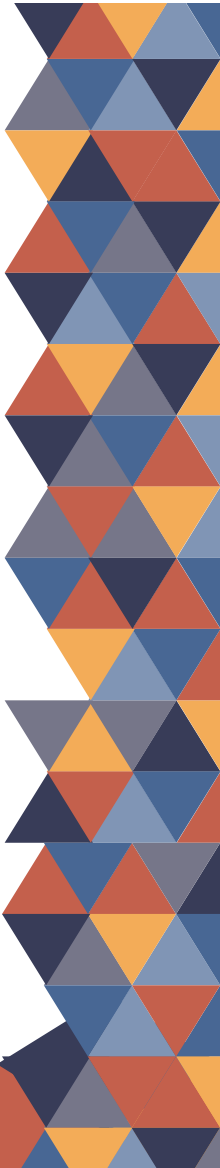


# Infusing Indigenous Education Throughout *All* K-12 Public Schools and Teacher Education Programs

A Presentation for the Alyce Spotted Bear and Walter Soboleff  
National Commission on Native Children — April 1, 2022

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## ***Context and Premise***

- ❖ ~ 90% of Native students attend public schools, 60% of whom attend low-density public schools/districts (<25% Native students) (NIES, 2021)
- ❖ Native students are often statistically and ideologically erased within educational research and practice (Shotton, Lowe, & Waterman, 2013)
- ❖ ***Regardless of density, Native deserve a quality, culturally sustaining and revitalizing education*** (McCarty & Lee, 2014)



***Each and every  
Native student is precious***

Cover art:  
*Beyond the Asterisk*  
(Shotton, et al., 2013)

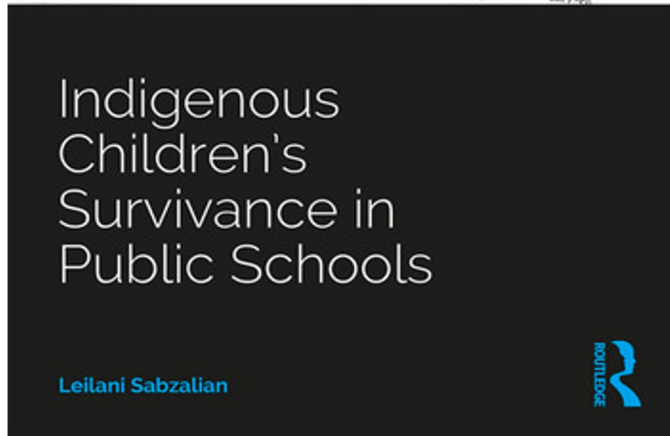
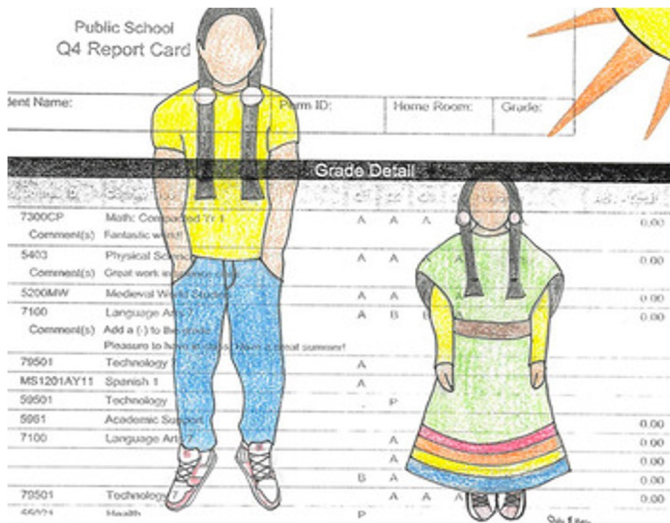


## Recommendations from the Literature on Culturally Responsive Education for Indigenous Youth

(Castagno & Brayboy, 2008; Demmert, 2011; Demmert & Towner, 2003)

“changing **who** the educational leaders are – through indigenous teacher training initiatives, altering school **decision-making structures**, infusing **cultural content** into classrooms, strengthening **teacher and student relationships** by enabling culturally responsive classroom pedagogies, and making the school more affirming of indigenous cultures through **community engagement efforts**.”

