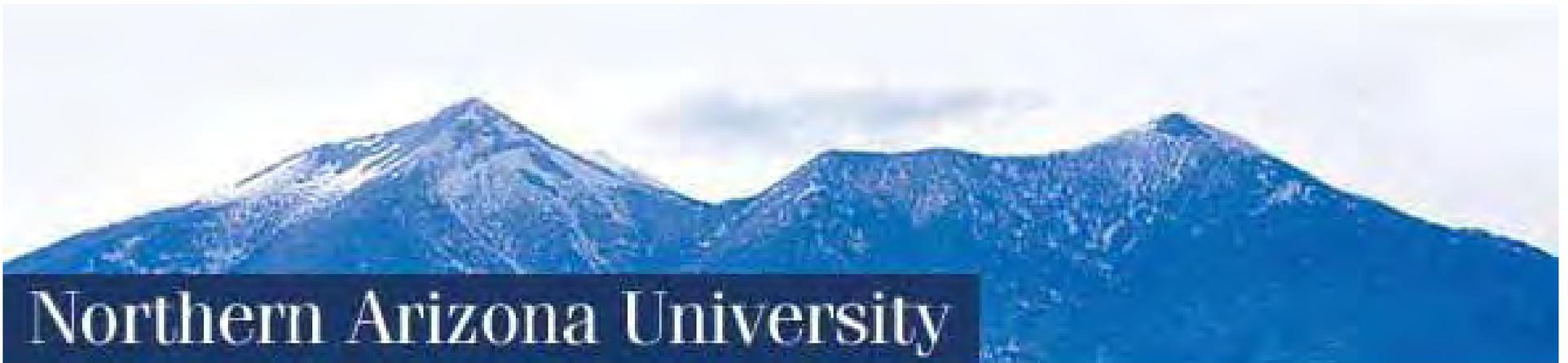




Providing Culturally Responsive Professional Development

Jon Reyhner, Professor of Education

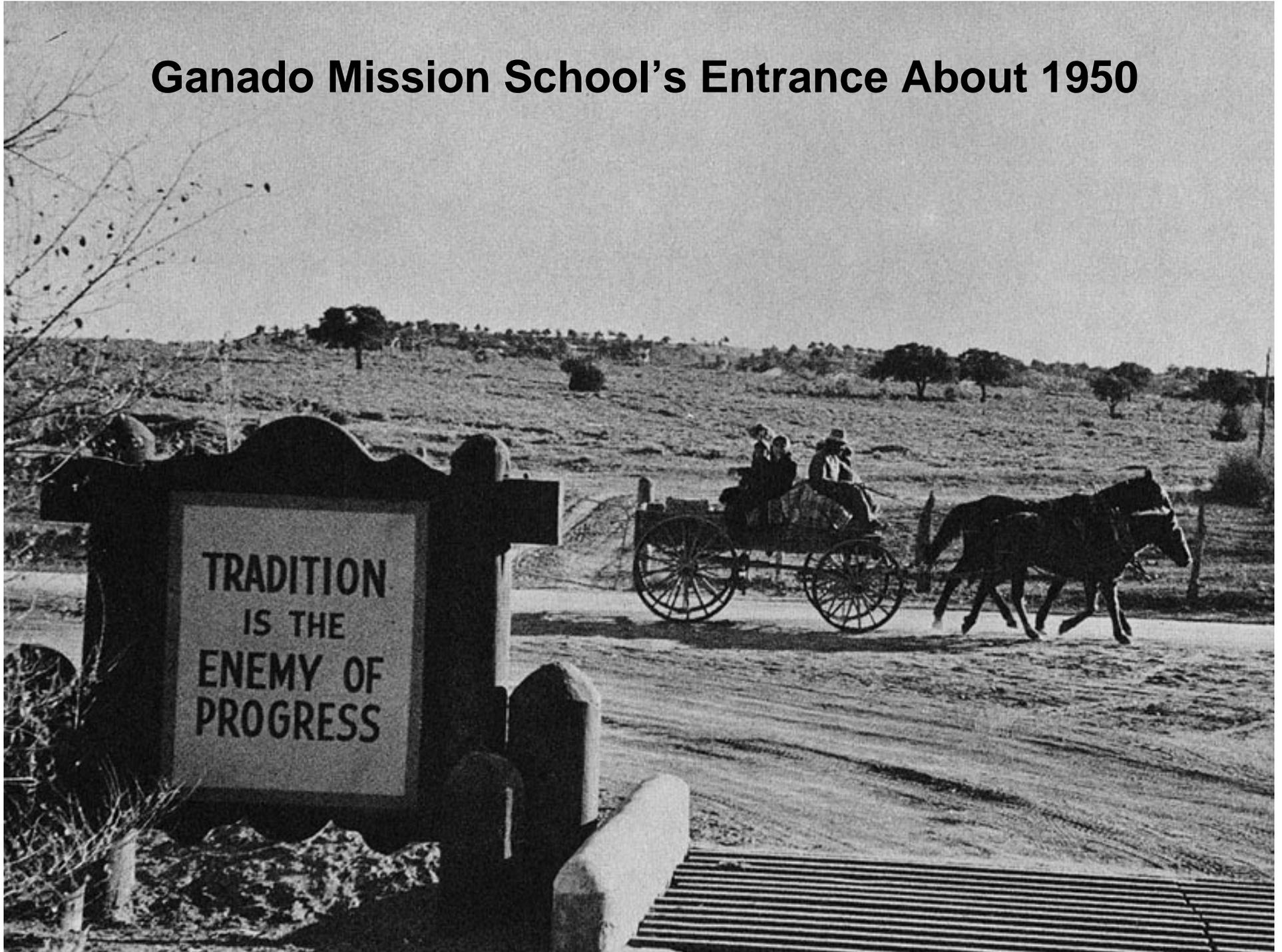




Through much of the history of the United States, Australia, Canada, New Zealand, and other colonized countries, schools have been designed to assimilate both immigrant and Indigenous populations with often (but not always) negative effects. Education was very Eurocentric and anything but multicultural!

For example, there was the pervasive ethnocentrism that contrasted Euro-American “civilization” with Indigenous “savagery.” Teacher and Indian agent Albert H. Kneale noted a century ago the U.S. governments “**Indian Bureau...went on the assumption that any Indian custom was, *per se*, objectionable, whereas the customs of whites were the ways of civilization.**”

Ganado Mission School's Entrance About 1950





Damage from Assimilationist and Ethnocentric Education

Dr. Lori Arviso Alvord, the first Navajo woman surgeon and now an Associate Dean at Dartmouth Medical School, writes in her 1999 autobiography *The Scalpel and the Silver Bear*, “In their childhoods both my father and my grandmother had been punished for speaking Navajo in school. Navajos were told by white educators that, in order to be successful, they would have to forget their language and culture and adopt American ways.”





"They were warned that if they taught their children to speak Navajo, the children would have a harder time learning in school, and would therefore be at a disadvantage. A racist attitude existed. Navajo children were told that their culture and lifeways were inferior, and they were made to feel they could never be as good as white people.... My father suffered terribly from these events and conditions."

