, expending considerable state and personal resources without the benefit of a degree. New Mexico has a significant achievement gap in college readiness. There is clear evidence of the achievement gap between New Mexicans with different economic background. With 95% of BPS students eligible for free and reduced lunch (FRL), this achievement gap is pronounced at BPS. High Schools with low percentage of FRL, the college readiness achievement gap is around 10%. High Schools like Bernalillo with high percentage of FRL the achievement gap jumps to 60%. BPS has an AVID (Advancement Via Individual Determination) program, which has reduced this gap. However, the AVID program is in its last year at BPS. As long as New Mexico with little alignment between high school graduation requirements and college expectations, will see college remediation rates remaining high (*College Readiness in New Mexico*, January 2014). In 2015, 86.4% of New Mexico's students entering 2-year colleges and 41.1% of students entering 4-year comprehensive universities required remediation in math, English, or both (2015 NM HED Annual

Report). Without alignment, the burden of college readiness falls to the school district, parents and community.

Opportunities for Local Support

In support of Pueblo students, tribal culture and traditions came to the fore at a community forum known as a “community institute” that was convened by the LI and sought to include the perspectives of Pueblo leaders and educational stakeholders regarding schooling. It should be noted that Pueblo Education Departments play a vital role in college and career readiness through tutoring, credit recovery programs and preparation for college application submission and choosing a high educational institution. Pueblo wrap-around services for students and families who are in need of additional supports are found in each of the Pueblos. Pueblo School Liaisons whose focus is on the whole child not only college and career readiness are an additional support to Coordinators whose focus is career and college readiness. Currently the Indian Education Department in Partnership with seven Pueblos (Cochiti, Santo Domingo, San Felipe, Santa Ana, Sandia, Zia and Jemez) submitted a grant proposal to the federal government. The Indian Education Demonstration Grant presents the district with the opportunity to initiate new programming for Native American students so when additional funds become available Bernalillo Public Schools and the Pueblos will be able to apply that funding to continue support for initiatives like the Student Success Program. The following is a glimpse of what we have proposed:

The recent court ruling on the Yazzie/Martinez v. State case demonstrates the failure of the State of New Mexico to provide quality programs, resources,

accountability, Tribal consultation and culturally responsive teaching and learning to Native American students to prepare them for college, career and civic engagement. In response to these systemic failures entities, organizations and programs developed outside of the school system to address the needs of Native students, families and communities. The Leadership Institute (LI) at the Santa Fe Indian School and College Horizons, Inc. (CH) emerged 20 years ago in New Mexico and are recognized as established and respected organizations providing high quality and high impact programs that also engage in policy and advocacy, leadership development, curricular development, and training and research. The Bernalillo Public School Student Success Program brings together the expertise, collective wisdom, social and political capital of these organizations to work collaboratively with and for the seven Pueblos and BPS. In this project, CH's college/career readiness curriculum serves as the existing program to be modified to be culturally appropriate for the Native students served in the BPS and the LI's community institutes serves as the method to involve Tribal parents/families, students, and Tribal educators to incorporate community feedback, recommendations, and core values into the adaptation of the College, Career, Community and Culture Readiness Curriculum (CCCCRC).

College Horizons was founded in 1998 by Dr. Whitney Laughlin, a college counselor at the Native American Preparatory School (located in Rowe, NM) to address the Native American college attainment gap. The mission of College Horizons is to encourage and facilitate the higher education of Native American young people. CH is a community based organization that provides college-access, college-success and pre-

graduate programs that services American Indian, Alaska Native, and Native high school and college students. The goals of CH are to: 1) increase the higher education rate of Native American, Alaska Native and Native Hawaiian high school and college students by providing pre-college (College Horizons) and pre-graduate (Graduate Horizons) admission/financial aid counseling programs to Native American students and, 2) to increase their college completion rate by providing College Success program (Scholars Program). Three programs are offered in the summer. College Horizons services current 10th-11th grade high school students, the Scholars Program services first year to college students, and Graduate Horizons services college students (in junior/senior years) and college graduates. CH began as a school based program serving a small cohort of students and colleges and now annually serves 300 high school students, 900-1,000 alumni in college, and partners with over 75 colleges/universities serving 180 college admission officers and high school counselors (see: www.collegehorizons.org/).

CH has been extremely successful in empowering Native American students to access and graduate from college, as of the 2017 cohort and based on National Student Clearing House verification (see: <https://studentclearinghouse.org/>):

- 3,033 indigenous students have been served (35-40% of the cohort are from NM)
- 800 college admission officers, high school counselors and Tribal Educators served
- 75 colleges/universities partner with CH
- 99% of students graduate from high school
- 95% of students matriculate from high school to a 4 year degree program

- 85% of students graduate from college in 4-6 years
- Of the 3,033 students served: 8% are current high school students, 35% are currently enrolled in college, 40% have earned a degree, 7% of data is unknown (data entry error, NSCH data error, bad data) and 10% of students have stopped out of college. Of the 40% that have earned a degree, this represents 2,026 degrees (105 Certificates, 219 AA, 1,277 BA, 342 Master's, 83 doctorate/professional degrees)

College Horizons Programs, Alignment (Pathway) & Curriculum: College Horizons is a pre-college program for Native American high school students open to rising juniors and seniors from across the nation. The CH programs are delivered in person and are held on a college/university campus for one week over the summer. This intensive week-long advising program on the college admission process allows students to work one-on-one with college admissions officers, experienced high school counselors, and/or university professors and administrators on the admissions and financial aid process. The individualized program helps students select colleges suitable for them to apply to, be admitted to, and receive adequate financial aid. Students research their top 10 schools; complete college essays, resumes, the Common Application and a preliminary FAFSA; receive interviewing skills and test-taking strategies (on the ACT and SAT); receive financial aid/scholarship information and resources; attend a college fair/college informational sessions and take a campus tour; learn social and emotional development strategies on how to overcome challenges, strengthen their mindset and be resilient as Native students in college.

Moving beyond undergraduate education, Graduate Horizons (GH) is a four-day workshop assisting Native American college students and college graduates in preparing for competitive admission to graduate and professional school (master's, doctoral, professional degrees). GH partners with universities where admission officers, professors, and deans mentor and advise potential applicants on the admission process professional/career development, and the various fields of study, research, and graduate programs available. Participants of the program complete personal statements/statements of purpose, resume/CVs, and applications; receive test-taking strategies from the Princeton Review Foundation on the GRE, GMAT, LSAT, MCAT; understand the financial aid process for graduate school and learn about graduate scholarships/fellowships; and attend seminars on the graduate admission process (letters of recommendation, academic/ transcript/testing critique, how to determine the right match in a degree program; role of direct/relevant work experience, etc.). Cohorts consist of: Arts & Humanities, Business, Management & Entrepreneurship; Education; Law; Health Sciences; Public/Tribal Policy; STEM; Social Sciences.

The Scholars Program is a college success and well-being program that bridges the gaps between the CH and GH programs and creates a more integrated network of wrap-around services. First year to college Native students receive culturally relevant and academically rigorous preparation in college writing, reading and discussion; mindset and resilience; study skills; cultural adjustment; building social networks; career planning; and other topics that meet the needs of Native American students who are disproportionately first generation and/or low income. The purpose of this wraparound

approach is to help Native students make successful transitions to college, achieve and sustain academic success, and become high achievers who will be competitive for fellowships, internships, graduate/professional schools, and career opportunities.

Working between the Pueblos and BPS, there are four goals we would like to accomplish:

Goal 1: The adapted College Horizons college readiness curriculum for middle and high school students is shared with the 7 collaborating Pueblos (Cochiti, Santo Domingo, San Felipe, Santa Ana, Sandia, Zia, Jemez) to ensure that it reflects their community, cultural, linguistic, and economic and core values.

Goal 2: A 100:1 Student to Counselor Ratio to support the current school counselors and to meet recommended ratio per the American School Counselors Association is in place at Bernalillo Public Schools (middle schools and high school).

Goal 3: Families are informed of their importance in their children's educational community, culture career and college readiness through Leadership Institute Gatherings focusing on educational engagement of parents/family.

Goal 4: Aligning the adapted College and Career curriculum in the school, home, Pueblo Tribal Education Departments and to address the disconnections between the institutions of schools, family, Pueblo communities, and students is initiated.

College and career readiness curriculum are not static, but rather iterative and must respond to the continuous changes in the admission and financial aid requirements and processes. Moreover, this project seeks to be responsive to the Pueblo community needs and values culturally, linguistically and economically, so as the needs of the Pueblo

community changes so too does the readiness of the students for college, career and community engagement must change accordingly. The goals, objectives, outcomes and activities in years 2, 3, and 4 will be replicated, are iterative and build upon each year successively to continually adapt and strengthen the College and Career Readiness Curriculum for implementation resulting in an increase in BPS graduation rates and an increase in students who are career and college ready. Currently no comprehensive culturally responsive college and career readiness curriculum exists within the Bernalillo Public Schools for Native American Pueblo students and their families. This would be one of a kind and also a first for BPS.

Methodology

When I first made my transition to the public school system as an educator I questioned myself why I was doing it. Was it a wise choice? How long would I last? Will I make a difference? It did not take me long to figure out. Having been involved with the Pueblo PhD Cohort II at Arizona State University and hearing various presentations from co-founder of the Leadership Institute at the Santa Fe Indian School, Regis Pecos, I understand why I am here. Regis always asks, “What will be your contribution?” That is why I feel I am here. It was one of the best choices I made in my life. Back in 2013 I made the decision to work in the Indian Education Department at Bernalillo Public Schools. Five years later our program has come a long way in gaining the trust of our seven Pueblo’s that have student’s attending our school district. Transparency, collaboration, communication and honest and frank discussions have all

played an important role in the process. We may not always agree with each other but in the end we have both come up with the consensus that it is for the children.

Given the concern regarding student academic achievement nationwide, especially American Indian student achievement (Castagno & Brayboy, 2008), and the decades-long search for solutions to increase student success (Kirkness & Barnhardt, 2001; Ladson-Billings, 1995), the purpose of this study is to examine educator (i.e. teachers, administrators and directors) attitudes toward culturally responsive instruction within Bernalillo High School (BHS) and Bernalillo Public Schools (BPS). This research entails exploring faculty attitudes towards Indigenous culturally responsive education. There are a number of factors that prompted this study, including the American Indian-White student achievement gap in New Mexico and the ways in which interventions are being introduced within the Bernalillo Public Schools (BPS). For example, an Indigenous Studies class is a recent addition to the Bernalillo High School curriculum. In the past five years, there have also been proposals for American Indian spaces in BPS, the introduction of core classes that involve Indigenous/American Indian topics, pressure from local and surrounding Pueblo communities, new educator and community-driven ideas and initiatives regarding culturally responsive schooling, and the circulation of Pueblo ideas regarding Indigenous peoples in relation to educational practices in general. As someone who has experienced education through Indigenous knowledge education and formal school education (k-12, undergraduate, graduate), I feel that our Pueblo children should have the opportunity to experience culturally relevant instruction/curriculum in their school settings. Pueblo people have historically been

involved in education through teachings (origin stories, ceremonial, land, culture, etc...) that have kept communities alive since time immemorial.

Dissertation structure

Based on the Pueblo Cohort format for dissertations that was co-developed by Dr. Carnell Chosa, Dr. Elizabeth Sumida Huaman, and Dr. Bryan Brayboy (Sumida Huaman & Brayboy, 2017), there will be three sections in my dissertation: a book chapter, a journal article, and a policy paper. The book chapter focuses on the current landscape of American Indian and Pueblo education in the state of New Mexico. The chapter starts off by highlighting my own theoretical interpretation of education through an exploration of leadership in my Pueblo and more specifically, how Pueblo men are taught leadership. This is an example of community-based educational practices. I also explore the backdrop of the history of Pueblo education in New Mexico, provide an overview of schools that Pueblo children attend and what impact they have, relationships between Pueblo's and Pueblo serving schools and end the section based on my examination of how Bernalillo Public Schools might create culturally-responsive teacher training and professional development for non-native teachers/faculty. I describe the current climate and some of the issues at BPS around culturally responsive teacher training that would need to be examined in order to build culturally-responsive schooling. The second section of my dissertation is my journal article, which focuses on Culturally Responsive Schooling (CRS), and the need for its implementation in Pueblo-serving schools. I base my argument on the relationship between education and schooling for American Indian students within the United States, and I highlight notions of culturally responsive

schooling that have begun to serve as interventions in American Indian education and more specifically, Pueblo education today. I bring up key debates in the history of American Indian Education within the United States and transition from the lack of cultural sensitivity in schools today to broader questions of contested issues in Indian education. For example, I address the history and main constructs in Culturally Responsive Schooling (CRS) and how it relates/diverges from other critical educational theories offered by American Indian scholars. I conclude by tying together how core values may fit into culturally responsive schooling for Pueblo students.

My last section of the dissertation is my policy paper, which includes policy recommendations for Bernalillo Public Schools based off of my research findings. My intended audience is BPS leadership. I hope to ultimately recommend that BPS do research on culturally relevant instruction.

Research Question

This dissertation proposes to investigate attitudes toward culturally relevant instruction/curriculum. My primary research question is: What is the landscape and current climate of culturally responsive schooling for Pueblo and American Indian students within Bernalillo High School and Bernalillo Public Schools?

Additional questions that my dissertation employs in order to address my main research question and sub-questions are the following,

- What watersheds define American Indian and Pueblo education in the state of New Mexico?

- How is culturally responsive schooling understood and perceived by educators within the Bernalillo Public Schools?
- What are faculty experiences working with Indigenous students and local Indigenous communities?
- What is the role of local Pueblo communities in Culturally Responsive Schooling?
- How might Bernalillo Public Schools create culturally responsive educator development?

Researcher positionality

I am interested in faculty attitudes toward culturally relevant instruction because of the lack of so-called “academic success,” which is narrowly defined yet applied to Native American children within Bernalillo Public Schools. This interests me due to the fact that I attribute my own academic success (i.e. positive assessments and persistence) with culturally relevant instruction through my undergraduate and graduate education. If it had not been for the Native American Studies Program at the University of New Mexico and the Pueblo PhD Cohort Program at Arizona State University, I am not sure where I would be today. These programs helped me progress in a way that I could relate to my surroundings. I could write and represent myself in discussions about what was happening in my own Pueblo community and surrounding Pueblo communities. These are the reasons I feel I have been successful in my academics.

Pueblo notions of leadership: Teaching through environmental shifts

As a Cochiti Pueblo community member all my teachings come from Cochiti and have led to my Indigenous teachings and knowledge throughout my 38 years of existence on this place we call mother earth. *Ko-tyit' Hahn*, which means Cochiti People, strives to retain our native Keres language and our traditional and cultural practices. Cochiti people inherited the legacy of the Keres language, tradition and culture that go back to time immemorial and it is our responsibility as members to sustain the tradition, values and the way of life that sustained our people for centuries upon centuries. In our Pueblo teachings which I consider Indigenous education and knowledge, we are reminded that core values (language, education, spirituality, culture, respect, love, compassion and communication) are what provide us spirit within us. They define and guide how we live, how we behave, and how we treat others. These gifts come with a deep sense of love and caring. Navin Kumar Singh and Jon Reyhner say it best in their article titled *Indigenous Knowledge and Pedagogy for Indigenous Children*,

Indigenous Knowledge (IK) can be described as wisdom needed to survive in a particular environment---be it successfully hunting seals in the frigid Canadian arctic or growing maize in the desert southwestern United States---knowledge of how to live and interact in an extended family and Indigenous community. IK is based on centuries of experience and close observation of one's surroundings, including plants, animals, and weather. Indigenous Pedagogy (IP) is based on centuries of experience raising children to function productively in close-knit communities. Family members, elders, and other community pass on this knowledge to each

new generation. Central to the transmission of this wisdom is language, which through oratory, storytelling, advice and conversations shows youth the way to live well. (2013, pg. 37)

Cochiti Pueblo is contained within sovereign lands. Cochiti, the northern most Keres speaking Pueblo in New Mexico, is located in Sandoval and Santa Fe Counties, approximately 13 miles northwest of Interstate 25, 55 miles north of Albuquerque and 35 miles southwest of Santa Fe, New Mexico. The topography is characterized by the historical presence of the Rio Grande, which flows through reservation lands and sustains the principal land for farming, livestock, recreation, and economics. Also included are the Pueblo dwellings and the homes of non-Indians living in the Town of Cochiti Lake. The Pueblo is located in the heart of the traditional Pueblo homeland where farming was the benchmark sustaining the language through traditional and cultural practices. The young men of the Pueblo are taught that one day they will eventually become a leader (War Captain, Governor, Lt. Governor, Head Fiscale, Lt. Fiscale, War Captain Assistant, Fiscale) in the community. So it is very important that as a young boy and through adulthood you must learn the Indigenous teachings of the community. There is a lot of sacrifice one must make while learning and becoming a man in the Pueblo. This point was raised in conversation between the Pueblo PhD Cohort and Chairman Vernon Finley of the Salish and Kootenai Tribes on one of the modules we had in Montana. He said,

There are sacrifices you have to make in life, and this [my leadership role] was one of my sacrifices. I had to give up my good paying job and take a pay cut to become a part of my tribal council but this is where I want to

be. My grandfather told me once that I would be sitting in this position in the near future and I did not believe him and look at where I am now.

Everything that I know today about leadership comes from my grandfather. He was the one who gave me that Indigenous knowledge to lead my people. Things he taught me are still coming true. That is why I feel that our culture and traditions are very important to teach our young people. Not only our culture and traditions but knowledge and education on how to protect our homelands, natural resources, language and our people (personal communication, 2016).

There will definitely be challenges that every generation will face just like my community so it is very important that we keep these Indigenous teachings alive. It is also important to learn the social issues (land, water, government, etc) that have affected the Pueblos throughout history.

Cochiti has been affected by many events throughout history such as assimilation through education and the development of the Cochiti Dam. Since the inception of boarding schools in the 1890's and day schools in the 1920's education was a process and tool defined not for our purpose and benefit but to assimilate us into mainstream society. Generations sacrificed their minds, bodies and souls resisting assimilation. Laws and policies purposely conceived to disconnect us and have left my Pueblo community fragile. Not only education has left my community fragile but another event that has truly had an enormous impact on the Pueblo was the construction of the Cochiti Dam and the development of the nearby Town of Cochiti Lake. The people of Cochiti have

undergone drastic depletions of resources, culture, language, health, farming and the pueblo way of life over the past 47 years because of the construction of the Cochiti Dam. But through efforts on behalf of the tribe to prevent further harm and to make right past actions are taking place today.

Taking the content of what education has done to Pueblo children since the 1890's and the disconnection it has caused to the land, language, health, farming and the Pueblo way of life, I have envisioned an educational philosophy that I believe would reconnect the Pueblo students to their core values. With a population of almost 50% Native American children and a graduation rate of 45% at Bernalillo High School administrators are always wondering why these students are failing. That is the reason I chose my research topic.

Since time immemorial as was foretold by our forefathers, each generation would face threats to our way of life and our very existence as gifted to us by our creator. Each generation before us has a history of resilience and perseverance responding to the challenges of their time. In their sacrifice and resistance, they defined our inheritance by preserving all of the gifts of our creator or what I believe is Indigenous knowledge, all that defines who we are till this day.

The young men of Cochiti are always taught that someday they will eventually be in a leadership role in the Pueblo. The way I understand leadership roles is that we are called upon by our fellow community members and other leaders who have gone before us to provide a service for the everyday people, which is how our traditional government even exists in my view. The need for wisdom by a pueblo leader is crucial, the ability to

know which battles to fight, which challenges to confront and at what price defines a leader. Cochiti Dam is one of the largest earthen dams in the country. The pressure to build the lake as a reservoir can be traced as far back as the 1940's. When construction commenced in 1965, the large earthmoving machinery would work 24 hours with large lights illuminating over the entire Pueblo. The construction process towered over the Pueblo like a loud, noisy giant. Those that opposed the construction had to be reminded of their abhorrence and revulsion on a daily basis.

Of great historical importance was that the lease for the Cochiti Dam and the surrounding area went beyond the twenty five year threshold with a legislative ninety-nine year lease. Also, during the early discussions of the construction of the Cochiti Dam, the Army Corps of Engineers were instructed not to desecrate a religious site located near the proposed Dam site. The painful aspect was the realization that the Corps had no intention of protecting this cultural and religious site. This sacred site was the first place where dynamite was executed and ultimately served as the mouth for the Rio Grande. The Pueblo community will never forgive the loss of this site. Also, the ancestral remains unearthed during the construction were among a list of other agonizing aspects.

Before the construction of the Cochiti Dam, farming was inherent and an integral part of the Pueblo de Cochiti way of life. The tribe retains a 1930 aerial photo of the entire reservation land base of the Pueblo. The photo shows that every parcel of land available to community members was a possible site for farming. The farming areas spread throughout the area along the Rio Grande and included many backyard garden

plots. The sizes and shapes of these farms adjusted to the parcel of land available. But with the construction of the Cochiti Dam farming as a way of life was lost overnight.

The Cochiti Dam caused the water table to rise in nearby farmlands. At its peak levels, water could be seen leaking through the earthen structure and streaming down the rocky slope of the Dam. The seepage created large wetland areas throughout the once cherished alfalfa fields, native vegetable gardens and fruit tree orchards. As the newly constructed flood reservoir became a consideration for recreation, the complete threshold for the “Golden Triangle” developed. The entire land base area located between three metropolitan points (Albuquerque, Santa Fe, and Los Alamos). The Town of Cochiti Lake was master planned to include subdivisions for 40,000 people, four high schools, a junior college, commercial centers, hospitals and primary schools. This area was proposed as a recreation area adjacent to the Rio Grande and embracing the government sector, the National Forest and the eclectic Santa Fe and was advertised as the “seven day weekend destination.”

The following are a brief summary of the ill effects of the overall plan:

1. The plan would allow the detriment of the reservation lands.
2. The plan allowed for potentially 40, 000 non-Indian people to reside within reservation boundaries.
3. The plan allowed the Pueblo to become the first tribe to approve resolution that would allow a non-Indian government to be located within the reservation boundaries.