(Villegas, as cited in Bishop et al, 2012, p. 49)



Informed by scholarship on Urban Indigenous Education (e.g., Bang et al., 2014; Friedel, 2011; Martinez, 2010; Powers, 2006; Quijada Cerecer, 2013)

## Key Findings

- ❖ Title VI/Indian Education programs provide important spaces for Native youth and families to engage in education that is meaningful to them; however these spaces do not reach all Native youth in districts and should *supplement, not supplant* educational services Native students receive
- ❖ Native students continue to experience racism in public schools in schools and classrooms where they spend the majority of their day
- ❖ Native students resist their dehumanization and navigate these experiences artfully, with courage, creativity, humor, and survivance
- ❖ Teachers' ignorance of Indigenous students' realities and their narrow conceptions of culture harm Native students, objectify Native peoples, and miseducate all students



## Broader Context of Institutional Oppression and Neglect

- **Native students and families continue to navigate and resist racist and colonial relations, policies, and practices of power in public schools** (Lee & Quijada Cerecer, 2010; Martinez, 2010; Masta, 2008; Quijada Cerecer, 2013; San Pedro, 2015)
- **Culturally responsive/culture-based education, though linked to achievement, lacks widespread adoption/implementation in public schools** (Beaulieu, 2006; Castagno & Brayboy, 2008; Demmert & Towner, 2003)
- **Curriculum, pedagogy, and state standards continue to reflect dominant, Eurocentric perspectives and interests and erase or undermine Indigenous peoples, histories, knowledges, and sovereignty** (Calderón, 2014; Grande, 2015; Journell, 2009; Shear et al, 2015; Sabzalian et al., 2022)
- **Teacher education programs rarely address Indigenous education/Indigenous studies or are hindered by assimilation and standardization** (Carjuzaa, 2012; Castagno et al., 2015; Moody, 2019; Stanton & Morrison, 2018)
- **Teacher credentialing processes filter out educators with the Native studies and ethnic studies knowledge** (Kohli, 2013; Tintiangco-Cubales et al., 2015)

“

**“This problem is cyclical in nature:** teacher educators, preservice teachers, and classroom teachers educated inaccurately about Native Americans often continue to educate in ways that perpetuate Native cultural myths and stereotypes. The problem affects not only Native students, but all students”

(Haynes Writer, 2001, p 40)

Haynes Writer, J. (2001). Identifying the identified: The need for critical exploration of Native American identity within educational contexts. *Action in Teacher Education*, 22(4), 40-47.



## Promising Practices

- ❖ **Positive school climate rooted in authentic care and relationality** (Bishop, et al., 2007; 2012; Lee, 2011; Kana'iaupuni et al., 2017; Quijada Cerecer, 2013; Valenzuela, 1999)
- ❖ **Family, Tribal, and Elder involvement** (Bang et al., 2019; Brayboy & Maaka, 2015; Marin & Bang, 2018; Ngai & Koehn, 2010; 2016)
- ❖ **Place-based Native studies and ethnic studies curriculum** (Cabrera et al., 2014; Carjuzaa, 2012; Dee & Penner, 2017; Lipka et al. 2005; Ngai & Koehn, 2010; 2011; Sleeter, 2011)
- ❖ **Indigenous teachers** (Anthony-Stevens et al, 2020; Beaulieu & Figueira, 2006; Brayboy & Maughan, 2009; Castagno, 2021; Garcia & Shirley, 2012; Hare, 2021; Kawai'ae'a et al., 2022)
- ❖ **Quality Indigenous-focused teacher education and professional development** (Bishop et al, 2012; Calderón et al., 2020; 2021; Hynds et al., 2016; Lees et al., 2021)



## Conceptual Recommendation

### Shift the narrative and framing of Indigenous education:

- ❖ Indigenous education is a *shared responsibility of all educators*, not only Indigenous educators
- ❖ Indigenous leadership and scholarship should inform Indigenous education *as well as public education more broadly*







SÁPSIKW'AT XTÚWIT  
NAAMÍ TANANMAMÍYAU  
Education Strengthens Our People



## Recommendations

- Support Indigenous teacher education programs and efforts to prepare Indigenous teacher education faculty
- Infuse Indigenous education, curriculum, and pedagogies into teacher education programs and licensure requirements  
(i.e., Western Washington’s Land Education Teacher Professional Development Model, Calderón et al, 2020; Calderón et al, 2021; Lees et al, 2021; see Madden, 2015 for comprehensive review)
- Fund the development of Native studies curriculum and provide all in-service teachers with access to high quality professional development and professional learning communities led by Indigenous facilitators



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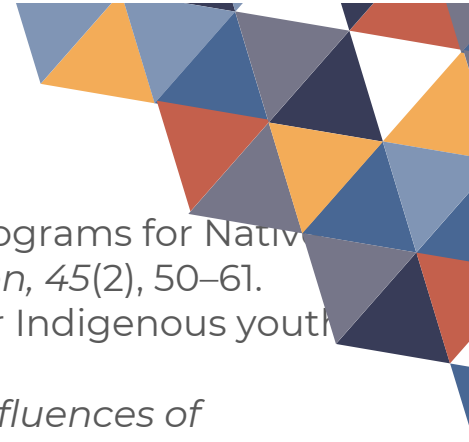
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