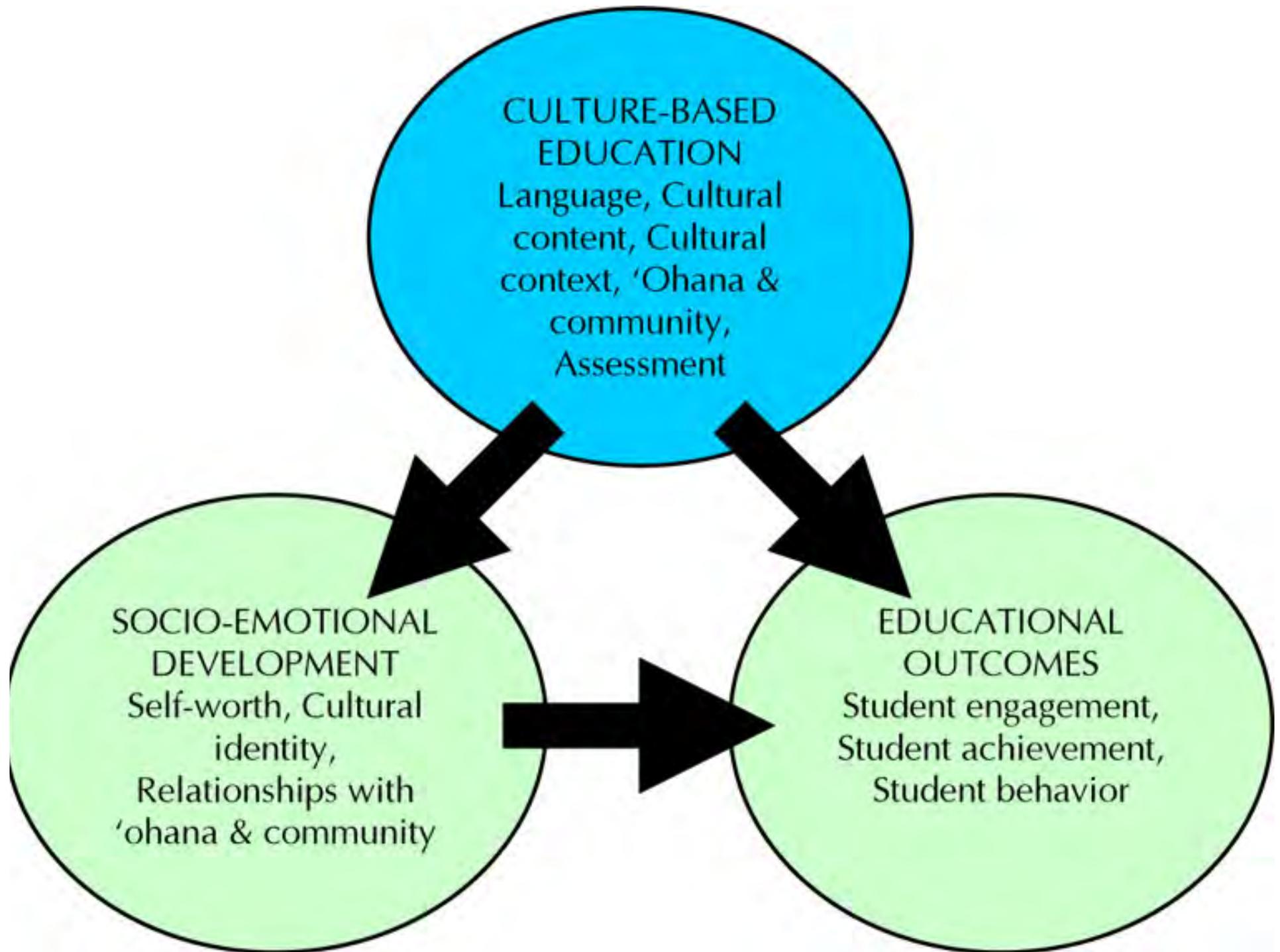
Dr. Arviso Alvord concludes that "two or three generations of our tribe had been taught to feel shame about our culture, and **parents had often not taught their children traditional Navajo beliefs—the very thing that would have shown them how to live, the very thing that could keep them strong.**"



Is Ethnocentrism Still Alive?

Writing in *The Wall Street Journal* in 2002, John J. Miller declared that the increasing pace of language death is “a trend that is arguably worth celebrating [because] age-old obstacles to communication are collapsing” and primitive societies are being brought into the modern world.

Current Republican presidential candidate and former speaker of the house Newt Gingrich, wrote on his website in January 2007, “**English is the language of American success and provides the basis for American cultural unity.**”





Far too often our modern English-only world is one of a materialistic and hedonistic MTV Culture. The 1948 Universal Declaration of Human Rights adopted by the United Nations states in Article 26 that, “Parents have a prior right to choose the kind of education that shall be given to their children.”





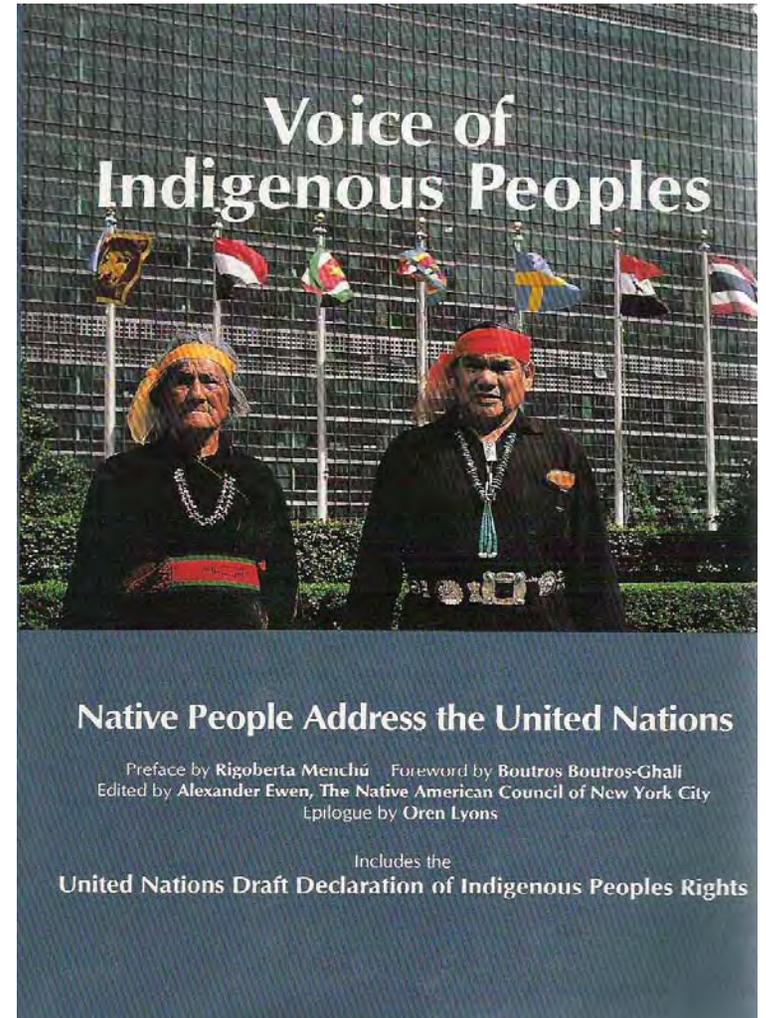
States Parties agree that the education of the child shall be directed to:

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own.



The UN adopted the Declaration on the Rights of Indigenous Peoples in 2007 on a vote of 143 to 4 with only Canada, Australia, New Zealand, and the U.S. Opposing.

Article 2 affirms, “Indigenous peoples have the right of self-determination” and article 8, “indigenous peoples and individuals have the right not to be subject to forced assimilation or destruction of their culture.”





Article 13 declares that Indigenous peoples have the “the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.”

Article 14 states they have “the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.”

<http://www.un.org/esa/socdev/unpfii/en/drip.html>





In a September 2000 press release, Navajo Nation President Kelsey Begaye declared that the “preservation of Navajo culture, tradition, and language” is the number one guiding principle of the Navajo Nation.”



Results of Assimilation on Immigrants

The National Research Council (1998) found that immigrant youth tend to be healthier than their counterparts from nonimmigrant families. It found that **the longer immigrant youth are in the U.S., the poorer their overall physical and psychological health.** Furthermore, the more Americanized they became the more likely they were to engage in risky behaviors such as substance abuse, unprotected sex, and delinquency.



My son Tsosie, s chemistry teacher, Mansel Nelson, at Tuba City in the Navajo Nation began to rethink the way he taught soon after arriving in Tuba City after his best chemistry student, a Navajo girl, asked him “Why are we learning chemistry?”