The Hunt brothers of Great Western Inc. were the primary investors in the development of the Town of Cochiti Lake. The Pueblo began their suit for ownership of the Town of Cochiti Lake while the Hunt brothers were in the midst of bankruptcy proceedings. In the end, the Pueblo was allowed to purchase the Town for \$ 1,000,000. This ongoing battle required the Pueblo to take on three roles after the ensuing struggle. First, the Pueblo had the role of “owner” as a tribe. Second, the Pueblo became the “landlord” as the Cochiti Community Development Corporation established after the Pueblo purchased the Town. The Pueblo was successful in this battle in that the outcome reduced the grand master plan to a core area of less than 1.000 acres. Lastly, the Pueblo is now the “operator” of the Town of Cochiti Lake. The Pueblo sued the Army Core of Engineers and won in 2002, but we ask, “was this really a victory?” This is a classic example of what happens to Indigenous people through development throughout the world. This resulted in a ten-year legal battle against the United States that all we really wanted was some means to undo this major master plan and prevent us from becoming a minority on our own home lands. The Pueblo eventually prevailed in that lawsuit, and the Core of Engineers issued a public apology to the people of Cochiti. As people asked if they could bring photographers to document this unprecedented action on the part of the Core of Engineers, our elders responded no. Instead, we are told that they said, “Bring our children. They will be the eyes to document what will happen so in their life time they will tell the story of the Cochiti people. They will teach the younger generation of what challenges our elders had to face and why we must continue to learn our Indigenous ways of knowing.”

This challenge is a great example of why culturally relevant curriculum should be included in the teachings of our Cochiti Pueblo children. Our children will be given a chance to learn the history of the ill effects that have caused the community to lose many things. They need to understand that if they do not learn these issues and significance of the land that one day this may happen again to the Pueblo and when that day comes they will be ready for the challenge. Anya Dozier Enos writes about an interview with a Pueblo student in her chapter *Deep Sovereignty*. The student said,

I learned many new things [during my community-based education experience when I was in high school]: animals, land boundaries, etc. So much that I decided to declare a major in an environmental field. [The experts I worked with] helped me with what to expect in college and how to focus – I was ready. What is most important is global warming, drought, rain, raise levels, dry out. Water is important to our culture – too much covers shrines; not enough, can't do our traditions. (2015, pg. 36)

We need our children to understand the issues that are community faced in the past, what we are facing now in the present and what we will be facing in the future. George J. Sefa Dei says it best in his chapter titled, Mapping the Terrain – Towards a new Politics of Resistance,

History and contest are crucial for anti-colonial undertakings. Understanding our collective past is significant for pursuing political resistance...In order to understand the knowledge and resistance of the past as it relates to the contemporary politics of resistance, one has to

know and learn about this past. As noted elsewhere, for colonized peoples decolonization involves a reclamation of the past, previously excluded in the history of the colonial and colonized nations. They must identify the colonial historical period from the perspectives of their places and their peoples. Knowledge of the past is also relevant in so far as we as people must use that knowledge “responsibly”. (2006. Pg. 1)

I am amazed by the incredible ability of Pueblo people to adapt through resiliency, especially looking back in history and what they have had to deal with and overcome in order to survive. That says a lot about a people, and I believe values are a strong part of this. Core values (language, education, spirituality, culture, respect, love and compassion and communication) have been protected for each generation. Leadership depends on survival of core values and core values cannot survive without strong leaders. This brings me to the book *The Seeds We Planted* written by Noelani Goodyear-Ka’opua. Goodyear-Ka’opua quotes a couple of students,

So it comes down to this: Does political action belong in a school environment? I’ll give you a simple answer. Hell yes!... If in schools the teachers do not take political action or discuss politics and recent issues, all they’re doing is graduating ignorant fools... Make sure that the political actions around the world aren’t hidden from our youth, because forgotten knowledge is useless. Make sure the youth are not ignorant to the world around them (Kalani L.D. Aldosa, HKM graduate, class of 2007). There is no doubt in my mind that the strongest leo is that of the

haumana. I strongly believe that political issues belong in school because it is the future of the students that most of today's disputes will affect (Dustin No'eau Pa'alani, HKM graduate, class of 2009) (2013, pg. 205).

I feel that in these days our children need to learn about our core values and politics at the same time in our school systems. These teachings will help our future leaders become aware of what we value as people and what we must know in order to face the challenges that lie ahead of us. To this, Dozier Enos says,

Keeping the image of the corn in mind, the categories, positioned inside the Pueblo concept of respect, equal "our way of life" for Pueblo people: *deep sovereignty*. Knowing and protecting this way of life clarifies how we are a unique people. Protection includes ensuring our children learn and understand the core of our way of life and then that our children develop the knowledge and skills to be able to protect it. Over and over, Pueblo leaders and other Pueblo adults stress that learning mainstream academics is vital to their protection. They look at state standards, and now at the Common Core State Standards, and say this is the minimum Pueblo children must know and be able to do. "It is just common sense, these new standards," one tribal leader said recently. Again, tribal leaders challenge the either/or thinking that students must choose between what is an Indigenous and what is a mainstream approach; our survival depends upon knowing both. It is at this point that it becomes clear schooling is not a mainstream construct to reject in order to maintain our unique identity as

Pueblo people, but rather it transmits necessary knowledge and skills that, when coupled with our traditional teachings addressing *deep sovereignty*, will enable us to continue our way of life. (2015, pg. 34-35)

We are always learning in my Pueblo community whether we are children or adults. Our learning of Indigenous education and knowledge never ends. Mary Eunice Romero, a Cochiti scholar, says,

What happens in the early years of life is crucial to cultural formation – traditionally, these are the family’s years during which they give children the cultural and linguistic tools and know-how to function successfully, and to live harmoniously in the world of the home and community. What happens or does not happen during this time will profoundly influence how children turn out. (2010, pg. 4)

This is crucial that we continue to teach Indigenous education and knowledge to our children so that they can protect our community and continue to pass on these teachings for future generations to come. As an Indigenous educator and researcher I want to help Indigenous communities learn why culturally relevant instruction within school sites is critical to employ. I want to provided Pueblo communities and not only Pueblo communities but Indigenous communities with research that shows how culturally relevant instruction is beneficial to children when they are being educated in school.

Many people may question how it takes a Pueblo PhD Cohort member 3 years to complete their doctoral program. There are several reasons why. One reason is it does

not take the researcher long to familiarize themselves with their surroundings because we are lifelong members of the Pueblo communities. We have spent our whole lives within our Pueblos learning the ways of our community. Everything that we have been taught comes from our elders, family and traditional leaders. Second we are already researchers in our communities because as infants and young children through our adult lives we have always been researching our own surroundings and asking questions on why we do things in our Pueblo communities in order to become who we are today. Third, our elders and our traditional keepers of the knowledge within our Pueblo communities are the real PhD's in our communities. We are the learners and will always be learning from them throughout our lifetime. This reminds me of *Kanaka Oihi Methodologies* and the chapter written by Noelani Goodyear-Ka'opua titled, *Reproducing the Ropes of Resistance: Hawaiian Studies Methodologies*. She says,

We incorporate the lived experiences of our people on our 'aina into the way we frame, conduct, and present our research. What distinguishes Hawaiian studies from studies of Hawaiian topics is a commitment to revitalizing the collective ability to Kanaka Hawai'i to exercise our ea in healthy, respectful, and productive ways. Hawaiian studies methodologies support the revitalization of vessels that promote robust flow of the ea. The word "ea" has several meanings. As Hawaiian language and political scholar Leilani Basham argues, each utterance of the word carries all these meanings at once, even when one meaning may be emphasized. Ea

refers to political independence and is often translated as “sovereignty.” It also carries the meaning “life”, “breath,” and emergence,” among other things. A shared characteristic in each of these translations is that *ea* is an active state of being. Like breathing, *ea* cannot be achieved or possessed; it requires constant action day after day, generation after generation (2016, p. 9).

Research Plan

Research design

I have chosen to do a qualitative case study on Bernalillo High School, and by extension to examine the greater pedagogical context of the Bernalillo Public Schools. The study includes semi-formal interviews and a professional development focus group with Bernalillo High School educators and also other educators from other school sites within BPS to gather data relevant to my study.

John W. Creswell states “Thus, case study research involves the study of a case within a real life contemporary context or setting” (2013, p. 97). I chose a case study research because it involves a real-life work setting in which I work in and that is Bernalillo Public Schools. Creswell goes on to state,

I choose to view it as a methodology: a type of design in qualitative research that may be an object of study, as well as a product of inquiry. Case study research is a qualitative approach in which the investigator explores real-life, contemporary bounded

system (a case) or multiple bounded system (cases) over time, through detailed, in depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case themes. (2013, p. 97)

I chose a case study because it is something familiar with how we learn within my own Pueblo community. As we grow up as children and adults we are always exploring real-life situations over time. Little do people know in my Pueblo that they are actually doing research when they are asking questions on why we do things in ceremony, traditions, community events, etc... Without this research we would not be able to learn the things without asking questions. So in reality Pueblo people are their own researchers.

Sampling

Bernalillo High School was established in 1949 in Bernalillo, New Mexico. It graduated the first senior class in 1952. There is very little literature on the history of Bernalillo Public Schools. Below is a timeline history of Education in Bernalillo from 1581- present which was provided by a doctoral student from Bernalillo.

Figure 3. Timeline of Education in Bernalillo (source: Joseph Moreno)

| <u>Education in Bernalillo (1581-present)</u> | |
|---|---|
| 1581 | Franciscan Friars accompanying Onate expedition establish the first schools along the Rio Grande in 1599. Reports indicate that Father Rodriguez and a colleague deliver instruction as early as 1581 in Bernalillo. |
| 1872 (October) | Wealthy landowner Don Jose Leandro Perea contacts Brother Botulph at St. Michael's College in Santa Fe to send Christian Brothers to open a school in Bernalillo. |
| 1872 (December 3) | Botulph and 3 brothers arrive in Bernalillo. They use a room in Perea's house, call the school "St. Nicholas School". |
| 1875 (June 1) | Brothers, and later, Sisters of Loretto, move into newly constructed building. Families expected to provide 200 adobe bricks each and labor in order to build structure. Sisters of Loretto had taught in a parochial capacity in Bernalillo since 1875. |
| 1881 (July 31) | Archbishop sells property to the Christian Brothers where the school is located. Fathers Hayes purchased the land prior that was deeded initially to the Archbishop. |
| 1891 | At the request of New Mexico's first superintendent of public instruction, Catholic schools become public. St. Nicholas School turned over to Sandoval County in order for County funds to be used for operating the school. Schools in Bernalillo, Cuba, and Pena Blanca now called "Sandoval County Schools". St. Nicholas School uses Territorial (State) public education funding to establish and operate schools. Christian Brothers remain as primary teachers in County schools. |
| 1908-1910 | Sisters of Loretto open an all-girl Catholic school in Bernalillo. Two schools now exist- one for boys (St. Nicolas School), one for girls (Sisters of Loretto School). Pueblo girls attend the Loretto school for the first time in 1912. |
| 1936 | Sisters of Loretto School closes. All students now attend St. Nicholas School/Sandoval County Schools. |
| 1948 | Dixon Case prevents the Christian Brothers and Loretto Sisters from teaching in public schools. Christian Brothers leave Bernalillo. Loretto Sisters remain teaching in Bernalillo, but only at newly established Our Lady of Sorrows School. |
| 1949 | Bernalillo High School established. |
| 1952 | First Bernalillo High School graduating class. Our Lady of Sorrows High School and Bernalillo High School enjoy cross-town rivalry, especially in baseball and basketball. |
| 1965 | Our Lady of Sorrows closes. All students now attend Bernalillo High School. |
| 1985 | Bernalillo High School moved from current Middle School location (Calle Don Tomas) to permanent location in north Bernalillo. Prior, the "Complex" (round) building was used to bus students from Bernalillo High School to vocational classes. The first buildings, which were used as Bernalillo Middle School were A, B, C and the cafeteria/gym. Science building built in late 1980s, and D building was built in 1990-1991. Richard Joseph Kloeppel Gymnasium completed in 1985. Was built as a "Mini-Pit" that was constructed half-underground, half-above-ground. Annex building (owned by Catholic Church) used to house middle school classes during transition. |
| 2000-2001 | Major renovation to buildings A, B, C and Career Academy (Complex) completed. |
| 2015-2016 | Phase I of new Bernalillo High School completed including BHS Gym remodel. A, B, C, D, and Science buildings demolished in order to begin Phase II. BHS Phase II STEM Academy and food court completed 2015-2016. Career Academy (Complex) demolished. |

Compiled by Joseph Moreno, UNM PhD Candidate in LLSS, BHS Class of 2001

As of today Bernalillo High School is part of the Bernalillo Public School District also known as "Bernalillo Public Schools" (BPS). Bernalillo Public Schools is home to 10 schools within the district (Cochiti Elementary/Middle School, Santo Domingo

Elementary/Middle School, Algodones Elementary, W.D. Carroll Elementary, Bernalillo Elementary, Placitas Elementary, Bernalillo Middle School and Bernalillo High School). Currently the total student population within BPS is 2,982 and of that 1,334 have been identified as Native American. Bernalillo High School has a total population of 821 students and of that 347 have been identified as Native American. All participants are adults (over 18) who are Indigenous and non-Indigenous faculty within Bernalillo Public Schools (Bernalillo High School, BPS Administrator's) or who have done work with BPS. All participants were able to provide consent and participate in the study using English. I conducted 12 semi-formal interviews with faculty members, including school faculty and officials affiliated with Bernalillo Public Schools. Some of my interview questions include: *Here at BHS, we teach a number of Native American students (340). These students come from many local Pueblo communities. Do you happen to know which Pueblo communities BHS/BPS serves?* I thought this was an interesting question because I wanted to gather how many of my participants knew what communities (Pueblo) our students are coming from. It was important because if teachers do not know where our students are coming from then how can they relate to them. Another question I asked was, *in your view as Native or non-Native educator, what do educators need in order to build culturally responsive education at BHS/BPS?* Many of the questions focused on culturally relevant instruction/curriculum. Two final questions I added was *Do you think there is a need for other forms of culturally responsive educational strategies in addition to classroom instruction? By this, I mean culturally responsive discipline or out-of-school learning, or other opportunities you can think of? Do you*

think there is a need for more Native American teachers at Bernalillo High School? These questions produced some great responses and I look forward to incorporating them in my work.

In addition to the interviews I also conducted a focus group through a professional development training that was hosted by the BPS Indian Education Department.

Approximately 24 teachers and faculty participated in the focus group.

No research was conducted on an American Indian reservation. All data collection took place on school property at BHS or Bernalillo Public Schools District Office and through an arrangement scheduled for the convenience of the faculty (e.g. during free periods and after school) and the researcher. Recruitment for all participants was through verbal in-person invitation, email broadcast, social media, and phone calls. The recruitment materials specified the title and purpose of study, name of researcher and research contact information, participant time commitment, duration of the study, and criteria for participation (e.g. must be able to read and write English). I did not have any problems finding participants to interview as there was a wide interest of teachers willing to talk about their experience or interest in culturally relevant instruction. Also the professional development group was also a big hit and there was plenty of interest there. The title “Toward Culturally Relevant Instruction” really caught the eye of the faculty and brought the interest in the topic.

Data collection

The period or span of time for the collection of data, and any long term follow up was from March 1, 2018 (or upon approval by the ASU IRB) to September 30, 2018.

Data was gathered in one phase only and primarily from March 2018 through early July 2018. Data collection consist of one-to-one interviews between the researcher, Curtis Chavez, and faculty of Bernalillo High School and Bernalillo Public Schools Administration. There were 12 total participants who participated in interviews in this study, and each participant was interviewed one time ranging from 30 minutes to 2 hours maximum, depending on participant engagement in the conversation. I audio recorded the participants with free and prior informed consent. There was also a focus group session were 24 participants who participated in group discussions by answering 4 questions asked by myself. There were no surveys that were administered, nor were there lab procedures or any tests involved in this study. There was no previously collected data that was included in this study.

Ethics

There were minimal risks to participants of this study, which are similar to what someone would encounter in regular daily conversations. There were no monetary benefits for participants. However, participants may gain benefits sharing their work experiences, which can ultimately improve the delivery of programs and relevant curriculum.

Only I had access to the recordings and transcripts. This data was stored on a password protected laptop and was backed-up on a separate password encrypted external drive. All data was stored indefinitely to allow for post-dissertation publication. Hard-copy consent and consent forms were scanned then stored on the researcher's password-encrypted laptop and hard drive, and all physical copies destroyed. Consent was

provided through clear and in-person communication between participants and the researcher. No participant names, students or educational administrator, staff, or faculty, were revealed or used in the dissertation or subsequent publications, conference presentations, community presentations, or papers of any kind unless given permission to do so. Each participant was assigned a pseudonym, and the master list of participant-pseudonym was stored and accessed only by myself. Upon completion of the study, the list will be destroyed as pseudonyms only will be used.

Data Analysis

As my study utilizes qualitative methods of data collection, I used relevant tools of analysis in order to examine and interpret my data. I used narrative analysis and came up with codes based on participant data which generated themes. I used constant comparison analysis (CCA). CCA is mostly understood as an analysis specifically for “coding”. I chunked the data into smaller parts and labeled each chunk with a title which is the code. Once all the data was coded, then the codes were grouped by similarity and a theme was identified and documented. Identifying these themes through transcripts early on helped me with my overall analysis.

A qualitative approach was used to gather data in the form of interviews in which a total of 12 participants participated. All the interviews were transcribed then checked for accuracy and then printed out and reviewed and coded. The audio recordings were sent to a transcriber who had affiliation with the University.

Findings

The town of Bernalillo is unique in a sense that it is surrounded by the Middle Rio Grande Pueblos (7 Pueblos) of New Mexico. The Pueblos along with other Pueblos and tribes throughout the U.S have students who attend Bernalillo High School and Bernalillo Public Schools (BPS). As mentioned earlier in the timeline the town has a history of education starting from 1581 with the Franciscan Friars establishing schools along the Rio Grande. In 1891 Catholic schools become public and turned over to Sandoval County to later be known as “Sandoval County Schools”. In 1912 Pueblo girls attend the Loretto School for the first time in Bernalillo which I would assume started the history of Pueblo students attending school in Bernalillo. To the establishment of present day Bernalillo High School (BHS) in 1949 which serves mainly Pueblo and Hispanic students. Through its existence many generations have come through BHS and consider it their home. There is a saying, “Once a Spartan, Always a Spartan”. I have had the opportunity to work within BPS Indian Education Department the past 5 and half years and have work with BHS and the Native American students.

While on my doctoral journey and thinking about what I wanted to conduct for my research it only felt right that I should do my study at BHS. With a high population of Pueblo students attending BHS I wanted to get a sense of faculty attitudes toward culturally relevant instruction/curriculum. I wanted to find out what their interpretation was of culturally relevant instruction/curriculum. So I set out to do just exactly that.

Twelve in-person interviews were conducted within Bernalillo High School classrooms and offices as well as Bernalillo Public Schools district office. My shortest

interview was twelve minutes long and my longest interview was two hours long. All my interviews were face to face interviews. Four out of twelve participants were Native American and the rest were non-native. Of the four Native American participants four were from Pueblo's (2 Cochiti Pueblo, 1 Santo Domingo Pueblo and 1 Santa Ana Pueblo/Navajo). Four out of twelve were alumni of BHS. Five out of twelve were men and seven were female. All twelve participants gave me permission through written consent to use their real name while signing their consent form. Although consent was given I will use pseudonyms to keep the participants protected.

A focus group was also conducted by the Indian Education Department at BPS titled "Toward Culturally Relevant Instruction" which I led and was able to gather raw data. Consent forms were signed by the participants knowing that the raw data was going to be used. There were many catches to the focus group as I let them know that it would also be a professional development (PD) training. When asked why teacher's chose to attend the PD many stated the title caught their eye and they wanted to learn more about the topic. Second was the incentive (stipend) that was being offered. For their time that they gave which was a Saturday (full day) they felt that they were being rewarded for their participation. The training method on this PD was based on Participatory Action Research (PAR). The questions I asked during the focus group were similar to the questions I asked in my personal interviews. Participants were able to discuss the questions amongst the group and were able to draw and write out their answers on large size post-its.

The responses of teachers, administrators, and consultants during their interviews and one focus group were analyzed for themes which fell into 4 categories. They go as follows: a) perspectives on educational experiences, b) perspectives on culturally relevant instruction/curriculum, c) perspectives on Pueblo communities, and d) perspectives on what needs to be done at BHS/BPS

a) Perspectives on educational experience

Giving Back

When asking the question of where the participants where from and how they came to BHS/BPS I noticed that many of the teachers and one consultant gave a sense that they wanted to “give back” in some sort of way and being a teacher was a “calling” for them. Sisica who is a Native American female from the Pueblo of Santo Domingo and the Native American Liaison at BHS. Before coming to BHS Sisica subbed in the district for a year and also worked as an education assistant at one of the local schools. After her contract ended she applied for the Native American Liaison position and the rest was history. She has been working for BHS for 5 years. Sisica stated, “so I have held this position for five years, and I work here mostly because I enjoy supporting my community and interacting with the youth from the different Pueblo’s, as well as feeling as though I am giving back to my home community in some sort of way.” Her way of giving back is to provide academic support to Native American students. She serves as a cultural advisory for faculty at BHS and sponsors the Hahn Youth Council, which consist of Native American Youth. The Council creates and incorporates cultural activities on the campus of BHS. The structure is similar to the local Pueblos where they have a Governor

and a Lt. Governor as their leadership. As you can see Sisica is really engaged with giving back to her community. I can pretty much expect her feeling of “giving back” came from the teachings of her elders, family and community.

Butterfly who is a female Cochiti Keres language teacher came to BHS over 20 years ago. She has held several positions throughout the years but she always wanted to be a teacher and stated, “I always wanted to come back to the school where I graduated from because I realized that we needed to come back and help our communities.” She started teaching Cochiti Keres classes in 2006 which is a program she help put into place within BPS and BHS. She went on to say,

I teach Cochiti Keres, which is my passion. I helped put into place the language program at Cochiti Pueblo, where we then worked to put the language programs into the schools. We’ve had it here at BHS since 2006. My whole goal with that was to go back and get my degree and get my certification to teach the language. I’m doing that now and I feel like that has been something that our Pueblo needed and I’m glad that we do have it here at BHS.

Besides the Keres class she has also been assigned to teach the Indigenous Studies class. This class was designed to help implement more culturally relevant lessons for Native American students. I also get a sense that Butterfly is trying to say that there is a need for more Native American teachers with her being only 1 of 4 teachers that are Native American at BHS.

Bluebird who is Dine (Navajo), Filipino grew up as a neighbor to Pueblos in Torreon, New Mexico. She has family ties in Zia Pueblo and went to St. Catherine Indian School where many Pueblo students also went to school. She eventually married into the Pueblo of Santa Ana where she is a community member. Bluebird went to college and majored in Native American Studies and eventually focused on Indigenous education at the graduate level. While taking classes she was able to experience teaching and working with communities. She got to work her way into the education organizations in the area such as the Santa Fe Indian School and that is where she got to work with the Leadership Institute. After spending a year there, she went on to complete her dissertation and became an Associate Professor at the University of New Mexico in the Native American Studies Department where she works a lot with Pueblo students. Working with Pueblo students is really close to her heart. These past 2 years Bluebird has helped developed culturally relevant curriculum for the Indigenous studies class at BHS. Through all that she has experienced in her upbringing and education she has gained knowledge of the surrounding Pueblos. She has seen something through that and she stated,

I enjoyed seeing the power of what could be accomplished when you really create that nurturing environment that lends Indigenous and Pueblo core values and tools that we need to navigate the western world. So from there, Regis recommended me for the curriculum project and I got to reconnect with you, Curtis and got to know Jeanette and the leadership in the school and everything has just felt very right ... So my kids and my son, soon to be born, they are going to be enrolled in Santa Ana. My

husband graduated from Bernalillo High School. So I consider this also the school that serves my community and a school that I want to serve. So it is personal to me.