He began thinking of ways to make chemistry relevant to the lives of his Navajo students. He started taking local community issues and challenges and teaching chemistry around them—issues of water quality, diabetes, and uranium mining.

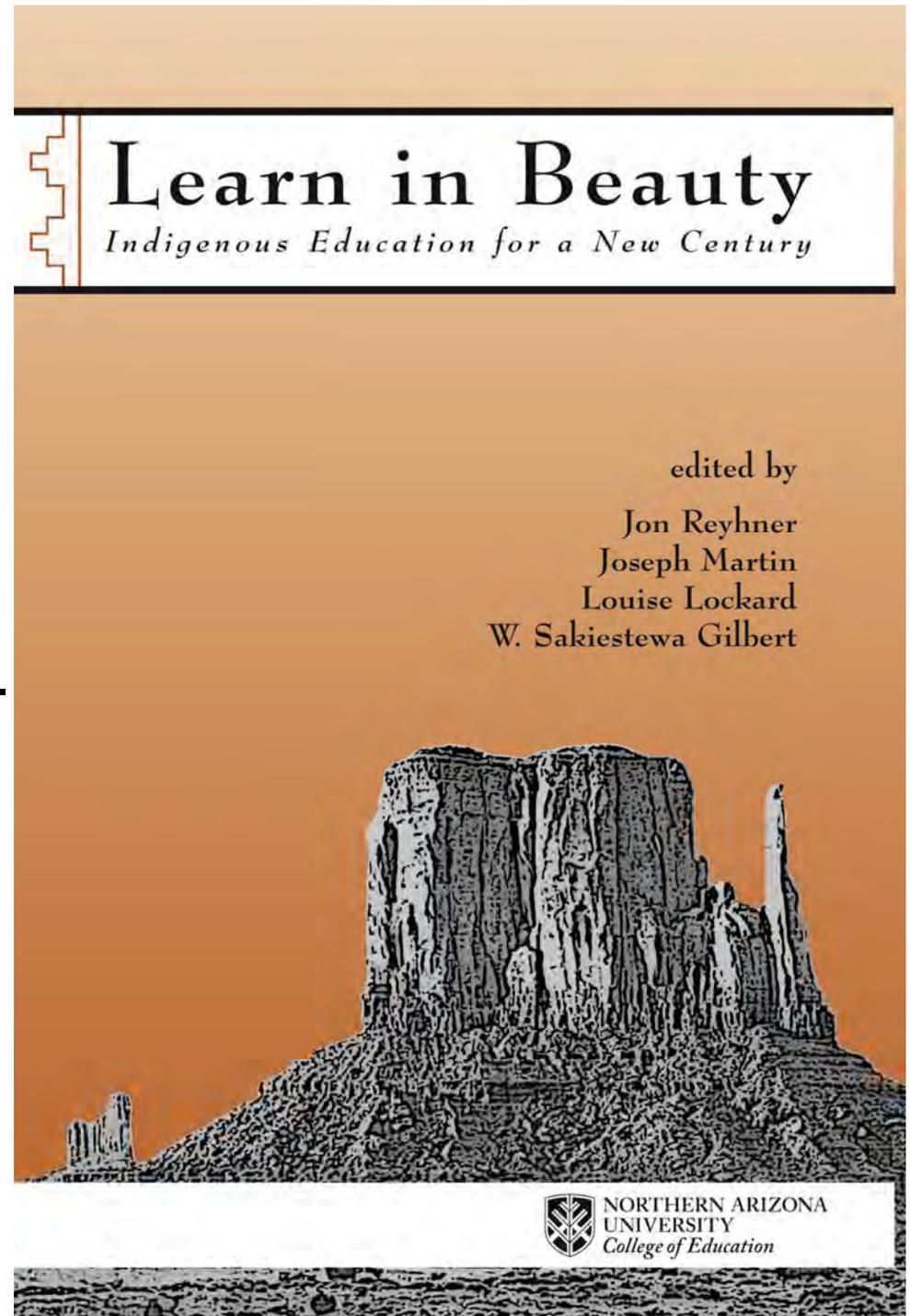


When students can't connect what they are learning to their lives, they tend to see school as boring, which is the most common reason dropouts give for leaving school.

My son's teacher, sought to connect the "foreign" content of the mainstream textbook curriculum to actual concerns of his students and their community. His students talked, read, and wrote about these concerns in Navajo and English, and by studying these issues they developed autonomy and prepared themselves for sovereignty—taking control over their own lives and the life of their community.

Culture-, Place-, and Community-Based Education

Students have trouble finding meaning in the one-size-fits-all decontextualized textbook- and standards-based curriculum and instruction. The best way to contextualize education is to relate what students are learning to their heritage, land, and lives.





While students need to learn the knowledge and skills codified in state (or provincial) standards, they also need to have some choice in what they read and what type of learning projects they work on. Sovereignty is a nation making their own choices about their future, and education is the process for preparing citizens to make intelligent choices.



by

Sandra J. Fox
D.Ed.

Creating Sacred Places for Students in Grades 9-12

SCIENCE

© National Indian School
Board Association

2nd Edition



Faith Spotted Eagle (Dakota) speaks about a special type of American Indian intentional non-learner who can be eaten up by “red rage.” Red rage is the result of “impact of generations of trauma, violence and oppression” that historically colonialism loaded on Indian nations. Indian students and their parents can resist being assimilated into white society in schools and can develop “oppositional identities” that reject much of what schools have to offer, including literacy, as acting “white.” She emphasizes the need for healing in Indian societies to, while not forgetting the historical oppression, get beyond it to lead a healthy life.



In historically oppressed societies various forms of dysfunctional behavior can arise. Besides the abuse of drugs and alcohol, the oppression can lead to intense jealousy of those tribal members who do manage to climb out of poverty—the old bucket of crabs story where the crabs in a bucket pull back down any crab that starts to escape. In schools this can be seen as peer group pressure directed at “nerds” who do well in subjects like math and science and who are accused of acting “white” and taunted with questions like, “I suppose you think you are too good for us now.” This can lead Indian and other ethnic minority students to direct their efforts at recognition in sports, which their community celebrates, rather than working for good grades and academic success.

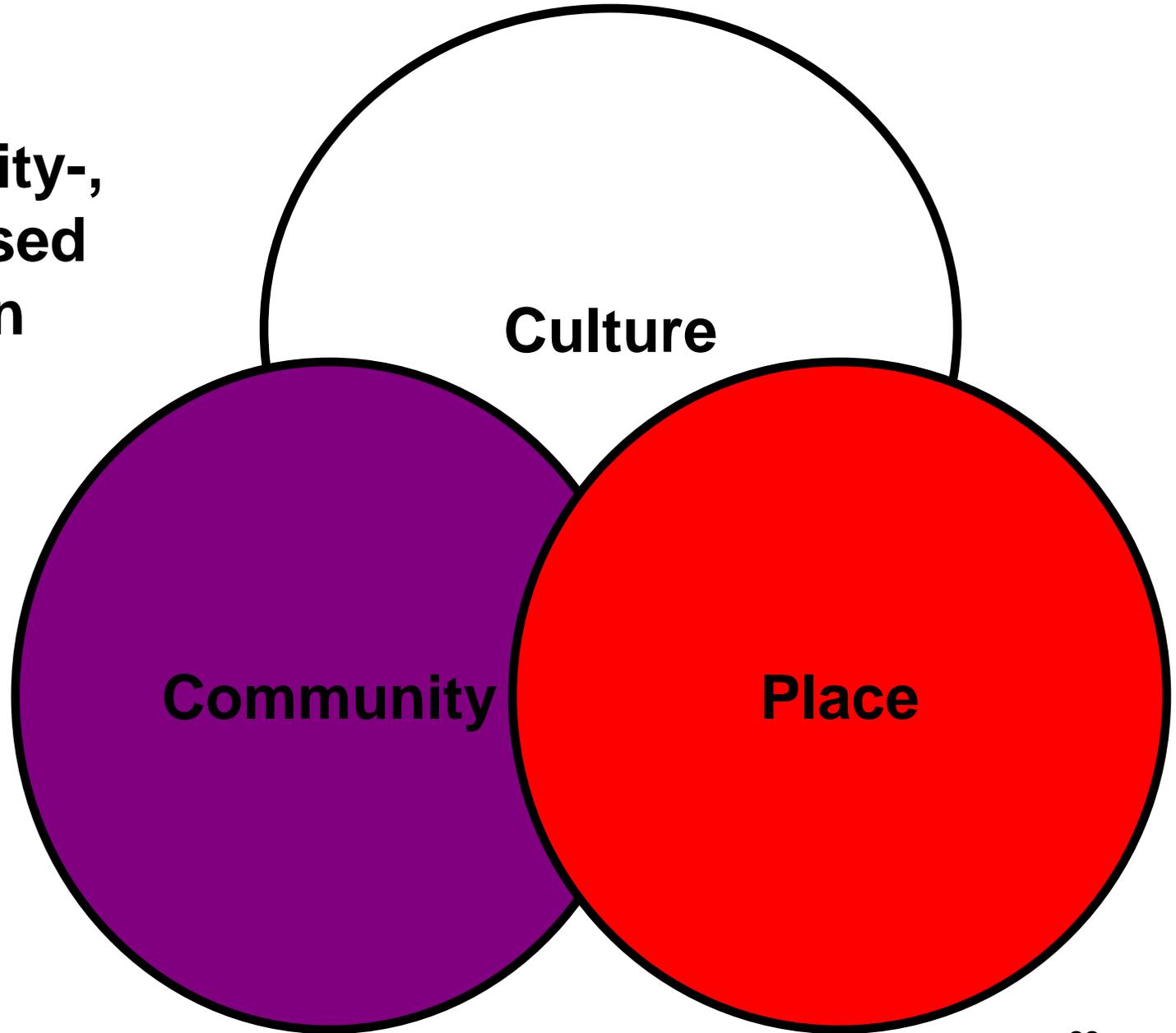


Dr. Demmert spoke at the
2009 Northern Arizona
University Indian Teacher
Education Conference on
culture-based education

William G. Demmert, Jr.
1934-2010



**Culture-,
Community-,
Place-based
Education**





Dr. Demmert's Culture-Based Education Areas

- Culturally-Based Indigenous Language Use
- Culturally-Based Pedagogy
- Culturally-Based Curriculum
- Culturally-Based Patterns of Participation in Leadership and Decision-Making
- Culturally-Based Methods of Assessing Student Performance.

Rubrics for each area indicate whether they are 1) Not Present; 2) Emerging (Indicators); 3) Developing (Indicators); and 4) Enacting (Indicators).



CREDE Principles for Effective Teaching

- *Teachers and Students Working Together.* Joint productive activity.
- *Development of Language and Literacy Across the Curriculum.* Development of the languages of instruction and the content areas is the meta-goal of all instruction...
- *Connecting Lessons to Students' Lives.* Contextualize teaching and curriculum in students' existing experiences in home, community, and school.
- *Engaging Students with Challenging Lessons.* Maintain challenging standards for student performance; design activities to advance understanding to more complex levels.



CREDE Principles for Effective Teaching (Continued)

- *Emphasizing Dialogue over Lectures.* Instruct through teacher-student dialogue, especially academic, goal-directed, small-group conversations (known as instructional conversations), rather than lecture.
- *Learning Through Observation.* Providing demonstration or models of requested performance.
- *Encouraging Student Decision Making.* Involving students in the choice or design of instructional activities.



The Indigenous Cultural (Socio-Psych) Wellbeing Continuum Rubrics

- Strong, positive indigenous identity and active involvement in cultural community;
- Active and practical traditional spirituality.
- Understands and demonstrates responsibility to family, community, and broader society.
- Shows continuing development of cognitive and intellectual skills.
- Knows, understands, respects, and applies kinesthetic activity for physical development.

The four different levels (indicators) for each of the rubrics are: 1) Not Present; 2) Emerging Indicators; 3) Developing Indicators; and 4) Enacting Indicators.



According to Shawn Kana'iaupuni there are five basic elements that comprise culture-based education:

LANGUAGE: Recognizing and using native or heritage language.

FAMILY & COMMUNITY: Actively involving family and community in the development of curricula, everyday learning, and leadership.

CONTEXT: Structuring the school and the classroom in culturally-appropriate ways.

CONTENT: Making learning meaningful and relevant through culturally grounded content and assessment.

DATA & ACCOUNTABILITY: Gathering and maintaining data using various methods to insure student progress in culturally responsible ways.

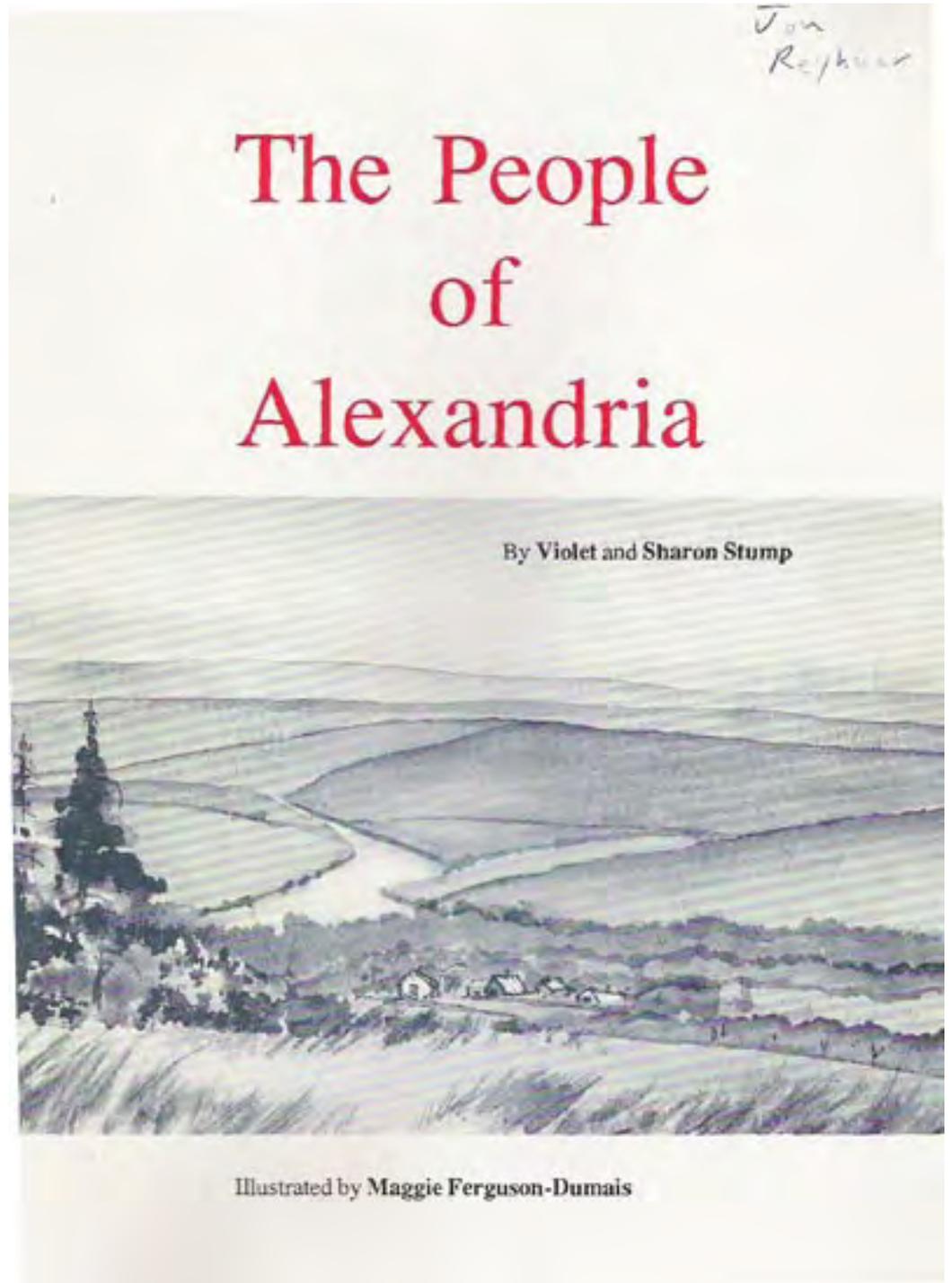


A Hawaiian study of culture-based education (CBE) by the Kamehameha Schools Research and Evaluation Division surveyed 600 teachers, 2,969 students, and 2,264 parents at 62 participating schools, including conventional public schools, charter schools, schools with Hawaiian-immersion programs, and several private school campuses. The researchers found:

- 1) CBE positively impacts student socio-emotional well-being (e.g., identity, self-efficacy, social relationships).
- 2) CBE enhanced socio-emotional well-being, in turn, positively affects math and reading test scores.
- 3) CBE is positively related to math and reading test scores for all students, and particularly for those with low socio-emotional development, most notably when



Books that describe student's communities, often written by students, can be valuable educational tools. They can be fairly elaborate...

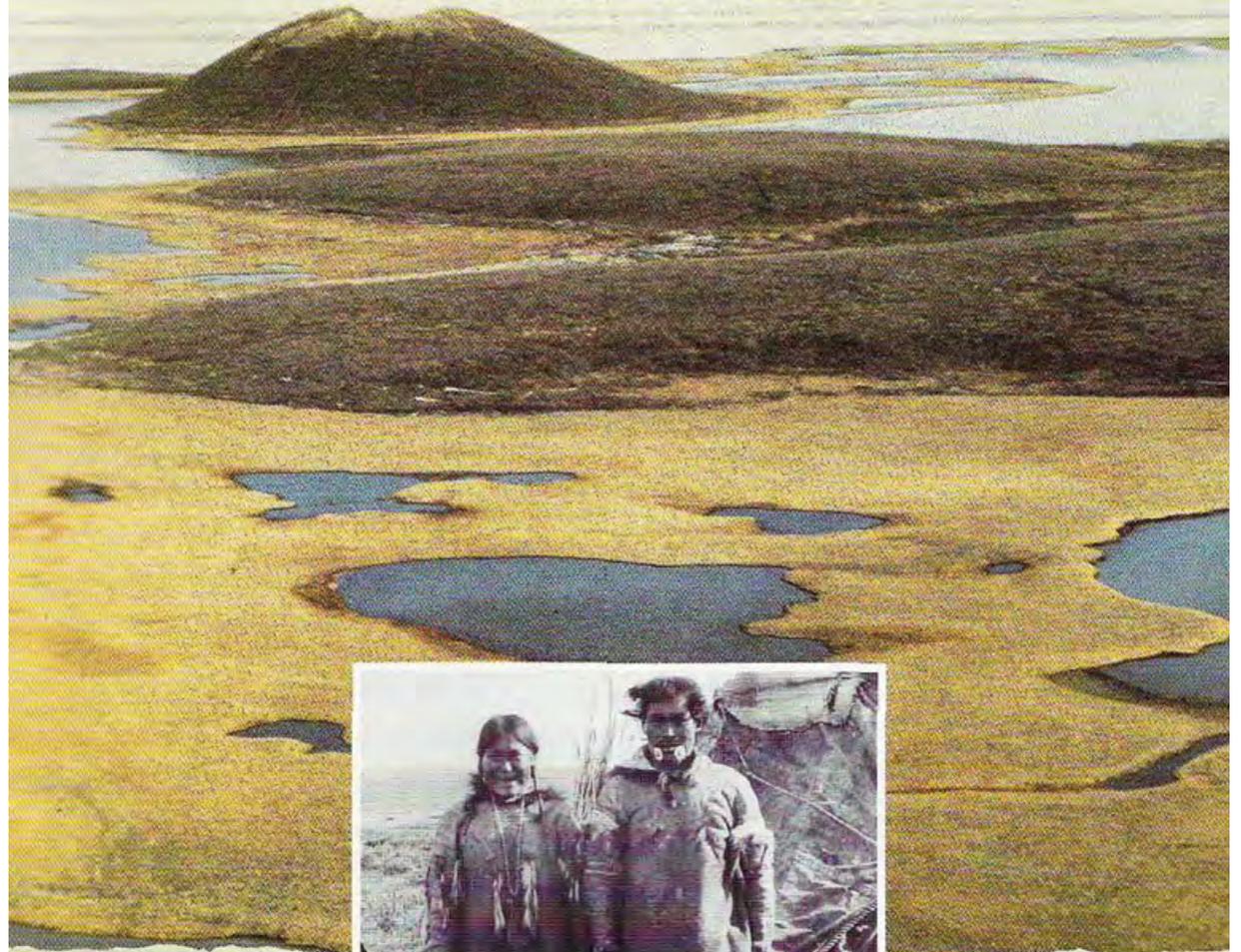




and cover topics such as traditional stories, history, current events, and anything else the community thinks is important...

INUVIALUIT PITQUSIIT

The Culture Of The Inuvialuit





Our Elders

In the time before the Inuvialuit had books, our elders, both men and women, were the keepers of Inuvialuit knowledge. Without them, each generation would have had to have learned everything there was to know by discovering it themselves. The elders also had the wisdom of age and experience. Anybody wanting to learn had only to sit and listen to an elder speak. The hunters especially relied heavily upon the stories and advice given by their elders so they could become better hunters and leaders.

In their old age, the elders were released somewhat from their hunting chores. Instead they spent their time carving, or making and repairing tools. They had more time to observe the people of their camp as they went about their daily routines. Based upon their observations they would give advice to young and old.

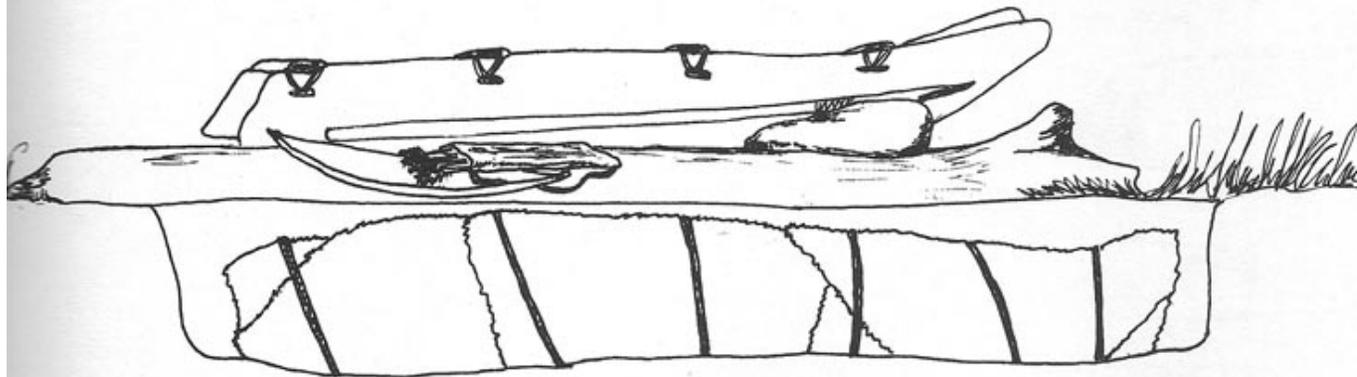
"Boy, you are too impatient with your aim. Take more time. Hold your arrow like this."