To me Bluebird is saying that she wants to give back all the knowledge that she knows to our Pueblo students because she feels that it is her due diligence to do so because it is so personal to her. Her husband grew up in the community and so will her children so it is up to her to give her contributions. I feel that the same sense is embedded in other Pueblo participants I interviewed. As Pueblo people and the diverse communities that these participants are coming from they have a sense of caring in which each have been told to always give back to our communities. These are based upon our core values that been embedded in us and that is where I believe it is coming from.

It is a calling

I also noticed that several teachers and an administrator stated that teaching was a “calling” for them. Sonny who is from Las Cruces, New Mexico and a non-Native principal at BHS came to the high school 5 years ago. Prior to his time at BHS Sonny thought he was going to be an elementary school teacher when he went through college but was offered a position where he taught middle school students at Gadsden Middle School which is located on the boarder of New Mexico and Texas. He went on to complete his master’s degree in educational administration and was a math teacher in Las Cruces. He then held the position of assistant principal at a local middle school and then eventually became the principal in 2005 at White Sands Missile Range School for the elementary and middle school which was part of Las Cruces Public Schools. In 2008 he

left education to work in the cooperate world and did that until 2013. He eventually ended up at BHS where he was hired as the assistant principal back in 2013. He later became the principal in 2017. He explained, “so in 2013, approximately the April time frame, I started looking in the metro area for administrative positions back within a school, but to be honest with you, I also missed the kids. It was definitely a realization that I felt that my calling was in education and not in the cooperate world of corporate America”. Basically he is saying that he had a choice to stay in the corporate world or come back to education and he chose to come back to education because he felt that was his “calling”. Now that he is back in education it is responsibility to graduate students from BHS especially the Pueblo students.

Sean is a non-Native history teacher who was born and raised in Albuquerque, New Mexico. He teaches New Mexico history and world history. Sean did not go to college for a long time. He spent some time working in the automotive industry before he became a teacher. The reason he became a teacher was because he had a teacher once tell him that he would make a great teacher. He said,

I had a teacher tell me that I would be a great teacher and that when I was tired of working in the automotive industry, that is what I pursued. When I was looking for jobs, I could not find any. I found my job here and when I was doing my last year at UNM, they had a first-year teacher come back and give us a speech. She told us, “You are going to end up where you are supposed to be.” As soon as I walked into the campus five years ago, I was like, “This is where I need to be.” So it worked out.

Sean's "calling" has been a blessing because he really can relate to the students. I asked him, "How would you describe your experience in general with Native American students in your classroom? He said,

Yeah. I want to say it's just like any other student. They're just like everyone else. They're awesome. Have the same high expectations for them. But again, they come at you culturally different. Like they tried to give me an Indian name one year and I felt so honored that they did that. It's awesome in its own way. They're like every other kid, they're just coming at you with different experiences that they bring to the table.

I then asked, "What Indian name did they give you? Do you know?" and he stated Dyami (Keres word), Eagle. I was amazed with Sean because he talked about things that I did not expect him to know but he did. I can see why students really enjoy being around him. He can relate. It truly is a "calling" for him to be at BHS.

Jose who is a male Hispanic math teacher (algebra II and geometry) was born and raised in the Town of Bernalillo. He is a product of Bernalillo Public Schools and is graduate from the Class of 2006 at Bernalillo High School. He attended college at the University of New Mexico where he received his bachelor's degree in computer science. Jose is the math department chair where he oversees the math department. When speaking with Jose, he told me,

I'm from Bernalillo, born and raised. I'm a product of Bernalillo public schools (BPS). I attended starting at Roosevelt Elementary in

kindergarten. I passed through all the schools, Carroll Elementary, Bernalillo Middle School, and then here at the high school. I'm an alum of the class of 2006. Went off to New Mexico Highlands University to study computer science [and that] is what I got my degree in. Then I came back to BHS to teach.

I could feel that this was the place for Jose because he was part of the community and an alumni of BHS. I could not picture him at another other place than BHS. Through his experiences he could relate to the students and specifically Native American students because he grew up with students from the Pueblo's.

b) Perspectives on culturally relevant instruction/curriculum

Sense of pride through community culture and student culture

Participants were able to describe in their own words what culturally responsive instruction/curriculum meant to them. I found two common themes emerged. They discussed "community culture" and "student culture". By those themes they explained that the instruction/curriculum is something that is embedded from both the community and the student. For example, Warrior who is a Pueblo male was born and raised in Cochiti Pueblo and one of the co-founders of the Leadership Institute at the Santa Fe Indian School said,

Even though we know that where there are opportunities to create relevance in their education, whether it is creating an Indigenous studies class program, that for the first time they are learning about their history.

They are learning about their own heroes. They are learning about their own core values. That is a major paradigm shift, to finally have something about them in schools that gives them some sense of pride. As they are starting to enjoy learning about themselves and learning about the larger history of their people, then I think it helps create a whole different attitude about themselves. Then all of a sudden when they are responding and they are having success, then it leads to having a different attitude about school. When that attitude changes, then it starts to make sense that if you enjoy learning, then you are going to do well and when you are doing well, you know that it is creating opportunities when you are doing well.

He used examples of the Leadership Institute's Summer Policy Academy (SPA) as a way to show that cultural relevance increases the interest of students because what they teach is immediately relevant to community. Warrior can relate to these types of circumstances because he has experienced a whole lot in his life time. He attended the local day school until the sixth grade and transitioned to the seventh grade where he attended middle school and eventually graduated from BHS in 1979. From there he graduated from Princeton University and came back to become the Director of Research for American Indian Opportunity in Albuquerque. In the 1980's he served on the Board of Education at BPS. Shortly after his time on the board he became the National Director for Bilingual Education, centered at the University of New Mexico. Then he was appointed by then Governor Anaya from the State of New Mexico to become the Director of the Office of

Indian Affairs for 16 years. During that time, he felt that there was no apparent formal education policy in the state. He said,

In that time, with the Office of Indian Affairs, it was apparent that there was no formal education policy in the state. It was a time when the state department of education, as it was known, was aligned with the state board of education. So the state board of education was aligned with the department of education. That, of course, changed under Bill Richardson, that resulted in a complete reconfiguration that created for the public education department. But in the 80s when it was still the department of education, under the department of education since the early 70s was the creation of the Division of Indian Education. But there was not yet any comprehensive articulation of an Indian education policy. So by the late 80s and early 90s, we began to look at the need for the development of an Indian education policy. So Rena Oyunque Salazar from Ohkay Owingeh was the Director for the Indian Education Division at the time. Along with Hayes Lewis, who was the superintendent out in Zuni, and others, began to want to work with the Commission on Indian Affairs to convene a major meeting on the campus of Highlands University.

As an advocate for Indian Education in the state of New Mexico many of the passage of laws that have gone through legislation are because of Warrior's persistence on pushing the issues. He always thinks about the Pueblos and Native American communities best interest.

Melissa who is a teacher exchange from the Philippines came to America hosted by a school that would accommodate J-1 visa holders, which is they have a rule where she would teach in the U.S. It is a cultural exchange. So through this she shares what she knows from the Philippines and applies it at BHS and what she learns at BHS or in the U.S she will take it back to the Philippines she said. Melissa started as a math teacher (algebra I and geometry) but since she is a robotics teacher in the Philippines and was teaching technology for ten years BHS wanted to make her the NASA tech teacher. Then soon after that, they gave her the robotics program in which she is doing now. Melissa has done very well that BHS has requested to extend her for two more years. Next year will be her last year and BHS still wants to extend more. When I asked her about culturally relevant instruction/curriculum, she stated,

Culturally relevant is a broad thing to discuss. First, am I talking about the culture of the community? Or am I talking about the culture of the students? In my perspective they are way too different stuff. The culture of the school might be we are all positive, but the culture of the students might be, "I do not want to learn." So we have to address them both, but we have to pay attention to how much we can do about it. In the perspective of the curriculum, I can refine the curriculum, revise it ten times, and it still will not work. So I have to know [what] culturally relevant means? I have to know who my students are, where are they from, what language do they speak? That is a big one.

What Melissa is trying to say here is that there are three different areas that we need to think of. When we say culturally relevant we have to understand to what we are referencing culture to. Is it school culture, student culture or community culture? She does reference to school culture and how we can refine curriculum to the students.

Bella is the Indian Education Coordinator for BPS. She is a non-Native female who was born in El Paso, Texas but was raised in Albuquerque most of her life. She graduated from UNM and worked as an advisor for UNM for two years and then became the Tribal Education Director for the Pueblo of Isleta where she worked for 6 years. She made her transition to Los Lunas Public Schools and oversaw the Indian Education and federal programs for 13 years. In 2013 she made her way to Bernalillo Public Schools where she has been ever since. Bella came on board during the time I was hired as well and we have been working on initiatives that will engage our students to their full potential and trying to develop programs that will take their interest. When I asked Bella about her interpretation on culturally relevant instruction/curriculum she noted,

When you see instructional curriculum, you see yourself within that. It is just not something that has been developed or what you have read for the last how many years, but something that reflects you, who you are, what your traditions are, where you come from. I am Spanish, so of course you would like to see more of that in books and curriculum itself and you do see some of that, depending on what you are reading, what you are working on, but it is not very often. As for Native American or Indian Education Department, you really want to see that for our students, and let

them be able to see that within what they are learning. I think when they do see that, they learn better and they want to come to school and really want to learn.

Bella feels that the instructional curriculum needs to come from your own experiences and that it does not come from just reading books and what other people are saying. It comes within yourself and reflects your community, your beliefs and where you come from. Even though she is Spanish she can relate to what Indian Education is trying to accomplish. She sees the need for culturally relevant instruction/curriculum and when students are that then they learn better and want to be engaged in the learning process.

Two other non-Native participants felt that if you relate the instruction and curriculum to the community and students their learning experience becomes more engaged and they enjoy learning. Donna a non-Native female art teacher was born and raised in Albuquerque. She has always loved art and pursued her bachelors in fine arts and then went on to pursue her master's degree in education. When she was done with her student teaching she surprisingly wanted to teach high school art. She did not want to teach middle or elementary school art. She prefers to work with high school students. Eight years ago she started teaching at BHS. She keeps herself active in student organizations such as helping the Native American Liaison out with the Hahn Youth Council, Future Farmers for America (FFA) and the thespians club. Donna explained her interpretation of culturally relevant instruction/curriculum by saying,

Well I think that culturally responsive instruction/curriculum means that you develop curriculum that is from a direct source. It's a perspective

from... depending on what culture you are studying, it is based on that culture directly. Not from a second hand, but trying to take primary sources from people to really learn that perspective. And then so that you understand a little bit better from their perspective, not from a perspective that has been generated by a third party, who is kind of translating for you. That way, you have a more in-depth understanding of their personal beliefs, their feelings, their ideas of their perspective of what they see in whatever subject.

Donna explains that culturally responsive instruction/curriculum must be based off of a direct source. For example, directly from one of the Pueblo's or communities, it depends on which culture you want to use. This should not come from a second hand source which is trying to translate to you what the meaning is but a direct source such as elders and leaders who have actually experienced the teachings of their culture.

Jose says that you need to know the background of your students in order to be culturally responsive while in the classroom. He says,

I think it's just kind of knowing who your students are and where they come from. Kind of talking [to] them about their culture. Seeing what works for them, what kind of things they do within their communities that I can tie my math to. So just knowing the background of my kids is being culturally responsive within my instruction. I like to joke with my kids every so often. I tell them in three different languages some instructions. From time to time I'll do English, Spanish and Keres. Like when the kids

have a question, I'll ask them if they have any questions in English,
Spanish and Keres.

Language is part of culture and that is who you are. Relating other languages with your own language shows that you are willing to make an effort to get your teaching or points across. Making lessons accessible to students in those type of ways is beneficial. As mentioned earlier it makes the student feel as they are being heard. For instance, if I was to speak the Keres language to a student in order for them to understand it clearly, then it is what I must do. We must not assume that they will always understand what we are saying in English.

Mike who is non-Native and the Superintendent of BPS is originally from Albuquerque. As a kid he spent some time in California and Texas and then came back to New Mexico. He considers New Mexico home. He graduated college with his bachelors and master's degree from New Mexico State University in Las Cruces, New Mexico where he spent 12 years. He taught in Las Cruces for 10 years and was a summer school principal at four elementary sites. He wanted to come to a small town and there was an assistant principal position open at Santo Domingo School and he applied. He did not get the position but the HR Director at the time recommended him to apply for a middle school position at Bernalillo Middle School (BMS) and that is where he got hired. After BMS he became the Principal at Carroll Elementary School and spent six years there. During that time the superintendent asked him if he would be willing to take the high school Principal position. At that time there had been a high turnover of principals and an all-time high of discipline issues with students. Achievement was low and with the work

he was doing with the district he accepted the Principal position at BHS. After spending several years as the Principal he became the Deputy Superintendent and after the current Superintendent retired he was appointed as interim and then shortly after was named the Superintendent. He believes his role is to be a servant leader and to serve the students, communities, teachers and to be a resource to help move the vision of the district forward in a positive way. He wants to make sure that he has the right people in the right places, to make sure that the vision is attainable. Making sure that in his position he is articulating very clear goals and providing resources to achieve those goals.

When asked what his interpretation was on culturally responsive instruction/curriculum he felt it was creating awareness of cultures and traditions not necessarily our own. It included educating yourself and others about those cultures. He directly stated,

Well, that's a great question. Sometimes I feel like it's kind of a buzz word. People say it, but I don't know if they really know what they mean by it. Even when we talk about culture, I think it's easy to say that people respect and appreciate diversity or culture. But when we really drill down to that, the smallest nugget, what does that really mean? To me, culturally responsive means that we are making ourselves aware of cultures and traditions that surround us, that may not be necessarily our own and maybe they are. But I think that it's creating awareness. I think it's creating a respect and appreciation. I think it's also educating yourself and

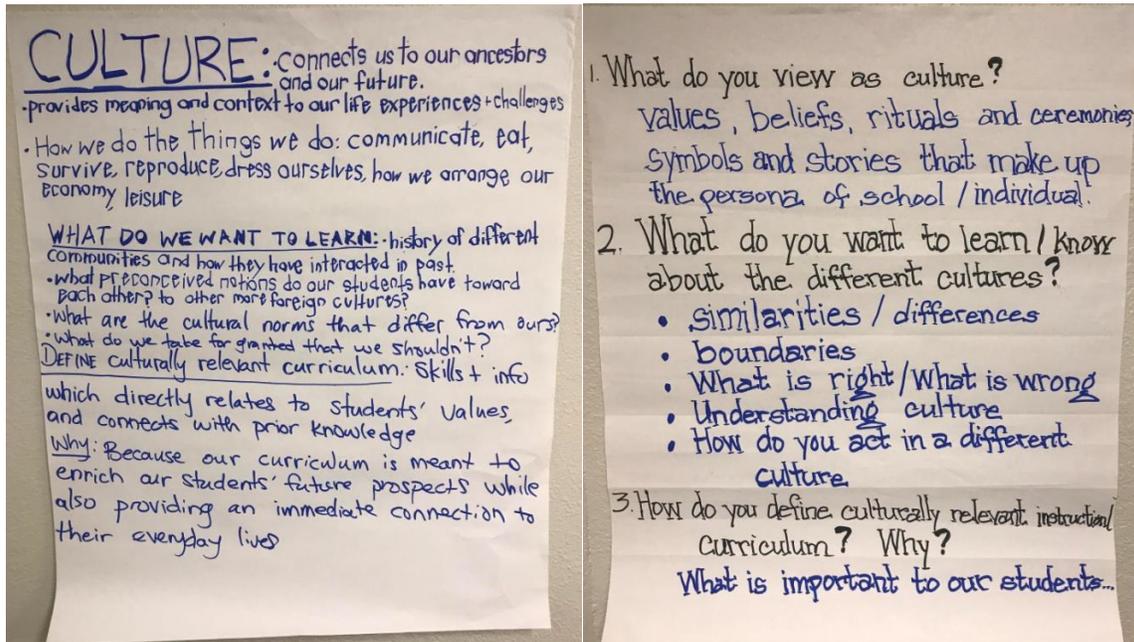
educating others regarding those cultures that exist beyond our own realm
I think, in our own world that we live in.

The reality is that people like to throw around what culturally relevant or responsive means. They may think that they know what it means but it does not necessarily mean that they do. He is rightly questioning how we define culturally responsive education and how we use it. I think he is questioning what culturally responsive really means especially in practice. It is about creating awareness and creating that appreciation and respect about other cultures that are in existence throughout the world.

In my focus group which was split up into 6 sub-groups I asked the participants to have discussions amongst themselves about culture and culturally relevant instruction/curriculum. The participants were asked to answer the following questions. “What is culture?” There were also sub-questions such as, “What do you want to learn/know about the different cultures” and “How do you define culturally relevant instruction/curriculum?” I asked each group to define it in a way in which they interpret it and not based on an actual formal definition from a dictionary. One group identified culture by saying, “It connects us to our ancestors and our future. It provides meaning and context to our life experiences and challenges. It is also how we do the things we do, such as communicate, eat, survive, reproduce, dress ourselves, how we arrange our economy and our leisure.” Another group stated, “Culture is values, beliefs, rituals and ceremonies. It is symbols and stories that make up the persona of school/individual.”
Below are pictures of their responses:

Figure 4. What is Culture?

(Source: BPS PD Session “Toward Culturally Relevant Instruction”, May 2018)



c) Perspectives on Pueblo communities

Familiar with communities

Focus group data gathered showed that faculty was familiar with the surrounding communities that have children attending BPS. There were 4 questions we went through throughout the day and there were six groups. The first question was “Do you know your district and the communities you serve”? I asked them to draw a map of the district that identified the communities (Pueblos, Hispanic towns), schools, main roads and rivers within the district. The teachers really had fun with this activity. Below in figure 6 are pictures of some of the maps they drew.

Figure 5. Maps
 (Source: BPS PD Session “Toward Culturally Relevant Instruction”, May 2018)



It was interesting to learn that many of the teachers did know where their surrounding communities were located. During this time, I asked teachers who were very familiar with the district to hold back and try and let the ones who were not familiar draw the map.

During my interviews I expected my Native American participants and participants who grew up in the area to be familiar with the surrounding Pueblo's in which they were. To my surprise other participants who did not grow up in the area and who are fairly new to the community did know which Pueblo communities we serve within BPS. When I asked the question in my interviews, “Here at BHS we teach a number of Native American students, approximately 340. These students come from

many local Pueblo communities. Do you happen to know which Pueblo communities BHS/BPS serves?” Mary who is a non-Native English teacher said,

M: Yes. Are you going to ask me to identify them all right now?

Me: If you can identify them.

M: I have to close my eyes for this one.

Me: OK

M: Sandia, Cochiti, San Felipe, Santo Domingo, Santa Ana, Jemez, Zia. Is that it?

Me: Yes, you got them right! There’s seven Pueblos that we serve.

The principal Sonny was very familiar with the Pueblos and went right into identifying them. When I asked he stated,

S: Yes, would you like me to name them?

Me: Sure, if you can!

S: Sure! We will start with Cochiti, Santo Domingo, Kewa, San Felipe, Santa Ana. Of course some of our students are from Jemez, some from Zia and Sandia.

Sean said,

S: I think it is like seven. Right? Do you want me to name them?

Me: If you can!

S: I know there is Cochiti, Santo Domingo, San Felipe, I think we have got some kids from Zia for sure, some kids from Jemez. Santa Ana, I

know there is a couple from Sandia and off the top of my head those are the ones that I know about for sure.

Me: Yes, we do service the seven Pueblo communities that come here.

S: I know we have kids from Acoma. I know there's like kids from the Navajo Nation. I know there is a kid from Minnesota. I forget what tribe he is from but he is from down here. But yeah, there is kids from all over.

I was intrigued by his answers because he knew that we had students from other Pueblos in New Mexico which are very few and also knew of students who were affiliated with other tribes in the United States.

d) Perspectives on what needs to be done at BHS/BPS

Native American Liaisons

I asked both the participants in my interviews and focus group the question, “What is working for your students?” I wanted to find out what they thought was working for students. One group stated, “Capturing their hearts and relationship building works. In order to capture their attention you need a welcoming environment and that will show them that they are valuable.” Another group said, “The Native American Liaisons at the high school and middle school have been tremendous because they are involved in helping students out by giving them extra support and also building parent relationships with the schools.” During my interviews I asked the same questions about “what is working and what is not working. Lorilei said it best,

Whew! (sighs) This is a tough question. What's working is I'm going to say... the example I'm going to use is this year. What's working is the

communication amongst the tribes and the school district. What we've seen this year an influx of new liaisons enter the school district. Some people would argue that whatever the impact the liaison has, some people can argue that. But what I've seen with my own eyes is the extra set of hands and the extra set of eyes and the extra time that these liaisons are able to provide has really impacted some of the students who would have more or less failed or fallen through the cracks. So I really believe this idea of having liaisons that are accountable directly to the tribe for these students puts a sense of ownership back on the community. I feel that is really working. My dream would be the next step is how do we incorporate families and grandparents and aunties and uncles and cousins into this equation. What's not working is... maybe it has to do with my schooling that I'm doing right now. But I feel like what's not working is this Western construct in which these kids have to operate on a daily basis. School schedules do not look like what they know as indigenous peoples. Classroom settings, I really wish our teachers would utilize our outdoor settings as like an outdoor classroom. Time frames. I really feel like yes I do know deadlines need to be made, but in the same sense, indigenous ways of thought don't necessarily happen in timelines and time frames. So I wish there was a better way we could acknowledge and adhere to indigenous ways of thought, while still teaching them to be successful in a Western world, those two things.

Elizabeth Prusack also believes that the liaisons are making a difference and working for the students. She says,

I think that some of our liaisons right now are doing a fantastic job of really connecting in with the students and drawing them in and helping them. I think that there's been better communication and better communication with home. Specifically, I would say with San Felipe. I know that when I've ever had difficulties, I know our liaison is really on it. So is our Santo Domingo liaison. They're both really... they know the kids, which really is beneficial. They know their lives and they know what's going on for them at home and they understand them as a whole being. So they're able to translate that to us, what they can, to help us so that we can be more empathetic and supportive. And I think that's one of the things that we all need to be.