"Young lady, if you like that boy, sew him a pair of boots. He will have to think of you every time he pulls them on."

"Baby, you must not kick that seal even though it is dead. It is our food and you must respect it."

"Young man, don't get angry so easily. Try to forget what happened."

When they died, elders were buried, wrapped in caribou skins which were tied with seal skin ropes. Logs were laid over them to protect them from scavengers. Because they believed that life continued in another world, all of their belongings, such as tools and sleds, were placed above them.

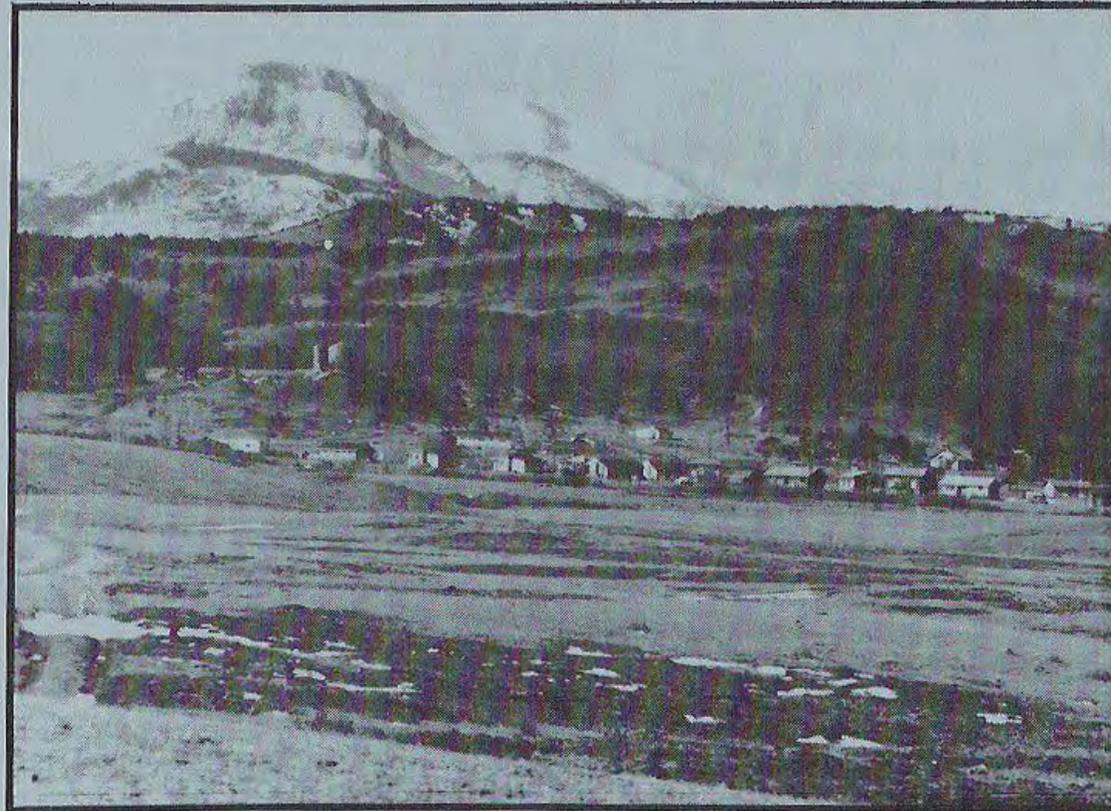




or community profiles can be quite simple

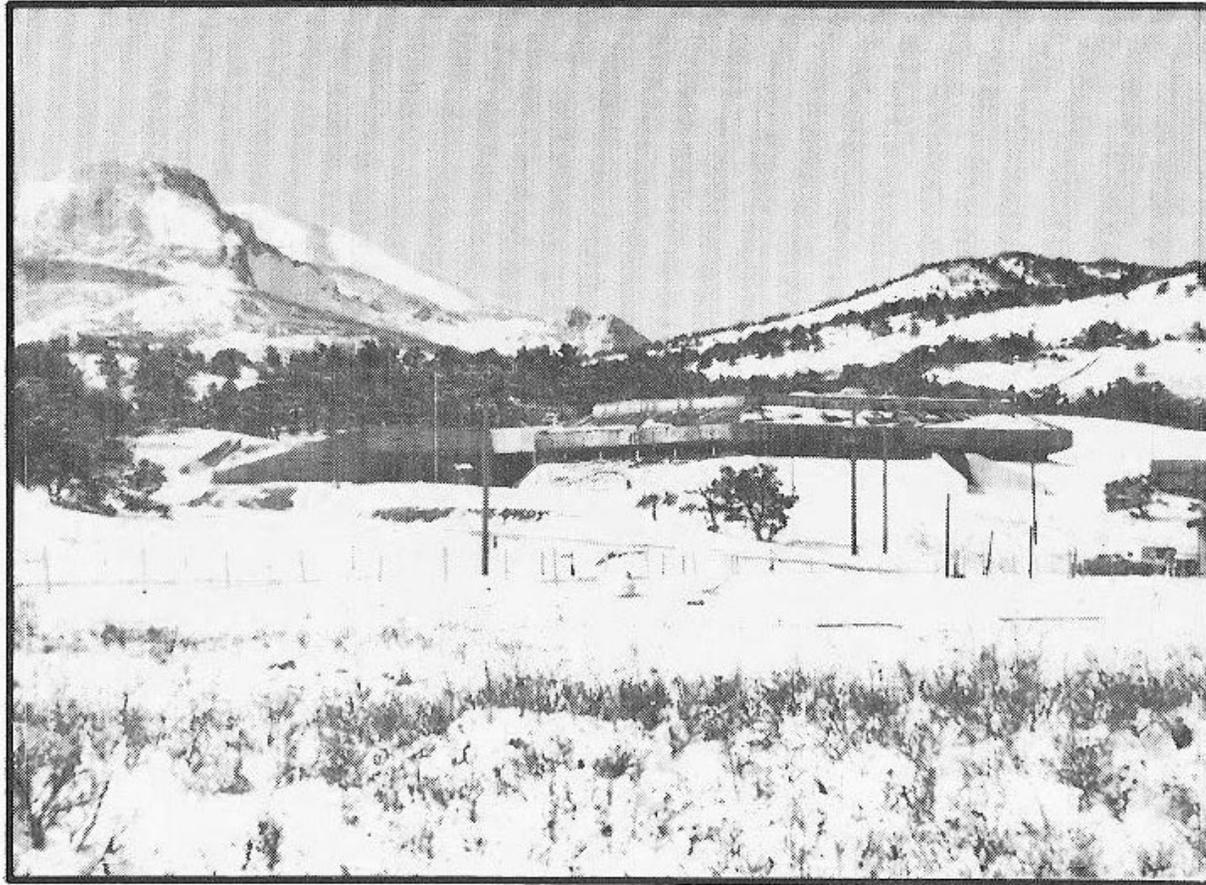
John Reyhner

HEART BUTTE
A BLACKFEET INDIAN COMMUNITY



By John Reyhner
Heart Butte Bilingual Program

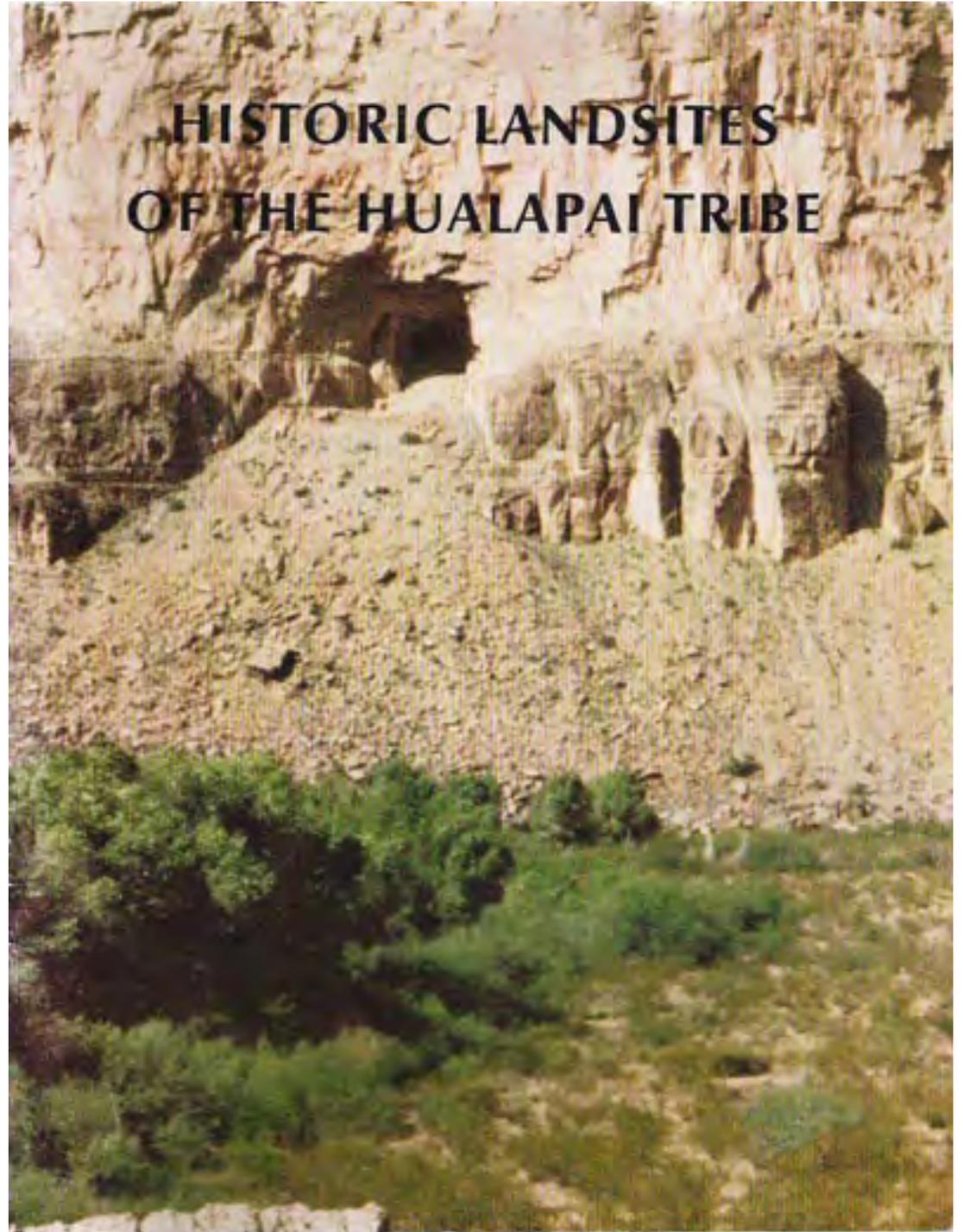
ANOO MOISSKITSIPAHPIISTAKI ITAISSKINIMA'TSTOHKIO'PI
ITO'TSTSIWA MIISTAKIISTSI. IIKI'TAAMIHTSIWA.

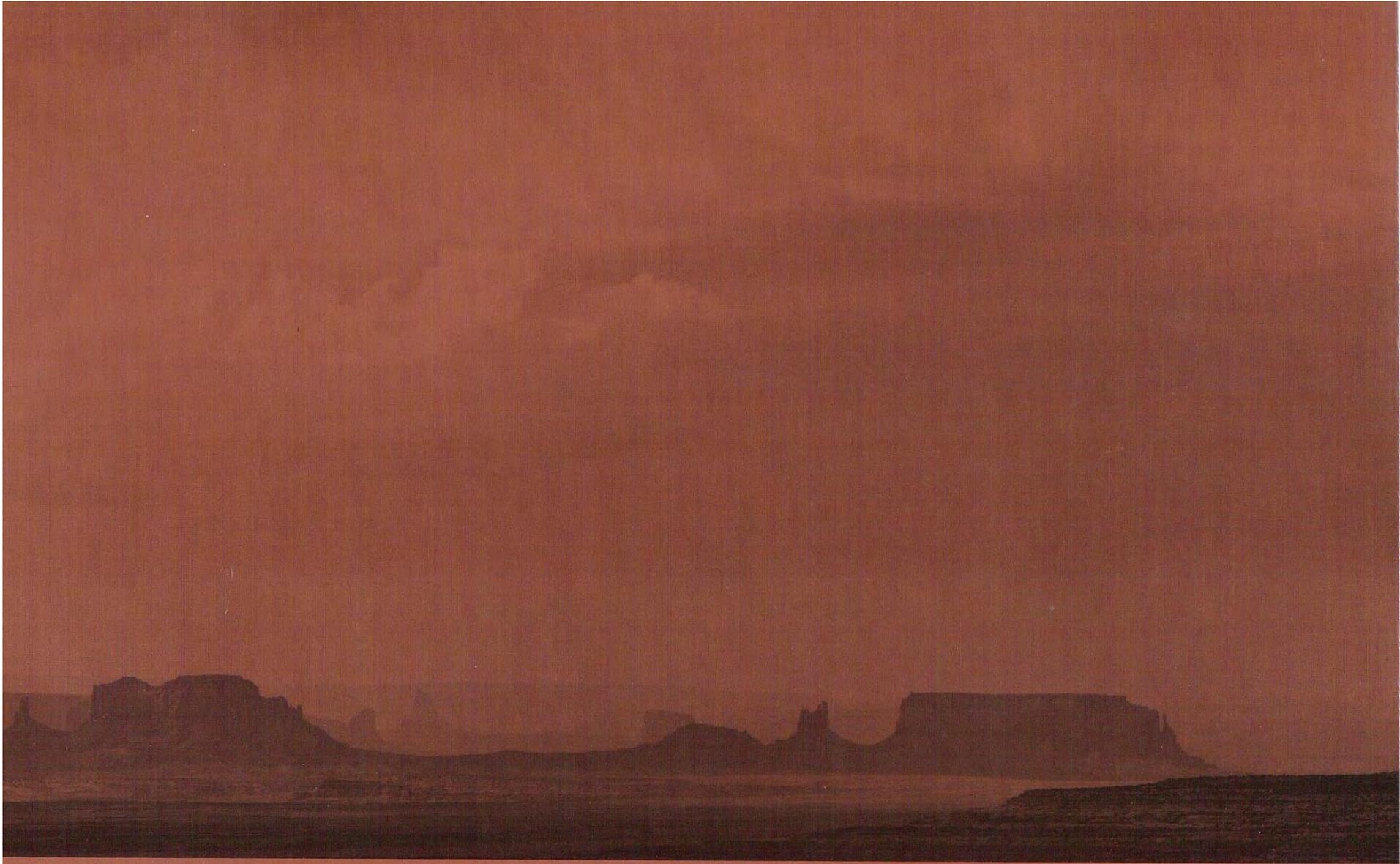


HEART BUTTE SCHOOL IS NEAR THE MOUNTAINS. IT IS PRETTY HERE.



In place-based education students learn about the landforms, plants, animals, and other aspects of where they live.