Attendance

I asked both participants in my interviews and focus group, "what is not working for your students?" One group stated that, "Attendance is a major issue for our Native American students and we are not sure why. Maybe it is a poor or negative outlook of educational importance." During my interviews Anthony Jaramillo also stated that attendance was not working. He said,

Well, a lot of it is our attendance. A lot of them it's easy for them to just stay home, no real consequences, nobody really kind of looking after them. If we could just work the attendance and then when they are here,

try to engage them somehow, whatever we can. I think the ones that don't want to show up don't see education as important. So it's not a big deal to them. And even when they are here, they're just here so that they don't get the ten-day drop.

Bella said,

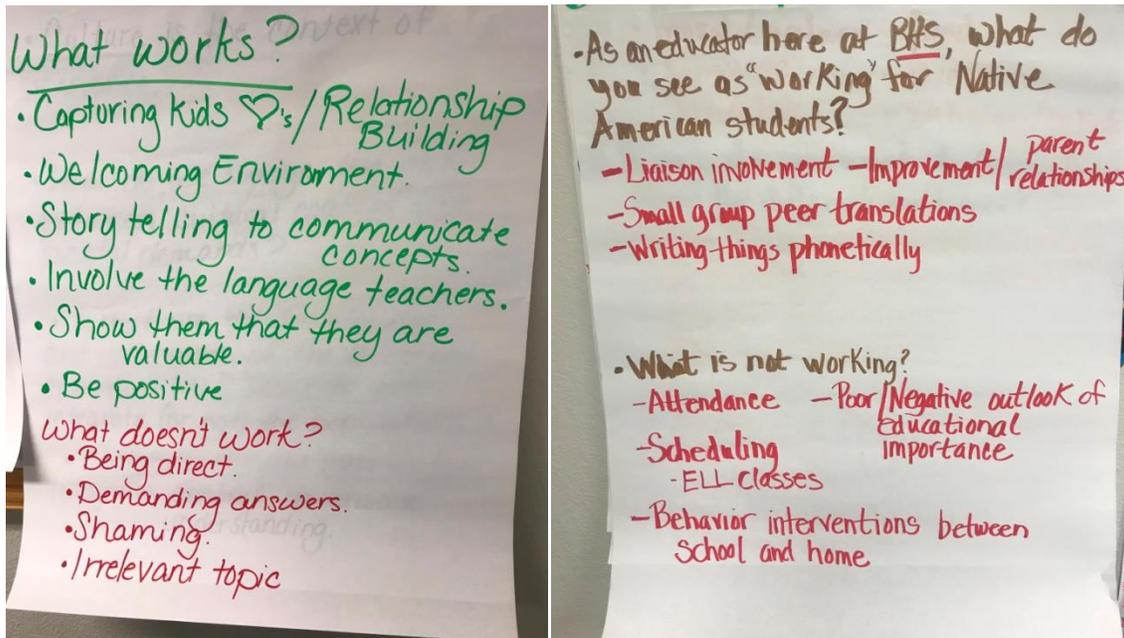
So then what is not working, where we are not seeing it, is because our students are not coming to school. And it is a lot of different things. There is traditional things that are going on. They're sick. Maybe they have to be home with their brothers and sisters. They could be working if they are older students because maybe they do not have enough money. So there is just a lot of things that affect them coming to school. I think the district and teachers and staff need to really see that and not just think they just don't want to come. Because there is other issues that could be happening within their home. So it is really looking at the whole student and who they are and really what is going on in their life. I think again, the curriculum is a plus. We have our liaisons in the schools that are helping students. We probably need more support for that. Our Keres classes are growing. We have good teachers in the classroom for that. I think the district is starting to really support that. May not have done that in the past, but now I think the support is there. And we have new leadership in the district, meaning a new superintendent that I feel is in support of this department. And of course, with the department are our students. So I

think he really sees where we're coming from and he brings good ideas for us as well, not just the department but how else we can work together with tribes, with the district, with the staff and with the teachers.

Below are visuals of some of responses from the focus group.

Figure 6. What is not working?

(Source: BPS PD Session "Toward Culturally Relevant Instruction", May 2018)



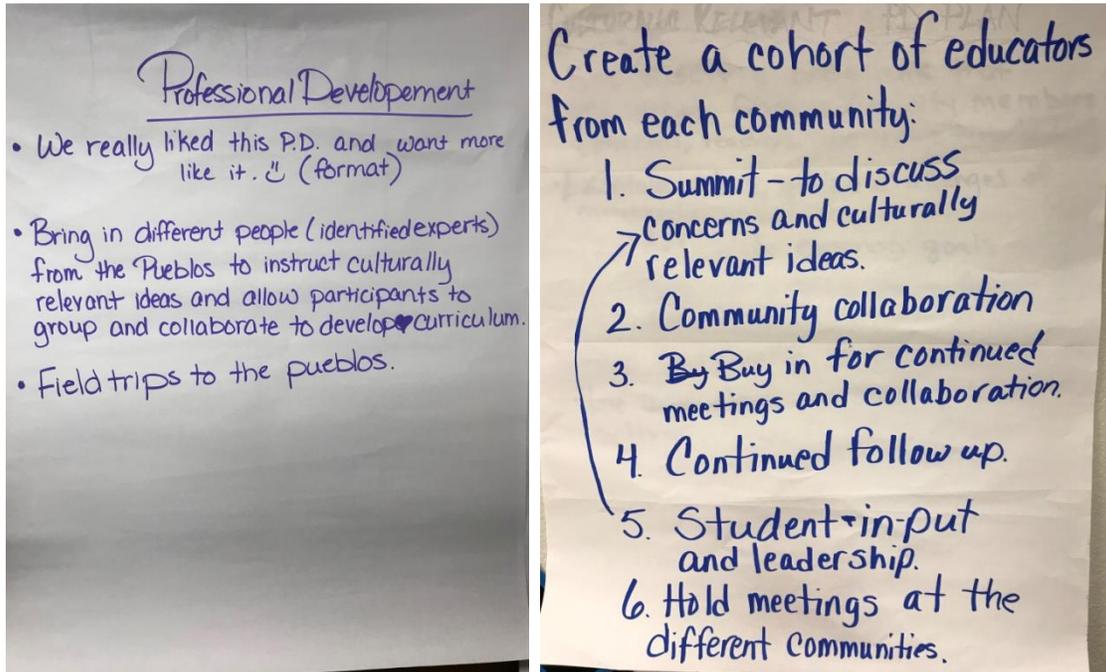
Professional Development

My last question I asked the focus group was, "If you had a chance to develop a professional development plan, how would you develop it?" This question really caught their attention because it actually gave them a chance to envision what their own PD should look like. Many stated that they liked the structure and format of the PD involving PAR and they would like to see more of it. They also stated that they wanted different

people (identified experts) from the Pueblos to instruct culturally relevant ideas and allow participants to group and collaborate to develop curriculum. Below are their responses:

Figure 7. Professional Development

(Source: BPS PD Session “Toward Culturally Relevant Instruction”, May 2018)



When I saw “create a cohort of educators from each community” that one of the groups wrote, I immediately thought of Brayboy’s article *Toward a Tribal Critical Race Theory in Education* and the Pueblo PhD Cohort. The article focuses on the tenets of emerging theory in which he calls Tribal Critical Race Theory (TribalCrit). Brayboy stated that TribalCrit emerges from Critical Race Theory (CRT) and is rooted in the multiple, nuanced, and historically and geographically-located epistemologies and ontologies found in Indigenous communities” (2006, p.427). The article also focuses on how a Program at the University of Utah’s American Indian Teacher Training Program (AITTP)

is preparing our Indigenous scholars and teachers to educate themselves in the Indigenous ways of knowing. He further stated,

The AITTP is a program that prepares American Indians to become teachers with the stipulation that they teach in Indian-serving schools upon their graduation. The program is rooted in the idea that American Indians can engage in the process of educating themselves, and can do so through both Indigenous wisdom and knowledge's often found in the dominant society (2006, p. 425).

He also argued, "TribalCrit endeavors to expose the inconsistencies in structural systems and institutions—like colleges and universities—and make the situation better for Indigenous students" (2006, p. 441). That is exactly what teachers who attended the PD expressed. They wanted to fix the inconsistencies within the district for Native American students and come up with better solutions on how we could better serve them.

Mondragon writes,

Legislation may be needed to require stronger professional development programs for all personnel working with Native American students. At present, the majority of teachers and administrators working with schools with high enrollments of Native American students are non-Indian educators. A specific educational challenge facing urban schools in particular is the enrollment of large numbers of Native American students and extremely limited numbers of Native American teachers or teachers

with special training and skills in working effectively with these students (2005, p. 70).

More Native American teachers

My last question I asked during my interviews was “do you think there is a need for more Native American teachers?” One hundred percent said “yes”. Bluebird said,

Absolutely! I think you can have excellent teachers no matter what your background is, as long as they have that commitment. But Native teachers definitely offer a reflection of who you are. And it’s not something that... you need to work hard no matter what, but it’s not something you have to devote as much time training for if you’re already naturally a part of the community. Like I mentioned before, going around with the Institute for American Indian Education faculty to talk to different communities, that’s what they all say. They all say, “We want some home grown teachers. We want more Native teachers.” And it just allows for that community building, family building experience. And like I also said before, that’s not to say that you can’t have excellent teachers who do become a part of the community and are Native at heart.

Warrior stated it best,

You know with all the reports, whether they’re national in scope or state in scope that have been commissioned, that has been an attempt to document what major factors impede on the academic achievement. On the positive side, the Native teachers is huge. And the absence of Native teachers, on

the negative side of the equation is just as huge. The reality is that today the majority of our children will never see a Native teacher in the classroom. I think from two different points they contribute in huge ways. No matter how much desire we have for language and culture and history to be part of our vision for an adequate education for our children, if you don't have the teacher capacity to implement that most desirable vision of education for your children, it's a very fundamental piece that's absent to ever fulfill the outcome of your desire. So the factor of our own children never seeing one of their own in a classroom is huge. They have no relationship with teachers. I mean I think it changes as you move into the levels of learning. And they have different impacts. Children have no role model that there is to know, to ever emulate that they too can be a teacher. I think it defines in the minds of children that when they don't see their own people, then maybe that's a silent measurement of the value of education, when they never see their own people in these capacities. So it has, I think, a psychological impact. To not have a Native teacher in your classroom results in not having in lots of other ways someone who understands you, someone who can advise you, someone who comes from your community to understand you in a way that there's some vested relationship that comes with the presence of having Native teacher in the classroom. To not see one your entire traditional experience, I think speaks for itself in lots of different ways. But I think the underlying point

is if education is so important, why are my own people nowhere to be seen? So I think there's some unspoken feelings that continue to go silent about what it means when we don't have Native teachers in the classroom. I think there are multiple impacts that are unknown, but we know for a fact that it's always been defined as a major factor in the clear absence of any Native teachers or principals or superintendent. And when you don't have those advocates within the system, it makes it that much harder to work from outside the system when there are no people from within that you can work with, because they don't exist.

The western education system is overrated. Participants were excited when talking about culturally relevant instruction/curriculum and were consistent with how important it is to utilize within the educational system. BHS/BPS currently is an institution that is focused on western education but I believe times may be changing based on the perception of what administrators, teachers, consultants and faculty have expressed. If we all just think about the children and make those collaborations, partnerships and seek out connections with communities BPS may be one of the great examples that lead public education in a way where it emphasizes culturally relevant instruction/curriculum.

Conclusion

There is no place else in the world like Pueblo communities. There are around 60,000 Pueblo people on the face of the earth. Our decisions that we as Pueblo people make for the sake of education for our children have profound implications because we

are entrusted with what generations and generations of our people have given their lives for literally, is the stewardship of a unique way of life.

As I stated earlier in my introduction, as an educator within a public school district I see education changing in a way that Indigenous thought and instruction is slowly being accepted. In asserting this here, I have shown the current landscape of American Indian and Pueblo education in the State of New Mexico by first giving my own interpretation of education through leadership in my Pueblo and how we as Pueblo men are taught that we will someday lead our communities. I then went on to talk about the history of Pueblo education in New Mexico and provided an overview of major watersheds from the earliest mention of “schooling” in New Mexico in the Pueblos all the way to current trends. I then addressed New Mexico’s commitment to Indian education such as the Indian Education Act. I also reviewed institutions that serve Pueblo students and to what impact. Through these institutions I talked about what kind of impact they have had on Pueblo student and what have these institutions accomplished for Pueblo peoples. I described the relationship between Pueblo communities and Pueblo-serving schools. In doing so, I discussed demographics of seven pueblos under Bernalillo Public Schools service. I then focused more specifically on the case of a community institute that the Leadership Institute at the Santa Fe Indian School and Bernalillo Public Schools hosted, which included direct recommendations and feedback from the Pueblo communities. Lastly, I discussed how Bernalillo Public Schools might create culturally-responsive teacher training and professional development for non-native teachers/faculty despite some significant challenges.

When I took on my own leadership positions (Indian Education Department) at BPS, I truly believed and still believe that all the Native American students within BPS are my responsibility because that is what our elders tell us. They say, “When our children are at school they are your responsibility, they are your children, so treat them with respect and in return they will show you respect back.” Scholars like Brayboy remind us that we need to learn to serve our people in a way that we need to recognize that leadership is a community effort rather than an individual effort. I believe this is key. We all have to serve our children and provide them with the best education as possible. If we do not come together our educational system will remain in chaos.

SECTION II: THE NEED FOR CULTURALLY RESPONSIVE SCHOOLING PARADIGMS AND PRACTICES FOR INDIGENOUS STUDENTS

Introduction

As I sit here writing this section from my homestay house in Baghkor Amaltari, Nepal, I can only think of how my Pueblo ancestors felt when they first made contact with the Spanish. Although my peers and I are students in a sustainability course led by Nepalese professors, just maybe, like my ancestors, the Indigenous people of this region are wondering who we are and what we are doing in their village. My physical appearance (tall, big), Native American accent (voice) and identity has caught their attention as well. As they asked who we are I began to open up and describe where I come from and explain my values of my home community. In the end of my essay I flesh out my values in a similar way that I explained to these people of where I come from.

We have received plenty of stares, but we have also received a warm welcome. While visiting two schools, I noticed signs posted: “Education for Civilization” and “English School.” I wondered, “What does that exactly mean?” My first thought was that this is the same language used by Europeans envisioning Native American education within the United States, enacted through mission and Indian boarding schools where English was enforced and Native languages silenced. My next question was, “Well, in what context is education being taught here?” Maybe these schools recognized context and provided relevant curriculum; meaning that children are learning in a way that reflects their surroundings and their own communities. These reflections bring me to the point of this essay.

In this essay, I first focus on the relationship between education and schooling for American Indian students within the United States, and I highlight notions of culturally responsive schooling that have begun to serve as interventions in American Indian education and more specifically, Pueblo education today. I provide an historical overview of the development of schooling in the U.S. and focus on boarding schools and how these types of schools have not been favorable towards American Indian communities until most recently. I also discuss the lack of cultural sensitivity and language sensitivity in schooling.

Second, I discuss the key debates in the history of American Indian Education within the United States and transition from the lack of cultural sensitivity in schools today to broader questions of contested issues in Indian education. In particular, I discuss Indian self-determination and the American Indian-white achievement gap. Most

schooling debates center around different ideas regarding “achievement” whereby American Indian/Alaska Native populations are perceived as lacking. In my view, the key debates are really questions around the purpose of schooling, how best to do schooling, and who controls schooling.

Third in this section, I address the history and main constructs in Culturally Responsive Schooling (CRS) and how it relates/diverges from other critical educational theories offered by American Indian scholars, such as Brayboy and Castagno (2008). I describe culturally-responsive schooling¹ according to literature and trace its origins, including seminal work by Gloria Ladson Billings which speaks to the success of Culturally Relevant Pedagogy (CRP). She affirms that, “for both groups—researchers and practitioners alike—this work is designed to challenge us to reconsider what we mean by “good” teaching, to look for it in some unlikely places, and to challenge those who suggest it cannot be made available to all children” (1995, p. 163). I explore culturally sustaining revitalizing pedagogy (CSR), which considers educational sovereignty (Lee & McCarty, 2014).

Fourth in this section, I cover the role of Pueblo core values in Culturally Responsive Schooling. I describe core values discussions in Pueblo Country², which have increasingly emerged in public discourse over the last decade and add my own perspectives as to how I view core values as a Cochiti tribal member who is a Pueblo

¹ I tend to use culturally-responsive and culturally-relevant interchangeably in my reflections. However, in the section that describes culturally-responsive education, I describe the different ways these educational theories of pedagogy have been defined.

² I use “Pueblo Country” as a term referring to the 19 Pueblos of New Mexico which are located throughout the State.

male. I conclude by tying together how core values may fit into culturally responsive schooling for Pueblo students.

The troubled relationship between education and schooling for American Indian Students in the U.S

Here I provide a brief overview of early colonial history as relevant to the development of American Indian schooling. Because of this development it has left a lasting legacy on American Indian and Alaska Native peoples in the U.S.

It is well-documented that in the early 1600's, Europeans left their homelands for various reasons, including seeking economic betterment and escaping religious corruption. They would come to settle in the New World. For example, the Separatist Pilgrims settled in Plymouth Colony in 1620, and the non-Separatist Puritans settled in Massachusetts Bay Colony in 1630. As stated in *John Eliot's Indian Dialogues: A Study of Cultural Interaction*, "The earliest sustained missionary effort was inaugurated by Thomas Mayhew, Jr., among Algonkian-speaking Indians who lived on Martha's Vineyard" (1980, p. 22). The link between colonization and Christianization of Native Americans was clearly established, and one would assume that the settlers had no concern for preserving aspects of Native culture, even if Indians were converted to Christianity: The two worldviews were at odds. Steve Newcomb states it best,

When Christopher Columbus first set foot on the white sands of Guanahani island, he performed a ceremony to "take possession" of the land for the king and queen of Spain, acting under the international laws of Western Christendom. Although the story of Columbus' "discovery" has taken on mythological proportions in most of the Western world, few

people are aware that his act of "possession" was based on a religious doctrine now known in history as the Doctrine of Discovery. Even fewer people realize that today-five centuries later - the United States government still uses this archaic Judeo-Christian doctrine to deny the rights of Native American Indians (see: http://ili.nativeweb.org/sdrm_art.html).

Almost 200 years later after the arrival of Columbus Eliot first became aware of Native Americans during the Pequot War (1636-37) but it was not until 1643 that he began to take an interest in them. He learned to speak the Algonkian language, which was a strategic missionization move because he was able to preach sermons to the Native Americans in that region and translate and publish the New Testament and Bible in the Algonkian language, further securing Christianization objectives. Eliot documented that the Native people did not instantly agree to what was being preached to them and challenged him by asking questions like, why is it that you have been praying for 20 years now, and why are you so poor? However, over time, Eliot and the Puritans were able to achieve conversions through “the combination of weak aboriginal institutions and vigorous pressure” (1980, pg. 40).

The ideological push for Christianization was further channeled through schooling. In the mid-19th century and early 20th century Indian boarding schools also known as Indian Residential Schools were established. These schools were meant to civilize Native American children through assimilation into white society to the objective of extinction of Natives and their ways of life. Lomawaima and McCarty wrote, “...after

all, ‘Indian Schools’ were created to ‘civilize’ Native children, to eradicate Native identities, languages, and cultures” (2006, p. 1).

The so called civilization of American Indians, at times simply termed “Americanization,” mandated the transformation of nations and individual: Replace heritage languages with English; replace “paganism” with Christianity; replace economic, political, social, legal, and aesthetic institutions (2006, p. 4).

First established by a variety of Christian missionaries, these schools focused on teaching Euro-American history, ideas, and values and provided a basic rote education. By the late 19th and early 20th century, the Bureau of Indian Affairs—the federal agency overseeing all of the Native peoples and established reservations in the U.S.—endorsed additional boarding schools. This was based on the assimilation model of Carlisle Indian Industrial School which the federal government perceived as a successful off-reservation boarding school. Carlisle was operated from 1879 to 1918 and was intended as the flagship boarding school for Native children. The famous motto for education, “Kill the Indian, save the man,” was first uttered by Captain Richard H. Pratt who established Carlisle (Churchhill, 2004).

Many scholars have critiqued the motto but scholar of the history of Indian Education, K. Tsianina Lomawaima stated it best,

The phrase colonial education refers to the reculturing and reeducation of American Indians by the secular and religious

institutions of colonizing nations—Spain, Great Britain, France, and the United States. Deep-seated ideas and practices that were accepted as *natural* by past colonizers continue to undergird contemporary stereotypes about American Indians...In truth, there was nothing natural *or true* about the tenets of colonial education: (1) that Native Americans were savages and had to be civilized; (2) that civilization required Christian conversion; (3) that civilization required subordination of Native communities, frequently achieved through resettlement efforts; and (4) that Native people had mental, moral, physical, or cultural deficiencies that made certain pedagogical methods necessary for their education. (1999, p.3)

Lomawaima further argued that these “facts of nature” that had become “truths” were actually constructions that served colonizer agendas. It seems mind-boggling that Europeans could decide that Native Americans like my Pueblo ancestors were savages and had to be civilized when we already had well-advanced governance and economic systems and infrastructure prior to European arrival. For example, Lomawaima asserted, “Acknowledging that much of North America was well populated by Indian communities with advanced agricultural sciences and sophisticated technologies would have made European American notions of settlement much more difficult to justify” (1999, p. 4).

Clearly, the role of “truth” in the tenets of colonial education was questionable. Furthermore, and key to the arguments of this section, is that Native people already had well-advanced educational systems within our own communities. Based on oral history

through stories that have been passed down to us, it is our understanding that we led our own type of government and linked it with Pueblo religion. We had a system of governance, much of which still remains in existence today. We used technology to build our homes and weapons for defense, and we had our own ways to teach our children about culture, traditions, and community life. Like Lomawiamia (1999), who argued that colonial education was linked with colonial greed for American Indian land and resources, I also maintain that education was historically the method by which pre-existing American Indian governance, educational, and economic systems could be eradicated.

In the late 20th century, Indian schools were superseded by public schools, and as of today, about 90 percent of Native American students in the U.S. attend public school. Assimilation and domestication through boarding and residential schooling had disastrous effects, including evidence of historical trauma. Just like the U.S., Canada had Indian Residential Schools (IRS) and numerous historically traumatic events occurred. Bombay, Matheson and Anisman state,

Children as young as 3 were forced, by law, to leave their families and communities to live at schools designed to “kill the Indian in the child” These schools taught Aboriginal children to be ashamed of their languages, cultural beliefs and traditions, and were largely ineffective at providing proper or even adequate education. In addition to the significant number of mortalities and children who went “missing” from these schools, many were also victims of chronic mental, physical, and sexual

abuses and neglect. Not surprisingly, IRS Survivors have been more likely to suffer a variety of mental and physical health problems compared to Aboriginal adults who did not attend. In addition to negative effects observed among those who attended IRS, accumulating evidence suggests that the children of those who attend (IRS off-spring) are also at greater risk for poor well-being (2014, p. 323).

However, despite the assimilation objectives, American Indian students also resisted.

Lomawaima's *They Called it Prairie Light: The Story of Chilocco Indian School* demonstrated how students experienced Chilocco Indian School, outlining how students themselves attempted to shape their own educational experiences. She stated,

Chilocco was a federal school, so this is a story of an educational crusade—vast in scope, military in organization, fervent in zeal, and violent in method—to transform young Indian people. As in many crusades, its leaders could not accurately predict all of its astonishing results. Chilocco was an Indian school, so this is a story of Indian creativity, adaptability, and resistance to federal agenda of transformation. Chilocco alumni reveal in their memories of school life how they created a school culture influenced but not determined by the bounds of federal control. This is a story of Indian students—loyal to each other, linked as family, and subversive in their resistance (1995, p. xi).

During the 1920's and 1930's, I can only imagine that students had to create tight knit friendships (families). There was strict discipline during their time at the Chilocco Indian School so this was a time they needed support. This family is what helped the students get through the hardships and made life enjoyable during their school days. Friendships turned into family-like relationships during the time of student confinement in school. Many of the students looked to each other to create those close ties of family and community environment. This reminded me of my own experience during my boarding school days at the Santa Fe Indian School (1992-1997), which is a Pueblo-owned and operated boarding school for American Indian students. I built friendships that formed into family. Until this day, I call the class of 1997 and all the students who have attended SFIS my family.

One of the most interesting aspects of Lomawaima's research on Chilocco was the positive feedback from alumni. Based on other literature that has emerged over the past decade and the Truth and Reconciliation Commission in Canada on Indian residential schools (similar to U.S. boarding schools), stories of horror have come forward (Bombay et al., 2014, 2016). I would have expected more negative comments because of the military model of schooling that was happening, yet, based on Lomawaima's participants, I got the sense that the discipline prepared them for life.

Charlie 1934/9th Cherokee

TL: Do you think you got a good education there?

I do. Maybe my academics wasn't as high as they would have been [elsewhere] but I think I got more than that, I picked up the academics

later. I had to struggle a little bit in college. I made pretty good grades, but I recognized the fact, my first year in college, that I was behind some of those in the classroom. But I gained a lot of other things that they didn't have. One of the things that made America great was perseverance, and that you learned there [at Chilocco]. That's a lost art in society today. . . . They instilled that feeling of pride. Work was honorable, and you get out and hustle for what you get, and I think later years, they didn't have that.

*It was a great experience. You have a feeling of brotherhood, that you just don't have going on in public schools. (1995, p. 161)

I have mixed sentiments about these comments. On the one hand, I agree with Charlie. My own experience at SFIS prepared me for life skills in general. I learned how to be independent and to never give up on myself. At the same time, I know there were bad experiences during the 1920's and 1930's at Chilocco Indian School, just as there have been throughout the history of SFIS. Additionally, as a Pueblo person, I also wonder what was not learned during that time in lieu of dominant—about one's culture, language, values, lifestyle, history—schooling goals. As Lomawaima herself stated, “The fact that many alumni value their experience at Chilocco does not mean they fully endorse its education policy and practice. The majority of alumni after all, did not send their own children to such an institution, especially at a young age” (1995, p. 164).

I have come to view boarding school education as complex. For example, according to Lomawaima's research, Chilocco taught American Indian students life lessons, and they stuck. I can also only imagine what students went through, from the

hardships, resiliency, bonds and friendships they made. They clearly had a role in defining their own school experiences. They also gained schooling knowledge, which would be important to their development and opportunities in the mainstream as adults.

However, the institution of boarding and residential schools has really made me think about how Native people were treated until not too long ago, and today negative stereotypes and ideas about Native people that were created centuries ago persist. We are still being converted to different religions besides our own. I see it in my own community. Community members would rather attend mass at the local Catholic Church in our village rather than participate in our own cultural activities that are based on our agricultural worldview.

It is undeniable that education plays a major role in what we prioritize and how we are seen today by others. At the same time, there are conflicting views on what constitutes education. As stated in *To Remain an Indian*, American Indian education is referred to as “the colonial education of American Indian people within school systems dedicated to ‘civilizing’ and standardizing goals,” while “Indian education refers to the culturally based education of Native children by their parents, relatives, and communities (traditionally and sometimes today in a Native language)” (2006, p. 8). Many view education as schooling within a classroom that incorporates books, testing and grades. As Lomawaima and McCarty place it, “Our everyday ideas about *education* are constrained by a narrow vision of *schooling*, a thin slice out of the panoply of education theories, strategies, and experiences developed over human history” (2006, p. 20). In reality education is diverse.

For example, Charles Eastman's *Indian Boyhood* is a great example of how knowledge is passed down from generation to generation in communities. Maybe Eastman's life can give insight to how this type of education can be appreciated. He argued that in order to keep our Native culture and traditions alive, we had to pass our teachings to our children whether they are female or male. Indian education is a purposeful design of the pedagogical methods that we as Native people have. It is the responsibility of the children to then pass on the knowledge they have learned from their parents, elders and their own peers. Eastman writes,

Smokey Day was widely known among us as a preserver of history and legend. He was a history legend. He was a living book of the traditions and history of his people. Among his effects were bundles of small sticks, notched and painted. One bundle contained the number of his own years. Another was composed of sticks representing the important events of history, each of which was marked with the number of years since that particular event occurred. For instance, there was the year when so many stars fell from the sky, with the number of years since it happened cut into the wood. Another recorded the appearance of a comet; and from these heavenly wonders the great national catastrophes and victories were reckoned. (1971 p. 99)

In my view, Indian education is dignified in a way that is intentional to achieve pedagogical goals. Many of our teachings are organized in a way that is structured to our

surroundings and environment. Eastman's own life as example is Indian education at its finest through his balance of his own cultural knowledge and his grasp of Western education and as a medical doctor. He shows us that through American Indian education or Indian education, we as Native people must learn both in order to survive in today's world. Lomawaima and McCarty say,

Because the school = formal education equation is so powerful, Native education has usually been equated with *informal*, since Indigenous education over the last five centuries has usually occurred "out of school" (although in recent decades community-based and school-based education for Native children have begun to overlap and merge). The label "informal" is another one-dimensional strategy used to denigrate and marginalize Native education, but close examination reveals that all educational systems incorporate both formal and informal aspects. (2006, p. 27)

Mainstream disregard for American Indian cultural knowledge as "informal" remains, as Lomawaima and McCarty stated. They further pointed out, "More often than not, however, the outcome has been not to welcome but to marginalize, repress, or even criminalize Native life" (2006, p. 7). They make an important distinction here and offer Safety Zone Theory: "As an explanatory alternative to the pendulum, we propose a theoretical model of the safety zone that traces 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” (2006, p. 6).

Safety zone changes over time. For example, during the boarding school era speaking Native American language was prohibited, and now in boarding schools and public schools Native American language is embraced and encouraged according to federal support. There are many schools in New Mexico that offer Native American language classes for particular Pueblos and tribal nations—my own Keres language is offered within the public schools and at the Santa Fe Indian School. Navajo and Apache languages are also offered in schools. This pendulum swing has made me think about my own educational experience as an educator in a public school system in New Mexico. Why do non-Native American administrators (superintendent, principals and curriculum specialist) allow Keres language classes to be taught to our students during the academic day yet not allow for culturally-relevant curriculum to be taught to all students (Hispanic, Anglo, African American, Native American, etc.) during the academic day? Is culturally-relevant curriculum threatening or logistically impossible?

Key Debates in American Indian Education

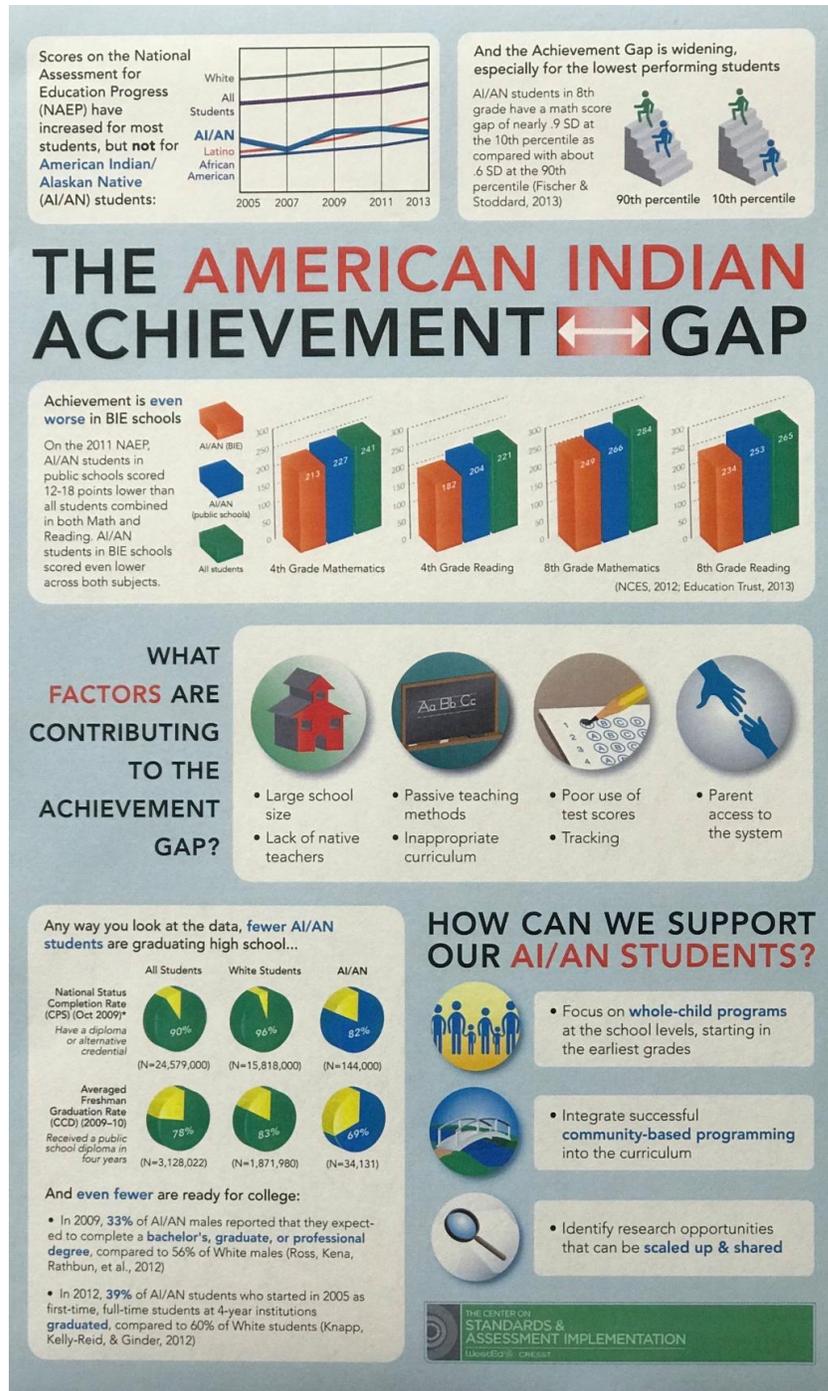
As an educator within the public school sector, one of the most contested foundational issues I have observed within Indian education is the tension of the federal government not allowing tribal nations the inherent rights to determine the nature of schooling provided to our own youth (Brayboy & Castagno, 2008). Education is primarily a state and local responsibility in the United States. It is states and communities, as well as public and private organizations of all kinds, that establish

schools and colleges, develop curricula, and determine requirements for enrollment and graduation. Schooling has always been a mind set on colonial educational policies toward assimilating Indigenous people into dominant national cultures with no real educational and economic advantage to them (Reyhner, 2009). Schooling continues to be a basic violation of human rights particularly for Indigenous communities. John Reyhner states “Indigenous people are often given a message by dominant cultures that the indigenous cultures and languages are “savage: and of no value in the modern world and should be forgotten” (2009, p. 6).

It has become common to see minorities within the school system reject schooling because of lack of support and continued testing within the system. Anya Enos says, “Since education has been used as a tool for cultural assimilation for children worldwide, including Native populations in North America and continues to be an institution associated with oppression, it is little wonder some minority populations continue to reject schooling and perform poorly on indicators of academic success” (2015, p. 28). Scores on the National Assessment for Education Progress (NAEP) show from 2005 to 2013 an increase for most students but as you look at the American Indian/Alaskan Native (AI/AL) progress you do not see that. The achievement gap is widening and specifically for the lowest performing students. When you look at Bureau of Indian Education (BIE) schools the figures appear even more bleak. In 2011, NAEP shows public schools scored 12-18 points lower than all combined in both math and reading. In BIE schools, AI/AN scored much lower in both subjects. According to the National Assessment for Education Progress (NAEP) data (see in figure 8), there are fewer AI/AN

students graduating from high school compared to their white counterparts and even fewer are ready for college. The Center on Standards and Assessment Implementation indicates that there are many factors that contribute to the achievement gap such as large school size, lack of native teachers, passive teaching methods, inappropriate curriculum, poor use of test scores, tracking and parent access to the system.

Figure 8. National Assessment for Education Progress (NAEP) data
 (Source: <https://www.csai-online.org/spotlight/american-indianalaska-native-achievement-gap>)



Within the United States, Native American peoples have been and still are confronting educational issues such as the development of early education. Back in 2002, the No Child Left Behind Act (NCLB) was signed into law. It reauthorized the Elementary and Secondary Education Act of 1965. Policymakers thought NCLB would solve the problem of chronic educational underachievement of disadvantaged students (African-Americans, Hispanics, Native Americans). However, throughout the years of NCLB, student groups who had not traditionally done well on standardized test continued to perform poorly (Romero-Little, 2010). Policymakers concerned about the future of education within their communities felt that there was a need for policy solutions that promoted early learning from birth. As an educator myself, my question became one echoed by a number of Pueblo leaders in New Mexico—When we consider Head Start, for example, what exactly is this system of education a head start to, particularly if policy views a correlation between academic preparation and younger ages starting school. Romero-Little stated,

It [NCLB] mandates that all groups of students—grouped by ethnic/racial background, language status, or special need—must show annual growth toward full proficiency in key curricular areas as measured by standardized test scores. Schools that fail to bring all groups along as required by law can be harshly penalized, which create problems for other schools and districts. It is little wonder that educators and policy-makers across the country are determined to close the performance gap between groups on those tests. The remedies they have tried over the past decade

(increased instructional time on the subjects that are tested; greater emphasis on teaching basic skills; switching instructional approaches; teaching to the tests, etc.) have had little effect (2010, p. 1).

Her statement reminds us of the removal of Native American children from their homes and taking them to Indian boarding schools. More recently the Every Student Succeed Act (ESSA) passed in December 2015. This law replaced NCLB, but did not eliminate provisions relating to the standardized tests. Like NCLB, ESSA is a reauthorization of the 1965 Elementary and Secondary Education Act, which recognized the federal government's expanded role in public education. Through self-determination, however, schooling has taken a different approach for Indigenous students. Community members, especially in the 19 Pueblos of New Mexico, are advocating for culturally responsive schooling. We are all asking—What is it that American Indian/Indigenous communities want their children to learn? This specific question was asked at the 2018 Pueblo Convocation which focused on Education.

There are diverse answers to this, even among the Pueblos who share cultural cohesiveness. For example, Pueblo communities still want to hold on to their traditional culture and Native language. At the same time they want their children to learn western education so that their children will be able to seek jobs that require mathematics, science, and the ability to read, write and speak English. Yet the question remains, *why is it that we cannot seem to do well?* Reyhner states, back in 2009 the “National Indian Education Association (NIEA) reflected on the national-language plus view of many Indigenous people worldwide who want their children to retain their native language and

culture while receiving the best possible education versus what is in the United States becoming an increasingly English-only approach to education” (2009, p. 6).

So what is it that we can do to support AI/AN students? Research shows that we should focus on whole-child programs at school levels starting at the earliest grade. Integrate successful community-based programming into the curriculum and identify research opportunities that can be scaled up and shared (see: www.csai-online.org/spotlight/american-indianalaska-native-achievement-gap). One example on how we can do both is with the work that Arizona State University Pueblo Cohort graduate, Dr. Mark Ericson is doing at the Santa Fe Indian School in Santa Fe, New Mexico. Ericson stated in his book chapter, *Indigenous Ecological Survivance*,

Young Indigenous people have the abilities and tools necessary to be contributing, productive members of their communities.

However, opportunities to participate in home-based realities have been hijacked by a compulsory education system that is insensitive to, and does not value, their rich cultural heritage, a form of cognition colonization. (2017, p. 195)

Some of Ericson’s work focuses on exploring the involvement of Indigenous youth in achieving food, water, and energy security. This is all based on the youth’s response to impacts and risks to continuance of culture posed by climate change, environmental degradation, and biodiversity loss, while valuing Indigenous knowledge and technologies, and making use of emerging solution technologies (Ericson, 2017). Another

example is Tony Dorame's work on Indian consciousness. He stated in his book chapter, *The Foundation of Pueblo Indian Consciousness*,

The Tewa strive to achieve a balance among the various elements and this balance is achieved by observation of the events, respect for all that exists, and by adapting in a fluid and changing world. It is these knowledge systems that are the foundation for a Tewa consciousness. Because Pueblo people live their lives in which intellectual foundation are fluid, our stories and narratives reveal some of the most important aspects of what can be understood as a Pueblo Indian worldview (2017, p. 181).

These are examples of resistance to our struggles for self-determination, and I have learned that saying "no" to dominant cultures is a major theme for Native Hawaiians as they advocate for their own educational systems, which have become models of Indigenous educational possibility worldwide. The "no" has given the Native Hawaiians hope in maintaining their language and culture. While visiting Hawaii on one of our Pueblo Cohort modules an educator at one of the immersion schools stated, "when the movement first started on the Hawaiian Islands, there were less than 300 Native Hawaiian speakers. Now there are more than 40,000 speakers. Their language immersion programs *are* their schools and have 98% literacy rate in Hawaiian language while graduating 100% of their students, and 80% are going on to college". Their movement is strong. I also heard many times at different sites on the islands, including Aha Punana Leo, the first Native Hawaiian early childhood education language program that it takes

three generations to relearn the language. Many current Native Hawaiian speakers are second language learners.

In addition to the Native Hawaiians, there have been countless Native peoples as early as the turn of the 20th century who wanted to make social change through the betterment of Native American rights. *The Society of American Indians and Its Legacies: A Special Combined Issue of SAIL and AIQ* stated,

As readers of *SAIL* and *AIQ* will be aware, the SAI (1911-1923) was the first American Indian rights organization conceived, developed and run by Native people themselves, rather than by sympathetic non-Native reformers or other so-called Friends of the Indians, although it did welcome outside assistance and non-native “associate” members. For reasons I explain below, six of the Society early leaders held meetings in the city of Columbus and on the campus of Ohio State in April 1911. After a long summer of planning, these leaders returned to central Ohio in October, where they were joined by nearly fifty well-educated and highly accomplished American Indian women and men—the so-called red Progressives, many of whom had attended Carlisle or other Indian boarding schools before going on to higher education, and many of whom had then worked for Carlisle, the Indian Service, or the Indian Service, or the Indian missions—to form the SAI and to discuss the pressing issues of their day, but to debate Indians’

intolerable political status (i.e., wardship) and the potential for Indians to become US citizens (a status they would not achieve, as a group, until 1924) (2013, pp. 3-4).

When I think about the SAI members during the early 20th century, I recall a Native American committee I helped to form for Bernalillo Public Schools (BPS) with the help of the Leadership Institute at the Santa Fe Indian School (LI) (a local Pueblo-run community development think tank) and especially its co-Director Regis Pecos. The team came about because of the low academic performance that Native American students demonstrated at BPS.

Bernalillo Public Schools was one of the first school districts in New Mexico to have Native American children attend their district after the boarding school era. Fifty percent of BPS student population (K-12) is Native American and come from the surrounding Pueblo communities. After dealing with the low achievement gap of Native American students in my district and specifically the Department of Indian Education being blamed for not doing enough for our Native American students I felt that it was time for a change. I always dreamed about forming some type of resource center for Native American students at BPS. With the assistance of the LI, we came up with an idea about structuring a Native American Resource Center on the campus of Bernalillo High School and envisioned a Bernalillo Public Schools Leadership Institute Committee and made it reality. Bringing together successful Native American alumni (lawyers, educators, and federal government workers) who have attended Bernalillo High School throughout the years, we now have a committee to reflect on the past, present and the

future. Just like the members of the SAI, the newly formed committee will not always agree on things. However, we have strong leadership such as the LI which have facilitated and encourage our group to think wholeheartedly about our children and people. The LI co-Director, Regis Pecos, to me represents a Thompson figure—a prominent American Indian leader who makes inroads, securing funds and a facility in order for our gatherings to happen In the *SAIL* and *AIQ* it says,

Thompson was a key player in securing facilities, funding, and broad local support, both on the Ohio State campus and in the city of Columbus, for the early meetings of the SAI, and he was asked to serve as presiding officer at the Society's first national conference. His papers include relevant personal and professional correspondence, as well as relevant SAI ephemera, such as minutes to planning meetings, minutes to the Ohio State Board of Trustees meetings that authorized the use of university buildings and the appropriation of funds for the Society, and early SAI promotional materials, membership forms, and programs (2013, pg. 9).

Regis is just like Thompson. I have come to think that the 21st century advocates for Native American people are upholding the legacies of the early 20th century advocates. Our common goal is to present a unified public stance to advocate for Native peoples. There has been too much that Native Americans have endured since colonization, and like our ancestors who fought, like the Chilocco and SFIS students who resisted, and like the SAI insiders who negotiated, we too must work to protect our people.

Culturally Responsive Schooling and American Indian scholarship

Over the past 20 years, U.S. schools have been experiencing rapid growth with ethnic and racial diversity. These students will eventually be paying taxes, working in the tribal, public and private sectors, and consuming the goods and services that fuel our economy. So how is knowing that the student diversity is increasing in, how can schools ensure that all students master the social, emotional, intellectual, and technical competencies necessary to fulfill these essential roles? I use the terms Culturally Responsive Schooling (CRS) and Culturally Relevant Schooling in this section and will delineate what I mean by the two since I use them interchangeably.

Culturally Responsive Schooling (CRS), also known as culturally responsive pedagogy, provides students like Native American children with a more equitable and culturally responsive education within their school systems so that their unique cultural strengths are identified and nurtured to promote student achievement and a sense of well-being about the student's cultural place in the world. It is a pedagogy that recognizes the importance of including student's cultural references in all aspects of learning (Ladson-Billings, 1995). It is unfortunate that the cultural underpinning of public schools in the U.S. focus is mainly with the middle-class and European values leading to many schools ignoring or downplaying the strengths of diverse students and their families. This cultural disconnect often leads to poor self-concepts, discipline problems, and poor academic outcomes for ethnic minorities.

Culturally relevant schooling, or more so culturally relevant teaching, as defined by Ladson-Billings is a, "pedagogy of opposition not unlike critical pedagogy but

specifically committed to collective, not merely individual, empowerment” (1995, p. 160). It is set on three criteria: a) academic success b) cultural competence c) critical competence. Ladson-Billings stated,

Despite the current social inequities and hostile environments students must develop their academic skills. The way those skills are developed may vary, but all students need literacy, numeracy, technological, social, and political skills in order to be active participants in a democracy (1995, p. 160).

Much of what culturally relevant teaching involves is getting the students to choose academic success. At the same time, cultural competence needs to be held by teachers. Students should also maintain some cultural integrity during culturally relevant teaching. For example, Ladson-Billings explained that students should not be judged for their clothing choice such as wearing a hat and baggy pants rather than specific behaviors. Her research revealed that school is perceived as a place where African Americans cannot be themselves. In my observations and based on multiple conversations with Native American students in the Bernalillo schools, many of our Native American children feel this way as well. Critical consciousness suggests that students should be supported in developing a broader sociopolitical consciousness that would allow them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities. So if school is about preparing students for the world and citizenship, what better way to do it through critical consciousness and the ability to analyze society.

Culturally Responsive Schooling (CRS) is not new to Native peoples. Culturally responsive schooling is still in formation. It is intended to be open for new thoughts and ideas and ways of practicing learning from that practice. Tribes have been calling for forms of CRS, including educational equity (though perhaps not using the term), since the early part of the 20th century. One of the first official calls for CRS was through the Meriam Report. The Meriam Report was published in 1928. Brayboy and Castagno stated, "...although the Meriam Report criticized a number of areas of governmental policy with respect to tribal nations, it noted American Indian education as one of the most deficient areas with the most negative consequences for tribal communities" (2008, p. 33). This was the first time that there was a documented call for more Native American teachers, Native American language/cultural programs and early childhood within the school context. This report introduced the idea that perhaps some type of culturally-responsive schooling was needed within schools as a means for success in academics. However, little actual change in education happened based off the report.

In 1964 Title VI of the Civil Right Act was established. This protected people from discrimination based on race, color or national origin in programs or activities that received federal financial assistance. The law stated, "no person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance (see:

<https://www2.ed.gov/about/offices/list/ocr/docs/hq43e4.html>).

In 1969, the United States Senate issued a report titled, "Indian Education: A national tragedy – a national challenge":

To a substantial extent, the quality and effectiveness of Indian education is a test of this Government's understanding and commitment. The few statistics we have are the most eloquent evidence of our own failure: Approximately 16,000 children are not in school at all; dropout rates are twice the national average; the level of formal education is half the national average; Indian children, more than any other group, believe themselves to be "below average" in intelligence; Indian children in the 12th grade have the poorest self concept of all minority groups tested; the average Indian income is \$1,500-75 percent below the national average; his unemployment rate is 10 times the national average.

Citing these statistics and others, Senator Kennedy continued: These facts are the cold statistics which illuminate a national tragedy and a national disgrace. They demonstrate that the "First American" had become the last American with the opportunity for employment, education, a decent income, and the chance for a fulfilling and rewarding life. This subcommittee does not expect to unveil any quick and easy answers to this dilemma. But clearly, effective education lies at the heart of any lasting solution. And it must be an education that no longer presumes that cultural differences mean cultural inferiority (1969, p. 3).

This report was the start of many important events, such as the 1969 Special Subcommittee on Indian Education, Havinghurst Report of 1970, Indian Education Act of 1972, and the Indian Self-Determination of Education Assistance Act (Public Law 93-638) of 1975. These were opportunities for tribes to support evidence of the lack of CRS and the need for educational programs that were tribally controlled. Public Law 93-638 authorized the Secretary of the Interior, the Secretary of Health, Education and Welfare the right to enter into contracts and make grants available to federally recognized tribes in the United States. This gave tribes the authority to administer funds and gave them control over their welfare.

Rough Rock Demonstration School on the Navajo Nation is a good example on how these laws impacted Native American lives. The school was founded in 1966 and has received international attention for its role in taking local control and bilingual-bicultural education (McCarty, 1987). McCarty stated,

Robert A. Roessel, Jr., Rough Rock's first director, sums up the school's priorities: "(Its) heart lies not in the (instructional) program...but in the involvement of Indian parents and the leadership of the all-Navaho school board. That is the most significant area in which the demonstration school is pioneering (1987, p. 103).

In order to make Rough Rock's goals reality, the locals had to assume key decision making positions at the school and the Navajo language and culture was embedded in the curriculum.

Another important historical event impacting Native American education was a 1974 class action law suit: *Lau v. Nichols* was brought by a non-English speaking Chinese student. The lawsuit was based on the fact that not all Chinese ancestry students received supplemental courses in English language and students who did not receive additional instruction against officials responsible for the operation of the San Francisco Unified School District. The student argued that the Chinese students were not provided with equal education opportunities based off their fourteen amendment rights. After both District Court and the Court of Appeals denied relief on the lawsuit the United States Supreme Court reversed the judgement. Based on its findings the Supreme Court ruled that “These state imposed standards did not provide for equality of treatment simply because all students were provided with equal facilities, books, teachers, and curriculum” (see: <https://www-tc.pbs.org/beyondbrown/brownpdfs/launichols.pdf>). It also required full time education for children and required that no student graduate from the 12th grade if they had not met the standards of proficiency in English.

In the 1980’s and 1990’s, there was an increase in ethnic minorities within schools in the United States, which amplified the interest of CRS (Brayboy & Castagno, P. 33). Research from various backgrounds such as linguistics, sociology, anthropology and psychology weighed in on the challenges minority students were facing in schools. Native American children experienced “difficulty in schools is that educators traditionally have attempted to insert culture into the education, instead of inserting education into the culture” (Ladson-Billings, 1995, p. 159). This was a time when Ladson-Billings defined culturally relevant teaching under the three criteria mentioned

earlier. It was also a time known as the golden age of resource pedagogy research. Django stated, “this research sought to provide pedagogical and curricular interventions and innovations that would move teaching and learning ever further from the deficit approaches that echoed across the decades” (Paris, 2012, p. 93).

By the 1990’s five other reports and executive orders rolled out: 1) the Native American Languages Act of 1990/1992 which focused on preserving, protecting and promoting tribal language use; 2) the 1991 Indian nations at risk: An educational strategy for action final report; 3) the 1992 White House Conference on Indian Education and follow-up report; and 4) the 1998 the Executive Order 1309 on American Indian and Alaska Native education. This order was issued by then President Bill Clinton to decrease the dropout rate and improve the academic performance of American Indian and Alaska Native children. The last Executive Order was Order 13337, which was signed into law on April 30, 2004 to focus on the attention the No Child Left Behind Act (NCLB) of 2001, which created an impossible environment for any hope of culturally responsive education for Indigenous youth. During NCLB several Pueblo Educators had a chance to testify in front the United States Committee on Education and the Workforce. On August 29, 2006 Dr. Christine Sims, an Assistant Professor at the University of New Mexico in the College of Education and a tribal member from the Pueblo of Acoma, testified in Albuquerque, New Mexico, before the Committee on Education and the Workforce which was a hearing on Recovery and Preservation of Native Languages. She stated to the committee,

The history of American Indian education in this country is replete with examples of how such deliberate attempts have occurred time and time again, often with federal education policy leading the way, in undermining the very foundation of what should have been for Native people, the rightful education of their children as members of unique and sovereign nations (Hinton, 2001).

Convening today's hearing in the context of what education can do to assist in the maintenance and survival of Native languages is therefore especially significant, considering this past history.

The second reason this hearing is significant is because I believe that at no time in the history of this nation has the possibility existed as it does now, for Congress to support a conscious movement among Native American people to define for themselves a vision of education for their children, reflecting what is of most concern to them. The inclusion of language as an integral part of the daily education that Indian children could and should receive and the potential benefits that children derive from these experiences when provided such opportunities is a part of the vision that Native people have for their children. Native tribal communities want the best for their children. They want their children to do well academically and they want to see them develop as confident learners both in mainstream society as well as

in their own tribal communities. The need for preparing future leaders of these communities, as well, rests in the kind of educational programs that support Indian students as they come to appreciate and understand the value and application of their ancestral languages to their daily lives as well as in the life of the communities from which they come. Unfortunately this vision for education has never been fully realized in the history of this nation as federal legislation has often tended to drive practice and policy away from the concerns of Native people regarding the maintenance of language and culture (see: <http://archives-republicansedlabor.house.gov/archive/hearings/109th/fc/nativeamerican083106/sims.htm>).

As previously mentioned, ESSA was signed by former President Obama on December 10, 2015, and perhaps represents good news for our nation's schools. The passage of the Every Student Succeeds Act (ESSA) provides unique opportunities for states, districts, and tribes to work together to strengthen education for Native students throughout the country. I had the opportunity to participate in the New Mexico Public Education Departments input session on ESSA and it was a time for Pueblos to voice their concerns and give their input on how the educational opportunities and continuous improvement needs to happen within our school system. According to the *National Indian Education Building Relationships with Tribes: A Native Process for ESSA Consultation* tribal consultation handout,

There is no one-size-fits all approach to stakeholder engagement. It must be tailored to the status, capacity, and needs of each community. In Indian Country, this process must be taken one step further –from engagement to consultation—to meet the trust agreement with tribal nations and comply with the requirements of ESSA. In Native Hawaiian communities, consultation and trusting working partnerships provide a platform for continuous improvement and increasing educational opportunities for its Native students (see: <http://www.k12.wa.us/ESEA/ESSA/Training/TribalConsultationHandout.pdf>).

The U.S. Department of Education believes through these types of consultations and engagement process that it has expanded educational opportunity and improved student outcomes. Their website states,

The bipartisan measure reauthorizes the 50-year-old Elementary and Secondary Education Act (ESEA), the nation’s national education law and longstanding commitment to equal opportunity for all students. The new law builds on key areas of progress in recent years, made possible by the efforts of educators, communities, parents, and students across the country. For example, today, high school graduation rates are at all-time highs. Dropout rates are at historic lows. And more students are going to

college than ever before. These achievements provide a firm foundation for further work to expand educational opportunity and improve student outcomes under ESSA (see: <https://www.ed.gov/essa>).

Another Act that has benefited Native American people is the Esther Martinez Native American Languages Preservation Act. This Act was signed in December 2006 by President George W. Bush. It authorized funding for new programs for tribes to prevent the loss of heritage and culture. The State of New Mexico (NM) Indian Education Division has created grants to support language programs for tribes who have language programs in their public school districts and summer language programs as well. The Indian Education Division has also created summits to develop relevant curriculum addressing social studies standards. The goal of the curriculum is to incorporate Native history and culture connections within the NM social studies standards, become a “curriculum clearinghouse” of existing resources for NM educators, and develop new curricula and resources to support the teaching and learning of Native American history and culture in New Mexico schools. The Indian Education website states,

PED Indian Education Division has convened two (2) summits for 9th – 12th and (1) one for Middle School 5th- 8th grade addressing the social studies standards where educators, scholars, tribal leaders and representatives, and the Indian Education Division (IED) leadership gathered to shape the vision for Native American

curricula to be offered in New Mexico Public Schools state-wide. The summits focused on all Social Studies Standards. Upon completion of the full standards review, the IED and the Curriculum Lead Team and Curriculum Writers will initiate the review and alignment of existing Native American history curricula and identify gaps for new curriculum development (see: <https://webnew.ped.state.nm.us/bureaus/indian-education/indian-education-curriculum-initiative/>).

There is a mixture of policy and research that has led to culturally-responsive schooling theories on Native populations. Much of this research is linked with affirmation of tribal sovereignty. Education is a real arena that represents a “battle for power” (Lomawaima, 2000, p. 2) in American Indian self-determination. In *Critical Culturally Sustaining/ Revitalizing Pedagogy and Indigenous Education Sovereignty* Lee and McCarty pointed out,

We argue that tribal sovereignty must include *education sovereignty*. Regardless of whether schools operate on or off tribal lands, in the same way that schools are accountable to state and federal governments, so too are they accountable to the Native American nations whose children they serve (2014, p. 102).

They draw upon Paris’s (2012) and Paris and Alim’s (2014) work on culturally sustaining pedagogy (CSP) and defined their own approach called critical culturally

sustaining/revitalizing pedagogy (CSRP). Their definition addresses the sociohistorical and contemporary contexts of Native American schooling and contains three components: 1) education sovereignty, which pays attention to asymmetrical power relations and transforming legacies of colonization; 2) reclaiming and revitalizing what has been disrupted by the colonizers, which is specifically related to revitalizing Indigenous languages in communities; and 3) accountability throughout communities which is defined by the communities themselves. But are school districts and teachers in particular in public schools (with high numbers of Native American or minority students) really taking it upon themselves to implement culturally relevant pedagogy that has been identified by communities. Ladson-Billings feels that it is being done and states,

What state departments, school districts, and individual teachers are now calling ‘culturally relevant pedagogy’ is often a distortion and corruption of the central ideas I attempted to promulgate. The idea that adding some books about people of color, having a classroom Kwanza celebration, or posting ‘diverse’ images makes one ‘culturally relevant’ seem to be what the pedagogy has been reduced to (2014, p. 82).

The link between CRS and Indigenous languages has been a major topic of interest for Native communities and Native scholars for many years. Since time immemorial Indigenous people have had a traditional education system that has taught us to understand this world and of our gifts in it: “Cultural identity is rooted in place, beliefs, and cultural practices, and central to Pueblo peoples is the understanding that land and

natural resources, language, laws and customs, governance structures, and families and communities are gifts” (The Leadership Institute & Sumida Huaman, in press, p. n/a). As the LI and Sumida Huaman also stated,

Despite colonization and federal Indian policy disrupting Pueblo ways of life and simultaneously demanding response and innovation, the drive to maintain community knowledge remains. This is a problem of sustaining local knowledge—what is held as important to pass on to each generation—through the mechanism of education, both in and out of school. The capacity to move communities forward in ways most beneficial to Pueblo peoples involves the opportunity to sustain and grow the teachings and pedagogies inherent in local knowledge and to participate in shaping systems of education that compete for the attention of Pueblo children. (in press, p. n/a)

Without these teachings, we would not be who we are today, and language holds a central role in this assertion. With the development of the public education system, many of our understandings and knowledge in this world through our own Indigenous education has been lost. Demmert stated,

Traditional systems of Native American education—used to transfer skills and knowledge from one generation to the next—developed over thousands of years. In these systems, students were not allowed to fail. The family, clan, tribe, and responsible

mentors worked with the youth until the information or task was clearly learned. The lessons were and integrated part of daily life and ceremonies, not a separated or isolated activity (2001, p.1).

I am of the opinion that without language, culture is compromised within an Indigenous community. The literature states that when children are grounded within language and culture (culturally responsive model) and are exposed to it in school settings, their academics are strengthened (Brayboy & Castagno, 2009). Tiffany Lee stated, “In a small, rural community in the interior of the Navajo Nation, there is a school that has achieved worldwide recognition for its incorporation of Navajo language, literacy, and cultural knowledge into every subject area and every grade, kindergarten through 12” (2009, p.307). Not only is this happening on the Navajo Nation but it is also happening at the Santa Fe Indian School (SFIS). According to handouts (brochure), SFIS curriculum is based on core values (Student Focus, Tradition and Culture, Caring, Respect, Giving Back, Perseverance, Integrity and Accountability, Concern for Environment, Humility, Faith, and Acceptance) and ten elements (Universal Themes from a Cultural Perspective) which are incorporated in the academics of each student. Recent data of the 2018 cohort graduation rate for SFIS shows that 97.5% of seniors graduated (2018 Shareholders meeting data sheet). SFIS has always maintained a high graduation rate since I can remember. In my interpretation this happens because of the culturally relevant curriculum (well-being/way of life that is being taught at the school. In Mary E. Romero’s study *Identifying Giftedness Among Keresan Pueblo Indian, The Keres Study* she states,

The special and/or unique characteristics, traits, and talents of a traditionally gifted Keresan Pueblo individual are intricately linked to the well-being of the community and function as the strength which binds Pueblo community members together and ensures the perpetuation and preservation of the Native way of life, its values, its traditions, and languages (1994, p.13).

In Jemez Pueblo they have been searching for alternatives to the usual early childhood education programs. Tribal leaders have seen a shift and change in language because of these western education programs. Jemez which is rich in their language and culture and with 80% of people living on the reservation speaking Jemez (Towa) and a majority of the children learn Jemez as their first language meaning many of them enter head start as fluent speakers. Romero-Little says, “The Jemez leadership recognizes the importance of inclusion of their culture and language in their children’s education. A critical part of the Jemez comprehensive education plan is the creation of quality education opportunities that value the Towa language as an essential resource for academic achievement in English” (2010, p. 14). Indigenous language acquisition is an important part of creating culturally-relevant curriculum for Indigenous children for purposes of sociocultural identity development.

There are several examples in Hawaii that can speak to on how Indigenous language acquisition has transformed the education of their children. In Noelani Goodyear-Ka’opua book *The Seeds We Planted*, the author discussed one community’s efforts to enact epistemic self-determination and articulate sovereign pedagogies through

a Hawaiian culture-based charter school located in urban Honolulu. This group of educators and community aimed at making Hawaiian cultural knowledge and practices (navigation, sailing, fishpond, restoration, and taro cultivation) the main goal for cultural revival, community building and academic excellence (Goodyear-Ka'opua, 2013). This charter school proved to be successful through the teachings and curriculum as many of the student's scored good on the Adequate Yearly Progress Test. Goodyear-Ka'opua explained, "Enough students, had exceeded state targets on the test for the school not only to make safe harbor by showing incremental gains in comparison to the previous year but to exceed the math AYP goal outright" (2013, p. 242).

Culturally responsive schooling (CRS) and Indigenous languages within a school system have been shown to improve the academics of Indigenous youth (Castagno & Brayboy, 2008). The only large-scale study focused on Indigenous student's cultural experience with a school setting is the National Indian Education Study (NIES). NIES informs the National Assessment of Educational Progress (NAEP) and can be used to spearhead policy for Indigenous students. However, there is a lack of more sophisticated culture and language links in the NAEP.

Among New Mexico Pueblos more specifically, as discussed by Sumida Huaman (2014) and Lee (2009), language loss and a shift, from Pueblo languages to English, is a major issue in our communities today to the point where Native languages are now being taught in our school systems. Their work focuses on youth perspectives and the ways in which youth are underestimated and overlooked for their language learning desires and potential, especially in ways that can impact tribal policy development for other youth. I

commend my public school district, BPS, for incorporating language programs into our schools and my tribal leaders for permitting language teaching within school spaces. In particular, the BPS, high school students from Cochiti Pueblo and Santa Ana Pueblo are able to gain foreign language credit toward high school graduation. Instead of taking Spanish or French class they are able to learn their mother tongue. However, the work of scholars like Sumida Huaman and Lee challenge us to think about whether this is enough to produce speakers and secure the language for the next generations.

Many theories speak to the fact that the mother tongue helps children learn school material to their utmost capacity. Ball stated, “Many children speak a home language that differs from the language of instruction in education programs. Research confirms that children learn best in their mother tongue as a prelude to and complement of bilingual and multilingual education” (2011, p. 6). In the United States in particular the Southwest, Pueblo communities have retained their Native language and culture longer than other tribes throughout the United States. It is sad to say that some of these tribes, language deterioration has already occurred to the level that few speakers remain. This has been a result of historical oppression, displacement and annihilation (Sims, 2006). Acoma scholar Christine Sims says, “ It has been estimated that approximately 80% of the 175 extant American Indian languages in the United States are no longer spoken by younger generations, namely the children of these communities” (2006, p.251).

For many years, state and federal funding has been provided through bilingual funds to school districts throughout the State of New Mexico to attempt to include tribal language programs. Not always has this been the case. Bilingual funds have been used for

cultural enrichment programs with limited instruction in tribal languages. Sims notes, “These programs, however, have been primarily concerned with the development of English for academic achievement and tribal language instruction has usually been of secondary focus” (2006, p. 260). We need to make sure that these programs and funding are in the right hands in the school system because when put in the wrong hands the Native language could become problematic and defeats the purpose. It has not always been clear with local public schools about the how the languages are to be taught in schools. It had to be clear that the purpose of the programs needed to be simplified with school officials and local boards. Since this was quite new to districts perceptions about how language instruction came from the traditional bilingual programs such as Spanish. She states,

Often, such programs, as Blum Martinez notes, have been ‘forced to show their success through English language measures’. In other words, in spite of what is known about the benefits of teaching children in their own language, bilingual instructional practices may in fact result in the use of the native language in service to an English based curriculum. These practices can be seen in the use of translated English instructional materials, the utilization of native language teaching assistants to help concurrent translation in the classroom, and in some cases, the introduction of literacy in the first language as a bridge to English literacy. (2006, 260)

Despite language programs being housed in public schools some community members have many concerns. At the same time, due to language loss, there are different conversations in my Pueblo community. Some believe that the Keres language should be learned only orally at home and from family members. Others argue that the language should also be available at school. Not everyone agrees and community member have their own perception. One issue we contend with is that for a majority of the children our Pueblo, they are not hearing the Native language at home because their parents have not learned the language themselves. The school language programs are the only chance the children get to hear the language on a regular basis. On many occasions students are writing the language in their own way to remember and recall what was learned in class. Even though the language is not written the students feel this is the best way to learn the language. They are also recording the lessons that are being taught, which raises some concerns about the use of technology and non-Pueblo access to our language. I feel it is important to have our language classes and programs in our school systems because it is not being taught within the homes in my community. The only time the language is almost always spoken in my community is during tribal traditional ceremonies. But these are issues that will not be resolved easily.

Lee's work in "Language, Identity, and Power: Navajo and Pueblo Young Adults' Perspectives and Experiences with Competing Language Ideologies," was based on teaching Pueblo students in her Native American Studies class. Many of the student stories that were shared with her entailed family choices to include the dominant use of English language in their home and community functions despite the respect placed on

their Native language for religious and ceremonial purposes. I personally once heard a Tribal Council member say, “If it takes a white man to learn our language and to keep it alive, so be it just as long as our language survives.” This really made me think about the choices we are making, as language is being lost. How can we as Pueblo people protect our languages when we are no longer choosing to speak the languages in the community? Now is the time, or we risk forever losing our language and compromising our traditional ceremonies. Our children and their children will not be able to experience what generations of our elders experienced during their time.

The approaches to solutions remain complicated, and I ask myself, “Do we, as Pueblo people, have to remain home (in community permanently and without leaving) and exclude ourselves totally from the English language in order for our language to survive?” Or are there alternatives, such as the Montessori-based style schools where language, cultural practices, and Western lessons currently being taught to children in my community through a relatively new program? How sustainable are programs like this, and can they become the “norm;” and if so, how do we transform current public education in order to (re)consider tribal needs? I assert that we have the right to create programs such as culturally relevant curriculum.

My musings bring me to Romero’s theory of “giftedness” where she discussed the tension between Western ideals and Pueblo ideals of gifted education while also challenging us to rethink norms and labels in education. She explained, “Individuals who willingly and consistently participate in the traditional functions of the community are viewed as generous in their efforts, time, and knowledge, self-initiating, and self-

disciplined” (1994, p. 6). This, she argued, is a form of giftedness that is set apart from Western diagnostics of gifted children. I see the forms of giftedness—from language acquisition to generosity of heart—that she described. For me I see that when I go to ceremonial events. All Cochiti community members can tell which other community members are gifted in understanding the meaning of songs and ceremony in the Keres language, for example. We see that they are engaged in the community but also choose to preserve the precious language so that as a community can move forward and provide the gift to future generations to come.

However, we face significant challenges to language and cultural education—both in communities and schools. In their article, “Stay with your words: Indigenous youth, local policy, and the work of language fortification,” Huaman, Martin and Chosa wrote,

In New Mexico as in other Indigenous contexts, language as a sociocultural foundation is endangered. Meanwhile, youth encounter increasing pressures, including adhering to the norms of a Western-based standard way of living, that require leaving the reservation at some point to attend primary, secondary, or tertiary schooling and finding a job. Youth are typically asked by tribal leaders and family members to pursue a higher education or other opportunities (i.e., to leave home) while also maintaining tribal connections in an increasingly globalized society (i.e., stay home/remember home/come home). This trajectory often becomes increasingly difficult as language ideologies at the national level

have problematized Indigenous peoples as resistant to so-called progress. Federal policies (e.g., No Child Left Behind) have long since competed with Native language priorities. As a result of collective pressures, youth are left with some tough tasks; participate in compulsory schooling now totally dominated by state standards that must adhere to testing mandates, compete in a Western standards-based system of failure and success, and continue to maintain Indigenous connection through language and cultural practice while witnessing language and cultural loss with every passing of a community knowledge holder. (2016, p. 4)

As an educator I see the tensions they described every day. Students are pressured to learn the Western way of life, which includes Western education. Even though tribal leadership encourages their children to get an education and return home, children's experiences in schooling have a major effect on their ways of knowing and their sense of self. For example, a Cochiti tribal leader and (now retired) university professor, Joe Suina's chapter *And Then I went to School* he wrote,

At age six, like the rest of the Cochiti six-year-olds that year, I had to begin my schooling. It was a new and bewildering experience—one I will not forget. The strange surroundings, new ideas about time and expectations, and the foreign tongue were at times overwhelming to us beginners. It took some effort to return the second day and many times thereafter. (2001, p. 93)

While my students are being taught how to pass the Partnership for Assessment of Readiness for College and Careers (PARCC) test they are also struggling to maintain our Native language because English is dominant within the public school system, whereas students speak very little of their Native language even in non-classroom settings. The only time they speak their Native language is during their language classes that are designated to 50 minutes, 5 days a week. As pointed out previously, for many students, this may be their only exposure to the language (Sumida Huaman, 2016).

The role of research

Culturally-responsive education is dependent upon practice and research. The role of research is central in educational initiatives, and I argue that it must be considered by tribal leaders and community members as containing the potential of providing awareness regarding the critical issues Pueblo students face in schools/communities and helping us (tribal leaders, educators, students, etc.) consider intervention strategies for addressing issues like language loss. Czaykowska-Higgins's publication on Canadian Indigenous communities revealed, "I then consider models that involve more engaged and collaborative research, and define the Community-Based Language Research (CBLR) model which allows for the production of knowledge on a language that is constructed for, with, and by community members, and that is therefore not primarily for or by linguist" (2009, p. 15). In my view, this is the ideal for how language research should be conducted in Indigenous communities. This is how I believe research on education and language should be conducted in my own Pueblo. Research should be done for the benefit of the community and not for the benefit of the researcher or entities wanting to

conduct the research. Czaykowska-Higgins also stated that, “in its fullest form, Community-Based Language Research involves training members of the language-using community to do the research themselves, and can have as one of its goals the aim of making redundant the presence in the community of academic linguists who are not from the community” (2009, p. 25). *CBLR recognizes and welcomes the researchers to be trained by and learn from the community*. This is exactly my goal as a Pueblo educator with my dissertation and any future work—convening strategies that will link our administrators and teachers within our public school system with our local Pueblo communities. In my current work, I am constantly pressuring our school administrators to pilot culturally-relevant curriculum and to provide culturally-relevant professional development to our district staff. However, the need for the link between theory and practice to be made real remains unclear in the BPS system and in discussions with our tribal leadership.

My methodological contribution to CRS

Even though CRS design is challenging, I remember that our ancestors gave us core values that can inform the research methodologies through which we might discover new ways of approaching CRS in education. The main question for me as researcher in education is then what kinds of methodologies might I use to support myself in collecting and analyzing the evidence to help me navigate the problem space, and what aspects of those methodologies and approaches do I find useful?

As I think of my own community methodologies - I can think back as far as when I was a five years old and was first able to comprehend what was going on in ceremonial

gatherings at Cochiti Pueblo. Ceremonial gatherings were my first form of Indigenous education and now that I am older I say that was my first university. These are where homegrown PhD's are created within our Pueblo community, and they are plentiful. Not knowing that I was doing research all along throughout my youth and early adult life I came to the sense that every time I go into ceremony and not only ceremony but language classes, talking with elders and tribal leadership that I am always learning something new. As youth we were told to not ask questions and to just observe what was going on but as time passed and as we grew older things changed and we are now encouraged to ask questions if we did not know certain aspects. That is when I realized that if I did not ask questions and observe periodically that I may not learn specific things in my community. As I began to figure things out, I understood that my community was run by a cultural calendar and core values played an integral part in Pueblo life. I will explain these core values through the metaphysics (alive-animate, interdependent, spirituality, balance) and epistemology (knowing/learning place, knowing/learning community, knowing/learning respect, knowing/learning values, knowing/learning biophilia), which are taught in Cochiti today.

a) Metaphysics Alive - Animate

What I learned and came to understand has come from my elders, family, tribal leaders, ceremony and life experiences within my community. For example, as Pueblo people we have a connection with the world and with living things that aren't considered human such as animals, plants, and natural objects. Social dances such as the buffalo dance, deer dance, eagle dance and the corn dance all make a connection with the non-

human world. All my teachings have come from my Pueblo. I have learned what I should and should not ask about certain things that go on within the Pueblo.

b) Interdependence

Through plants and natural objects, the people of Cochiti rely on these to make sense of the world. Corn is one example in which can be explained as interdependent because the people depend on it. Corn is used as a food as well as an offering for prayer. Cornmeal is fed to the earth as a form of blessing to and request for power. In some sense corn and people both interdepend on each other. If they didn't have each other nothing could be done in a ceremony. That is why it is important that we continue to farm corn. Without our farmlands we would not have corn for this purpose.

c) Spirituality

Spirituality plays a major role in Cochiti. It connects the real world with the metaphysical world. There are two ways in which spirituality is used in Cochiti. The first is a community-based performance meaning that as a Pueblo the community comes together to perform a ceremony that asks for prayer on the whole Pueblo and its people. The other is a more individual ceremony that just consists of the individual saying his or her own prayer, whether it be morning or at night.

d) Balance

Balance also plays a major role for the Pueblo. The meaning of balance in the Pueblo means that of an exchange of life. For example, after killing a deer the men of Cochiti offer cornmeal for its offering of life. Through giving its life to the people, the

Pueblo reenacts its life through a deer dance, which is performed in the winter months.

When I think of this it reminds me of this statement,

These Pueblo and other Indigenous and education scholars have demonstrated how interrelationships between human beings and the natural world and individual contribution and communal responsibilities constitute and undergird core values development. This notion is at the heart of Indigenous relationships to heterogeneous ways of considering and practicing education (The LI & Sumida Huaman, in press, p. n/a)

e) Epistemology Knowing/Learning Place

Origin story plays an important role within Pueblo life. It is the origin point of all Pueblo peoples. Stories are told by the elders that this is the place where we came out of the earth. No one really knows the precise location but the elders state that it is somewhere in the north. From there the Pueblos moved south and we are always told to move south. The native language is fundamental to the perpetuation of the rich tribal ceremonial lore. Without the native language, the rituals cannot be carried on. When the parents only share English as a language, the children rarely learn either of the parental tongues. Shipap is a place where the Keres language plays a major part in ceremony. This is where everything that we know comes from. It is the center place in which we call Shipap. This is a place where our ancestors came from and this is where we get our knowledge and sense of being in the world. Despite changes in the world and in the

Pueblo this is the place in which we stay attached because this is who we are. This is where we feel comfortable in the world.

f) Knowing/Learning Community

The Pueblo of Cochiti is a traditional Pueblo whereby entire community activities respect and adhere to a cultural calendar, which originated with farming. There are cultural activities held during the planting and harvesting seasons where all community members play an active role and engage in conversation and singing in the Keres language. Through this the community learns from each other as well as teaches the younger generation the tradition and culture that has been passed on from generation to generation. It is Cochiti Pueblo's responsibility to nurture the entire community, to continue with traditional activities and to restore the aspects of Pueblo life.

g) Knowing/Learning Respect

Respect is one aspect that the Pueblo maintains in there every day life. As a young child growing up I was always told to respect my elders. This metaphor is used by the tribal elders when advising young parents of their parental responsibilities. Until this day I have fulfilled that respect on to my elders. They are the people who have come before us and teach us the ways of knowing. Without them we would not be the people we are today.

h) Knowing/Learning Values

Sacred to Cochiti and resources of value that are taken seriously are those of land, air and water. The land is said to be of much value because it is used for farming,

hunting, resources, etc. Air because this is what helps us breathe and makes us function. The water because it gives us energy and helps us grow and maintain our crops. Water is also of great value because it is used for ceremonial purposes.

i) Knowing/Learning Biophilia

Biophilia which means love of life comes to mind when I think of when giving an Indian name to a new born child. On the fourth day after birth, the godfather comes to the house just before dawn. The family members and others remain indoors while the godfather, and in most cases the godmother also, takes the child outside as the sun appears on the horizon. The child is presented to the sun and is given an Indian name. In this the love of life begins and a new life is born.

I find all of these core values to be useful approaches to my research. I expect that each will guide me as a researcher in a way that can help me develop new methodologies as my research continues. These values can also guide the way we think about Pueblo CRS development in schooling.

Decolonizing culturally-relevant education and creating allyship

While there is extensive literature on culturally-relevant education, one of the most important theoretical contributions to its development is regarding the significance of learning environments beyond schooling for Indigenous children. In this regard, Lomawaima's work reminds me that no matter the efforts we make, Indigenous and Pueblo peoples and educators need to remember that education is ultimately a "battle for power," a statement that used earlier in this essay to refer to tribal sovereignty. In her

work, “Tribal Sovereigns: Reframing Research in American Indian Education,” she argued,

The history of American Indian education can be summarized in three simple words: battle for power. Until recently, American Indian and Alaska Native parents and communities have not held the power to define what education is or should be for their children. For many generations, they have not been allowed to influence, let alone to determine, educational goals, policies, and practices within the schools that their children have been required to attend. Instead, religious proselytizers within the mission schools, federal employees within the Bureau of Indian Affairs (B.I.A.) schools, or the state departments of education that supervise public schools have held the power to determine curricula, pedagogical practices, teacher training and hiring practices, language-instruction policies, disciplinary procedures, and so on. It should come as no surprise, then, that the power to define research in education — its goals, questions, and practices — also has not been in the hands of Native American parents or communities until recently. Beginning as early as the 1930s, when the federal government recognized tribal governments according to a template provided by the 1934 Indian Reorganization Act, and accelerating since the 1950s and 1960s, American Indian parents

and communities have struggled to reclaim power over their children's education. Though the struggle is far from over, substantial progress has been made. (2000, p. 2)

As Lomawaima recounts, there are generations who have not benefitted from Indian control of schooling. This is a major concern for culturally-responsive education, and there is a need to explicitly address control. In my own work I have been consistently pushing parents to advocate more for their children's education and to understand and then determine what they learn in the public school system. It is their right to let the district know what they want their children to learn and what is beneficial for their future. However, as Lomawaima contended, though progress has been made, much work remains—and I would argue that the work load is actually increasing and will continue to escalate based on our political climate and economic needs and sociocultural tensions.

There is a lot of work to be done to decolonize our own and dominant thinking around education and to grow allyship. This means rethinking the purposes of education and how achievement and success are defined. Anya Enos in her chapter *Deep Sovereignty* is about how she has been challenged to view sovereignty as a foundation for cultural survival for the way of life that is more than politics and government. It is more about the theoretical framework for Pueblo education that focuses on the concept of deep sovereignty based on sustainability. She uses the corn plant as a visual metaphor to show deep sovereignty not in a political way but to show that Pueblo people are here to stay and ensure the recognition by other nations and the right to inherent sovereignty. She says,

For Pueblo people, corn is a metaphor for life – whatever we do, we can match it to the growth and use of corn. It is our ecology, of place and of culture. Imagine the corn growing in the field as the Pueblo way of life, rooted in the earth that sustains it, irrigated with water, enriched by rain and other weather conditions. The corn is cared for by the people, and, in turn, the corn cares for the people. More elemental than any political concept, this is *deep sovereignty*. *It is the way of life*. (2015, p. 25)

As a form of deep sovereignty back in the mid 1990's various Pueblo community-based education projects erected within Pueblo communities and continue this present day. These community-based projects are focused on using intentional Pueblo concepts to educate Pueblo children. The Community Based Education Model also known as CBEM was established in 1997 followed by the Circles of Wisdom program in 1998. Both Circles of Wisdom and CBEM were established at the Santa Fe Indian School. Having the opportunity to be one of the first high school students to enter the program was a kind of nerve wrecking because as students we did not know what to expect in this class and it was a new program with new ideas. Little did we know that this program was an alternative way of thinking about formal education by revisiting Pueblo formal education. It would eventually theoretically impact the entire system of education for the 19 Pueblos of New Mexico (Sumida Huaman, 2002). In Elizabeth Sumida Huaman's study, *Carrying the Basket* the mission of Circles of Wisdom back in 2000 was,

Circles of Wisdom vision is to have a Pueblo educational system supported by curriculum that is driven by community priorities and

exceeds state standards. We envision a transformed educational system that values and utilizes Pueblo Knowledge in making academics relevant to young Pueblo people. (2002, p. 10)

Circles of Wisdom's goal was developed to find and honor Pueblo ways of knowing in order to understand the methods and effectiveness of various community-based education projects in Pueblo communities and schools. As you can see the argument was made even back then almost 20 years ago about different ways of thinking about Pueblo success. Sumida Huaman stated,

Pueblo Community-Based Education begins before the planting, and as it is planted, it is cultivated by the people. It endures, and sometimes it does not. But there is always a beginning, another season of planting. When it is time, it is harvested, and during this entire process, there are ways of knowing and believing that have sustained it and that celebrate it. (2002, p. 153)

As you can see both Enos and Sumida Huaman use the corn as a "way of knowing" within our Pueblo communities. It is who we are and that is what we want to pass down to our children through the education system supported by curriculum. Today it is happening through the persistence of advocates within our Native communities and allies.

Additional research needs to be presented to contribute to the stories that are brought forth that tell us where we are in terms of our educational expectations. Even as an Indigenous person who thinks of myself as connected to both my Pueblo and my school district, harsh points that focus on Indigenous deficiencies and failures through

quantitative achievement measures and even demographic descriptions that highlight Indigenous statistics on poverty make me uncomfortable and at times, appear extreme and do not tell the whole story of who we are or what we desire through education. However, I want to sit in this discomfort because I know that this—educational research and development—is challenging for Indigenous people. Because Indigenous peoples languages and histories are so often left out and erased from school curriculum, policies and other measurement of existence in U.S. society, work to decolonize and bring justice for indigenous peoples must be proactive, and in many ways confrontational. We need to “stir up the bucket” and challenge policymakers to embed these types of programs and curriculum in the education of our students. We need to educate policymakers on why and how our language, culture and history are so important to us and vital for communities to survive. Not only that but it is important so that our children can pass it down to the next generation and the generations to come.

Pueblo Core Values in Culturally Responsive Schooling

As I consider the relationship between CRS and core values for Pueblo people specifically, I can directly think of my elders. Our elders teach us that when we are challenged and make decisions guided by our core values gifted to us³, we will never make the wrong decision in our personal lives, in tribal leadership duties, for our children, and in decisions in our professional lives. Many of our leaders and professionals are faced with making crucial decisions for their Pueblo communities but as Pueblo

³ See LI & Sumida Huaman, in press reference. Core values are described as values of the Pueblo knowledge system and values of retrieval. These broad categories can imply in the former values like land, language, governance, as well as love, compassion, and respect. Values of retrieval represent the values that Pueblo people practice in order to recover what has been lost—this could include resilience, perseverance, and hope.

people we must trust that we make the right decisions on behalf of our community. It is important that we have the ability to sustain the “Pueblo way of life” (Dozier Enos, 2015), which is a lifestyle based on our land, cultural practices, and values. We must make sure that knowledge is passed on through teachings to our children so that when it is their time to lead our Pueblo communities they will have the expertise to sustain their Pueblo.

The way I think about values begins with a reflection on my identity and where I learned, from whom I learned. I am Cochiti. I am a father. I am a community member. I am a husband. I am a son. I am defined by my duties to those around me such as my beautiful teenage daughter, my young son, my wife, my mother, and my entire community who influence my daily life and have shaped the vision, goals and ways of knowing I have for myself. I was born, raised, and currently reside in Cochiti Pueblo, New Mexico. My family and I are active participants in our community life that is based on a cultural calendar that runs throughout the year. As a member of the Cochiti community, I am obligated to contribute to the protection and participate in the perpetuation of both our Pueblo life ways and of our language.

Knowing the history and challenges that my pueblo has faced through our existence on mother earth, especially the last 100 years of federal Indian policy, I have positioned myself to learn as much as possible from my community so that when it is my time to be challenged I will be prepared with the resources that will help me rise to the challenge and allow me to prevent further harm to our community. Cochiti Pueblo today with its efforts and with the help of well-educated Cochiti people who know policy, laws

and the Cochiti “ways of knowing” have been able to prevent further harm to our community. Programs such as the Arizona State University Pueblo and Master’s and PhD Cohort Program are preparing our scholars and teachers to educate themselves using Indigenous ways of knowing and from within academia (Brayboy, 2006; Brayboy & Sumida Huaman, 2016; Sumida Huaman & Brayboy, 2017). These types of programs are also preparing our Indigenous teachers to pass on the ways of knowing to our Indigenous communities as our people have done for generations.

In a more recent article, “Indigenous core values and education: Community beliefs towards sustaining local knowledge,” the LI and Sumida Huaman discuss the work of educators and researchers in the field of Indigenous education while highlighting Pueblo communities. While there are some theoretical considerations in building Indigenous culturally-relevant education, there is scarcity of information on the relationship between core values, Indigenous knowledge’s, and education, especially in Pueblo research. Based on insights through dialoguing with tribal community members in New Mexico that focused on core values, the authors stated,

Pueblo knowledge system values are embedded in culture, place, and language and are inextricable from the teacher---parents, grandparents, aunts, extended family members. There are many ways community members will exercise this pathway, ultimately offering insight into the ideals that connect Pueblo people to their cultural practices and stories for the purposes of harmony in the world (in press, p. n/a).

This research offers ways that Pueblo communities can rethink education within the context of schooling by placing core values at the forefront, using core values in educational design and policy decisions, and consistently advocating and revisiting educational practices that uphold these values with the community. It is a proposal for experimentation that quietly pushes for increased Indigenous control over curriculum in Indigenous-serving schools.

The Research Study

As shown in section one of my study, my research has shown that participants were generally interested in culturally responsive or relevant instruction, which is being taught in the Indigenous studies class, Keres language classes and slowly making its way into core instruction/curriculum at BHS. Participants valued culturally relevant instruction/curriculum and advocated how important it needs to be within the educational system at BHS. Participants all agreed that culturally relevant instruction/curriculum keeps the students interested in their education. Culturally relevant instruction, discussed in the second section of the dissertation has clear parallels with culturally relevant pedagogy (CRP). Culturally relevant instruction calls on practitioners to connect students to their surroundings. Culturally relevant pedagogy looks at pedagogy as an opposition and is based on academic success, cultural competence and critical consciousness. As such, they have important implication for community, connection and success. These are important areas that I identify here as they appear to begin to shape theoretical consideration emerging from my argument that there is a need for culturally relevant instruction/curriculum to actively reverse the impact of western education as a tool to

better serve our Pueblo and Native American students. These findings have a value for BHS/BPS but also the potential value for other public schools who serve Pueblo and Native American students around the world.

Community

Being in relationship with community can mean a variety of things to different people. I argue that the relationship with communities must be deeply rooted and must take place. What do I mean by this? This means that when teachers, administrators, BPS make time to engage with community it derives a sense of interest that serves as a source that will allow students to learn more about their surroundings. Sonny who is the Principal at BHS says,

As a Principal of BHS I see this as a very large responsibility because there's only one high school in BPS. So every student that goes to any of our feeder schools ultimately ends up here at BHS. It's a big responsibility anywhere being a high school principal. It's something that I'm honored to be. There's a lot going on in a high school and I think your average person doesn't realize the necessary events that we have to attend as a high school principal. So being there for the community, everybody knows who the high school principal is because it's the only high school here. I feel like I have to be very visible and very accessible to the community itself. Not only just our students and their families, but to the community itself.

The principal is one person who definitely needs to be engaged with the community because they are the backbone to the students. The community is the one who is going to help him support these students during their time BHS. Not only will they support him but they may not support him if he does not engage in the community.

Participants all agreed that culturally relevant instruction/curriculum comes from knowing the communities the students come from. The most important thing faculty said was that they wanted to learn more about is the Pueblo communities and want to know what is it that they want their students to learn. Participants want the instruction/curriculum to be beneficial to the students and to have connection with the Pueblos and students. They know it is important to consult with tribal communities and make their presents known whether it is a feast day or when a student invites them to a culturally activity that is open to the public. It makes a difference when a student(s) knows that a teacher has made an effort to join them in their community. It is important to know the community and student because there are taboos and cultural protocols that are important to honor while providing culturally relevant instruction/curriculum. Jose said,

I think if you understand the communities that these kids are coming from, you can better serve them. A lot of new teachers to the district don't quite understand some of the things our students are dealing with out in the Pueblo. If you can get out there and experience some of that, it will help you become a better teacher for sure. Just relating to them, kind of seeing their customs and things that take place in the Pueblo.

In order to best serve your students you need to make an effort to get out to the communities that these students are coming from. Relating to them and seeing their environment makes a big difference. If that happens it will make you a more productive teacher.

Other participants also agree that Pueblo communities play a major role in developing culturally relevant instruction/curriculum because a community can provide some insight of what they want teachers to know and teach their students. Bluebird said,

With some of the work I've done with other Native faculty, we've traveled across the state to get input from communities on what they think is important for teachers to know and they all say, "Teachers need to know the community experience, the community culture." So my advice to teachers is always to take advantage of those opportunities. Where you're invited to go to an event, go into a home, as long as you show that you're not a flash in the pan, that you're committed to the community, then those learning experiences will be continuous and organic. If the community does develop a professional development, formalized training for how to learn the culture, then even better. Do that because it serves both the communities and the teachers and serving the students.

Community experience is vital. Teachers must realize that when students or the community invites them to events in the community they should take advantage of it. It shows that they are committed to both the community and students. This will show their willingness to learn and best serve the students.

Connection

When offering culturally relevant instruction/curriculum connection maintains the relationship or reconnecting students with this relationship is a vital part of how students develop identity as Pueblo people. This is a first of its kind to give students an opportunity to relate to their surroundings and identity. Participants who are non-Native want to respect the values and protocols to be taught within culturally relevant instruction/curriculum. They understand that sustaining the lifeways and tradition of the Pueblos is an important connection to communities and their students. Gail said, “I find myself most fascinated with them and their level of work and their sense of creativity. I think when you take a step back and look at them with close observation, you see what hard workers they are, not just within a classroom setting, but their deep connections to their heritage and their cultural ties.” Bluebird also talked about connecting with the students. While at SFIS she led the Senior Honors Project which is a course that focuses on Pueblo research, she was able to connect with the students. She said, “When I did the Senior Honors Project for the year. We really connected well and I loved my experience working with the Pueblo students at SFIS.” She also stated “Of course, being a professor now in Native American Studies at UNM, a lot of my students are Pueblo students. So I really believe in nurturing the pathway as best as I can and being connected and present as best as I can.” Connecting those experiences in the classroom really lets the student know that the teacher is taking an interest in the student. For example when I asked the question, “How and in what ways do you interact with Native American students within the classroom context, in your role as faculty?” Sean who is the history teacher said,

I mean I just interact with them like regular kids. I don't know if that's what you're shooting for. Just being culturally aware of stuff and then learning stuff too. I have these pictures of Georgia O'Keefe paintings on the wall and my first year here we had them all up except one of them was a picture of a kachina doll. And one student was joking around about, "Oh I can't see that, I can't see that." And the one kid was serious about that. She was like, "You should probably take that down," and I had no idea. So the more I learn, the more I know how to interact. That one kid would always bring it up. He'd be like, "Hey, can you show me that picture I'm not supposed to look at?" Just teasing me, but then some people are really specific about certain things. You've got to learn how to interact and know what to say and know what you can't say. There's some kids that, if I say something in Keres they think it's the funniest thing. But then other kids aren't too happy that you said it. You have to learn how to interact with them.

Connecting with the students is really the key. In order to get the best out of your students you need to listen to them. They can draw a fine line when it comes to certain things dealing with culture and if you do not listen to them, they will cut you off. Then that starts the cycle of students not listening to teachers in class and not taking them seriously as time goes on.

One participant in the focus group talked about how important knowing the lay of the land is and how it provides the use of natural herbs to sustain communities. The

participant felt that these are the things that students should be connecting with. These have significant meaning to the students.

Success

For many of the participants they have confidence in their Native American students to become successful and succeed. When it comes to relevant instruction/curriculum that students can relate to they can see the interest and involvement within their education. Ladson-Billing (1995) argued permitting students to use community or cultural backgrounds into their reading instruction as a learning source helped students achieve at higher and predicted levels on standardized test. Once that is taken away from them they become less engaged. Sisica says, “I see them interested in the Indigenous studies curriculum. I see a lot of ability for progress and ability to succeed.” Without this curriculum it is hard to see Pueblo students who are engaged in their Pueblo’s succeed. Butterfly talked about the Cochiti Keres Language Program and said, “I’m glad that we do have it here at BHS because we are losing our language and I feel that there has been, or I’m seeing the success of some of the students who are learning the language. They’re really not quite ready to respond, but they do understand the language and I’m happy that I’ve got to that point with the kids.” Success in education for Pueblo people does not just come down to academics but to that of knowing our culture and playing it out in everyday life. She also says, “that is something that we did not get when we were growing up and our students need to know that. They need to know who they are and I feel that if we did not do these kinds of lessons, then we are not setting our kids up to be successful.” Butterfly just validated that success is

learning the Keres language and culture and if we did not have it then we would still be at a loss as to how we can get Pueblo students to be more happy and proud to be Pueblo because it is part of your lives.

Bernalillo High school was founded in the 1949 as a public school. It was a time when schooling was foreign to Pueblo children. Many Pueblo students attended BHS in its early years and still continue today with a connection with the surrounding Pueblo communities. BHS serves as a reminder of both the divide between western education and Indigenous education, but also of the opportunity that continues to exist in developing culturally responsive instruction with the support of tribal leadership, communities, teachers, administrators and faculty.

Conclusion

So what is it about education and schooling that will sustain our Pueblo people, a culture and a way of life over thousands of years? What if the essence of education flows through culturally relevant and culturally responsive schooling and becomes our children's own pathway? I have argued that culturally relevant pedagogy that is shaped by Pueblo communities and faculty can provide valuable theoretical tools for exploring how culturally relevant pedagogy can inform ways of thinking about instruction/curriculum in our high school. As I focused on the relationship between education and schooling for American Indian students within the United States, I highlighted notions of culturally responsive schooling that have begun to serve as interventions in American Indian education and more specifically, Pueblo education today. I provide an historical overview of the development of schooling in the U.S. and

focused on boarding schools and how these types of schools have not been favorable towards American Indian communities until most recently. I also discussed the lack of cultural sensitivity and language sensitivity in schooling and the troubled relationship between education and schooling for American Indian Students in the United States. I provided a brief overview of some early colonial history as relevant to the development of schooling, which has left a lasting legacy on American Indian and Alaska Native peoples in the United States. However, I stated the mainstream disregard for American Indian cultural knowledge as “informal” remains. But through the Safety Zone Theory we are able to swing the pendulum in order to trace the swings of policy (Indian and education policy) and its struggle over cultural differences and its perceived threat. I added that safety zone changes over time.

Schooling continues to be a basic violation of human rights particularly for Indigenous communities, assuming that the dominant culture has more value than our Indigenous cultures, which are devalued in the process. In this essay, I discussed the key debates in the history of American Indian Education within the United States and transition from the lack of cultural sensitivity in schools today to broader questions of contested issues in Indian education. In particular, I discussed Indian self-determination and the American Indian-white achievement gap. Based on the examples I showed data where there are fewer AI/AN students graduating from high school compared to their white counterparts and even fewer are ready for college and that there are many factors that contribute to the achievement gap. Most schooling debates center around different ideas regarding “achievement” whereby American Indian/Alaska Native populations are

perceived as lacking but through self-determination schooling has taken a different approach for Indigenous students. More people are advocating for culturally responsive schooling. Furthermore, and key to the arguments was that Native people already had well-advanced educational systems within our own communities.

I addressed the history and main constructs in Culturally Responsive Schooling (CRS) and how it related and diverged from other critical educational theories offered by American Indian scholars. I describe culturally-responsive schooling according to literature and traced its origins, including seminal work by Gloria Ladson Billings. I explored culturally sustaining revitalizing pedagogy (CSR), which considers educational sovereignty. I ended with the role of Pueblo core values in Culturally Responsive Schooling. I describe core values discussed in Pueblo Country, which have increasingly emerged in public discourse over the last decade and add my own perspectives as to how I view core values as a Cochiti tribal member who is a Pueblo male. I conclude by tying together how core values may fit into culturally responsive schooling for Pueblo students.

Throughout this section I thought about my ancestors and the people who have fought for equal opportunities in education for our Native people based on the teachings of Indigenous education and knowledge that have been passed on from generation to generation and the reason we are here today as Pueblo people. I heard a quote once, that “the character of your life is judged not by how hard you worked but by how many lives you have touched” (Bernalillo High School student) and I believe that should be the overall goal of education. We must never forget who we are. That language is our base,

that is who we are and that is who we will always be. We must learn who we are as well as our culture, tradition and the rest will fall in place. That is why education is so important and why it is a sacrifice worth making because of all that our ancestors sacrificed and suffered in order for us to be here today. The land base that we have, the natural resources, our villages, our traditions and languages are the result of past leaders sacrifices and courage. Now it is our turn and responsibility to sustain who we are as unique people and pass on our Indigenous education and knowledge and find ways to deal with the incredible need that exist within our community. We will find ways to lead our people because they have not given up and continue to believe at whom we are and what we are about. That is what makes us different from anyone else. If people believe, then I believe that we will be here for a very long time.

SECTION III: Policy Brief: Forming relationships through dialogue

Introduction

This section provides observations regarding the relationship between Pueblo communities and Pueblo-serving schools. I discuss the demographics of seven pueblos (i.e. who are they, where are they) that the Bernalillo Public Schools service. I draw from a major community forum that the Leadership Institute at the Santa Fe Indian School (LI) and Bernalillo Public Schools hosted, and my discussion includes recommendations and feedback from the Pueblo communities. Finally and based on my examination of the previous driving issues/questions, I discuss how the policies guiding Pueblo/school relations should be addressed within Bernalillo Public Schools

The Relationship between Pueblo Communities and Pueblo Serving Schools

There are 19 Pueblos of New Mexico, sometimes referred to as the Rio Grande Pueblos. The Pueblos are located in eight counties (Taos, Rio Arriba, Santa Fe, Sandoval, Bernalillo, Valencia, Cibola and McKinley) throughout the State of New Mexico. The Pueblos are identified in three different regions. The first region is the Northern Pueblos, which include Taos, Picuris, Santa Clara, San Juan, Nambe, Pojoaque, San Ildefonso and Tesuque. The Middle Rio Grande Pueblos are Cochiti, Santo Domingo, San Felipe, Santa Ana, Sandia, Zia and Jemez. The Southern Pueblos are Isleta, Acoma, Laguna and Zuni. Below are the language groups for each Pueblo.

Table 5. 19 Pueblos of New Mexico

| The Northern Pueblos | | The Middle Rio Grande Pueblos | |
|-----------------------------|----------------------|--------------------------------------|-----------------------|
| Taos | <i>Tiwa Language</i> | Cochiti | <i>Keres Language</i> |
| Picuris | | Santo Domingo | |
| | | San Felipe | |
| Santa Clara | <i>Tewa Language</i> | Santa Ana | |
| San Juan | | Zia | |
| Nambe | | | |
| Pojoaque | | Sandia | <i>Tiwa Language</i> |
| San Ildefonso | | | |
| Tesuque | | Jemez | <i>Towa Language</i> |
| | | | |
| The Southern Pueblos | | | |
| | | Isleta | <i>Tiwa Language</i> |
| | | Acoma | <i>Keres Language</i> |
| | | Laguna | |
| | | Zuni | <i>Zuni Language</i> |

As one of two Indian Education Coordinators within Bernalillo Public Schools, I have had the opportunity to work with the Middle Rio Grande Pueblos of New Mexico for the past six years. Along the Middle Rio Grande Valley, seven Pueblo communities maintain a traditional way of life within the contemporary world. For over a thousand years these pueblos have more than just survived, they have endured. What is the secret? What is that essence of this unique form of Pueblo communities that has continued to secure the sovereignty of these seven Pueblos both now and for the next thousand years? Pueblo communities are not like any other communities in this world. Generally speaking, Pueblo communities characterize themselves as peaceful tribes and peaceful people. Each Pueblo is a sovereign nation and that sovereignty stretches back to time immemorial and continues to this day. Each of us as Pueblo people inherits this legacy of language, traditions and cultures that go back to time immemorial. We know that today it is our responsibility as members of Pueblo communities to sustain the tradition, values and the way of life that sustained our people for centuries upon centuries.

The northern most Middle Rio Grande Pueblo is Pueblo de Cochiti, which is contained within 56,000 acres of reservation land that sustains about 1,000 Pueblo members. Santo Domingo is located approximately 10 miles south of Cochiti Pueblo and has a population of 2,456 tribal members living on the Pueblo. San Felipe Pueblo, also known as Katishtya, is located 10 miles north of Bernalillo, with a population of 2,080 tribal members living on San Felipe Pueblo. Santa Ana Pueblo also known as Tamaya encompasses 79,000 acres in Sandoval County. The southern border of the Pueblo is the Town of Bernalillo. More than 800 tribal members call the Pueblo of Tamaya home (see:

<http://www.santaana-nsn.gov/>). Sandia Pueblo covers 22,877 acres on the east side of the Rio Grande Valley. The Sandia people are members of the Tiwa language group who once dominated the Albuquerque area. It was once the largest pueblo in the area with over 3000 people, they currently have just under 500 members (see: <https://sandiapueblo.nsn.us/>). Zia Pueblo is located 15 miles west of the Town of Bernalillo and has 649 tribal members. Zia is home the Zia sun symbol which is the symbol used on the New Mexico Flag. Jemez Pueblo encompasses over 89,000 acres of land and home to over 3,400 enrolled tribal members. It is located 10 miles northwest of Zia Pueblo. The Middle Rio Grande Pueblos are all located in Sandoval County.

Relationships between Pueblo communities and Pueblo-serving schools (specifically public schools) have had rocky relationships in the past until the present. So what do Pueblos (tribal leaders, parents, community members, students) think these institutions need to be doing? Prompted by concerns from the Pueblos that school districts are not serving our children in equitable way caused Bernalillo Public Schools Indian Education Department to think about how BPS can better serve the Native American population. On January 13th, 2016, Bernalillo Public Schools (BPS) and the Leadership Institute at the Santa Fe Indian School convened a meeting to discuss and to address the longstanding issues that contribute to the well documented under achievement of our Native American students at BPS. In attendance were also BPS Superintendent, the co-founder of the Leadership Institute and myself. It was the first step in our collective development of a vision built upon our core values to guide the development of a comprehensive education blueprint that would serve to guide our

efforts and decisions to support our students, parents, teachers and communities to realize the success they deserve that strengthens our communities. We welcomed this opportunity to have frank discussion to identify our weaknesses and our strengths and delineate our shared responsibilities as both a school district and also as Pueblo community members. It was an opportunity to define areas of collaboration and coordination to maximize the utilization of resources in our efforts to respond to the challenges we face in the home, in the community and in our schools.

Out of this meeting came the intent and purpose to host the first ever Bernalillo Public Schools Leadership Institute. The vision of this Institute was to convene stakeholders to reflect upon the history of relations, assess the current situation/circumstances of our collective success and failures, and to use our experiences/lessons learned to define strategies built upon shared responsibilities and strengthen relations and build partnerships for increased opportunities for success for all stakeholders; students, parents, families, communities, teachers, administrators, school leaders and tribal leaders. We recognized that this would be an unprecedented collaborative process of engagement. We also understood that this would take courage and leadership to undertake such an initiative. It is an enormous undertaking and responsibility. There are too many examples of those who have travelled the same road and have found a way to balance the gifts of cultural knowledge and acquiring the knowledge with which they are contributing to our people and our communities in profound ways. In every one of our communities they exist to be an inspiration. However, policies are established but driven and dictated by federal laws as they pertain

to funds received from federal sources. The question we asked is, “What articulated policies do we desire beyond those policies and procedures in place for compliance with federal regulations, that delineates shared responsibilities and articulates how we engage with students, parents, education representatives and Pueblo leaders?”

The following issues were defined among the most critical areas needed and attention: (lack of shared) vision, governance, budget, academic success and failures, factors impeding upon academic performance, contributing to underachievement, building capacity, Native teacher and administrator recruitment, advancement, high staff turnover, staff development, Language, culture, history, curriculum, materials development.

With the authorization from the BPS Administration and the BPS Board to the Leadership Institute pursued a legislative initiative to secure resources this past legislative session. The resources would be invested in the planning and design of a facility on campus to house multiple programs supporting students in partnership with the respective Pueblo governments. The initiative was successful legislative outcome. Unfortunately, the Governor of New Mexico vetoed the appropriation along with a huge number of projects across the state. This did not discourage our move to continue this initiative and eventually each entity agreed to convene an Institute of 30-50 participants representing the above stakeholders in a two-day retreat. The LI agreed to pay for most of the expenses for the two-day facilitated dialogue along with BPS and San Felipe Pueblo providing lunch and dinner. The leadership Institute budgeted significant resources to

carry out the initiative(s) through three phases; Phase 1-Convening, Phase II-Planning, design of facility, Phase III – reconvene participants with recommendations.

We then sanctioned and authorized the appointment of a Planning Committee to include; Native Board members, BPS Administration to be represented by myself and another colleague of the BPS Indian Education Department, five representatives from the Pueblo communities (Bernalillo High School Alumni who are professional's). An official letter of invitation was sent out to these individuals to serve on Planning Committee. Each appointed committee member agreed to sit on the planning team. Two Planning committee meetings were convened prior to the actual BPS Leadership Institute. The meetings consisted of establishing a date, place, identifying participants, developing an agenda, format and defined outcomes. After the final committee meeting the committee provided a status report to BPS Administration and asked for the go ahead to continue with the Institute. Once the green light was given the five Pueblo Governor's (Cochiti, Santo Domingo, San Felipe, Santa Ana and Sandia) and BPS Administration agreed to sit as co-chairs of the Institute. Official letters/invitations were sent out inviting stakeholders to the two day Institute.

The Institute was titled *Fulfilling the Promise of Education, Defining our Vision Based on Pueblo Core Values*. The LI Gray Book, which is documentation of the proceedings including all recommendations, states,

The Institute on the education of Native American students in Bernalillo Public School District was held on May 22-24, 2016 at Buffalo Thunder Resort in Pojoaque, New Mexico. This institute was convened in

partnership with the Bernalillo Public School District. Prompted by concerns regarding educational achievement by Native American schools within the school district, this gathering brought together Pueblo Tribal leaders, Bernalillo Public School representatives (i.e., Superintendent, Principals, board members, faculty, staff, etc.), parents, school district students and graduates, and other key stakeholders (The Leadership Institute Gray Book, 2016, p. 5).

This gave an opportunity for stakeholders to learn from each other and to share their own personal stories, core values, work questions and ideas. This would eventually give a vision of strategies to support existing priorities. Discussion on a new vision for Native American student development that reinforces the role of the Pueblos was held.

Presentations on critical questions for program design and strategies was a focal point.

As the two day BPS Leadership Institute convened discussions on the history of issues, concerns, and shared interests within BPS emerged. The Institute provided the opportunity for honest discussion to identify our strengths and challenges and delineate shared responsibilities, of the district and Pueblos, related to student achievement (The Leadership Institute Gray Book, 2016). Topics such that were of interest were as follows:

- Educational performance (success) (failures)
- Language, culture
- Parental issues
- Absenteeism

- Drop outs
- Alcohol, drugs
- % of Native teachers, administrators
- Facilities, infrastructure, transportation
- Documented assessments of unmet needs
- Defining a vision
- Defining partnerships (education, health, social welfare, work force, higher education, internships, leadership programs, language programs community based education initiatives)
- Creating visible support, advocacy at all levels
- Creating new programs strategies defined by core values (school based, after school, summer)
- Prevention, intervention partnerships
- Tribal, parental, education leaders, school partnerships)
- Governance
- Leadership

Based on the topics, the Institute ended by asking each one of the participants how they foresee the future, changing the course, defining a new course, a new era of shared responsibilities, and shared partnerships between Pueblo Communities and BPS. From the BPS Leadership Institute came policy findings and recommendations.

Policy findings, issues, recommendations from BPS Leadership Institute

Policies are established but driven and dictated by federal laws as they pertain to funds received from federal sources. The question asked is, “What articulated policies do we desire beyond those policies and procedures in place for compliance with federal regulations, that delineates shared responsibilities and articulates how we engage with students, parents, education representatives and Pueblo leaders?”

The policies guiding Pueblo/school relations should address the following:

- Recognition of tribes as sovereign governments and reference federal and state laws articulating policies of government-to-government principles to strengthen the relations at the highest level with the Board. Acknowledgement of the unique relationship with the state and federal governments and furthermore, the federal government’s trust responsibility
- Empowerment of parents and communities to develop shared responsibilities and partnerships for attaining a quality education for their children and ensure their maximum participation and active involvement in the planning, and development of educational goals, policy, curricula and standards.
- Indian students have unique educational needs that that are the result of their language, culture and history. The educational needs of Indian students can be identified and addressed by the school district working with Pueblo leaders, their respective education departments and Indian parents in a true spirit of shared responsibility and partnership.
- In order to promote the delivery of the most appropriate education and services for Indian students, the Board, Administration and Pueblo governments and their

education departments must be guided by a true government-to-government relationship.

- The policy must seek and fulfill the input from the respective Pueblos on issues, which impact students in all areas of education to include: advanced and remedial programs, discipline, truancy, drop out, student support services, facilities, curriculum development, transportation, development of native education leaders, teachers and community based academic support services.
- Recognize the culture and traditions of the Indian students as sources of strength and wisdom that Indian children bring with them to the education process.
- Commit to work with the Pueblos in the planning, development of native language and cultural relevant curriculum implementation with defined permanent revenue streams.
- There clearly is a need to develop a comprehensive plan tied to permanent revenues to respond to these priorities in a very strategic way.
 1. There must be a plan and timeline to increase the numbers of certified language teachers for each pueblo
 2. Each must develop a strategic plan and timeline for implementation
 3. Investments for curriculum and materials development must be defined
 4. Establishing a center for curriculum and materials development must be a priority
 5. A timeline for implementation must be developed to guide budget

For all of that has been defined above for the maximum student success where students and teachers can flourish, a dedicated facility to serve as the center is imperative. A collective effort by all stakeholders must be priority to establish what is defined as an Indian Education Resource center to serve as a conduit for resource support for students, parents, communities and teachers. It will serve to anchor, the hallmark and heart of our collective commitment for success of our students.

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