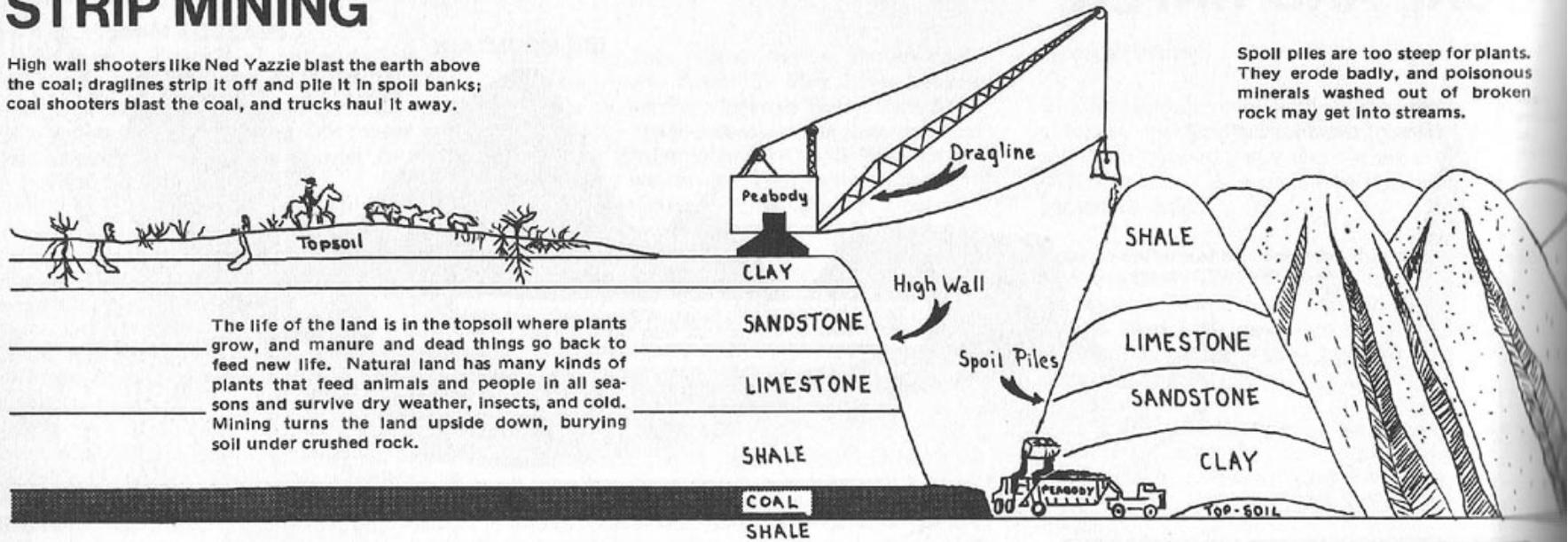


BETWEEN SACRED MOUNTAINS



STRIP MINING

High wall shooters like Ned Yazzie blast the earth above the coal; draglines strip it off and pile it in spoil banks; coal shooters blast the coal, and trucks haul it away.



The life of the land is in the topsoil where plants grow, and manure and dead things go back to feed new life. Natural land has many kinds of plants that feed animals and people in all seasons and survive dry weather, insects, and cold. Mining turns the land upside down, burying soil under crushed rock.

Spoil piles are too steep for plants. They erode badly, and poisonous minerals washed out of broken rock may get into streams.

PEABODY'S RECORD

Peabody is the nation's largest coal producer, and in 1980 its Black Mesa mines were the third largest coal operation in the U.S. However, one man who had to enforce the federal strip mine law felt Peabody used its wealth for the wrong goals. "The money and time they spent on lawyers and politicians to weaken the law could have made a difference on Black Mesa," said Tom Tippeconnic of the U.S. Office of Surface Mining.

Before the law Peabody saved no topsoil, left spoil areas too steep, and planted few wild seeds. By 1980 they obeyed the law but were doing little extra. Plant life was worse than on other Navajo mines, although rainfall is better on Black Mesa than elsewhere. Tumbleweed was still the main plant. The numbers and graph show the work by February 1980.

Total land to be mined 15,000 acres
Land mined by February 1980 4,707 acres

Of those 4,707 acres, nearly half had seen no reclamation work.

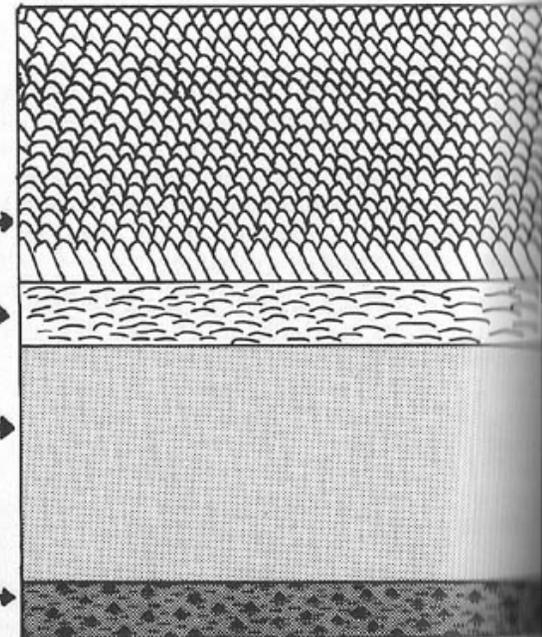
Ungraded spoil piles, pits, etc.
2,008 acres = 43% of mined land.

Graded spoil piles without topsoil or planting: 540 acres = 11%

Graded and planted spoil piles without topsoil: 1,725 acres = 37%

Graded and planted spoil piles with topsoil: 431 acres = 9%

Where 100 kinds of plants grew before, 12 were seeded, and only six had grown there before. Two others, alfalfa and clover, had never grown in that climate. Four wing saltbush was the only bush. Much seeding was done by plane which gives poor results.



Information on these two pages comes from Daniel Wiener, *Reclaiming the West*.

MEMORIES COME TO US IN THE RAIN AND THE WIND



ORAL HISTORIES AND PHOTOGRAPHS OF NAVAJO
URANIUM MINERS & THEIR FAMILIES

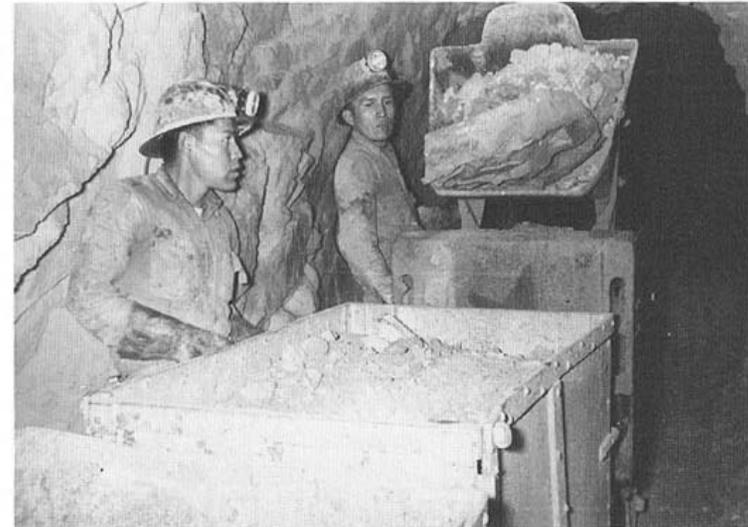
“So a lot of the Navajo ladies became widows”

Narrative by Timothy Benally

I am a former uranium miner. I was Director of the Navajo Uranium Workers Program (ONUW) for the Navajo tribe up to June 1996. This program was established in 1990 to identify the former Navajo uranium miners in anticipation of the Radiation Exposure Compensation Act: Public Law 101-426 (RECA). RECA was designed to pay compassionate compensation to uranium miners during the Cold War era of 1947-1971.



At the Rico mine in Colorado John Martinez (right) loads charge in the rock face while Willy Akeha, miner, waits to tamp it into place. Photograph by Ralph Leubben, 1953.



Miner Alfred Francis operating a mucking machine. Bill Shorty, a tran operator is in the foreground. Taken at the Rico mine in Colorado. Photograph by Ralph Leubben, 1953.

The Navajo Nation was still in its childhood stages of economic development in the early 1940's, mainly recovering from the devastating stock reduction period of 1930. To meet the economic gap that was created by this stock reduction, Navajo men sought work away from the reservation on railroads in the western states. Families who had no livestock sought farm work in Pheonix and California.

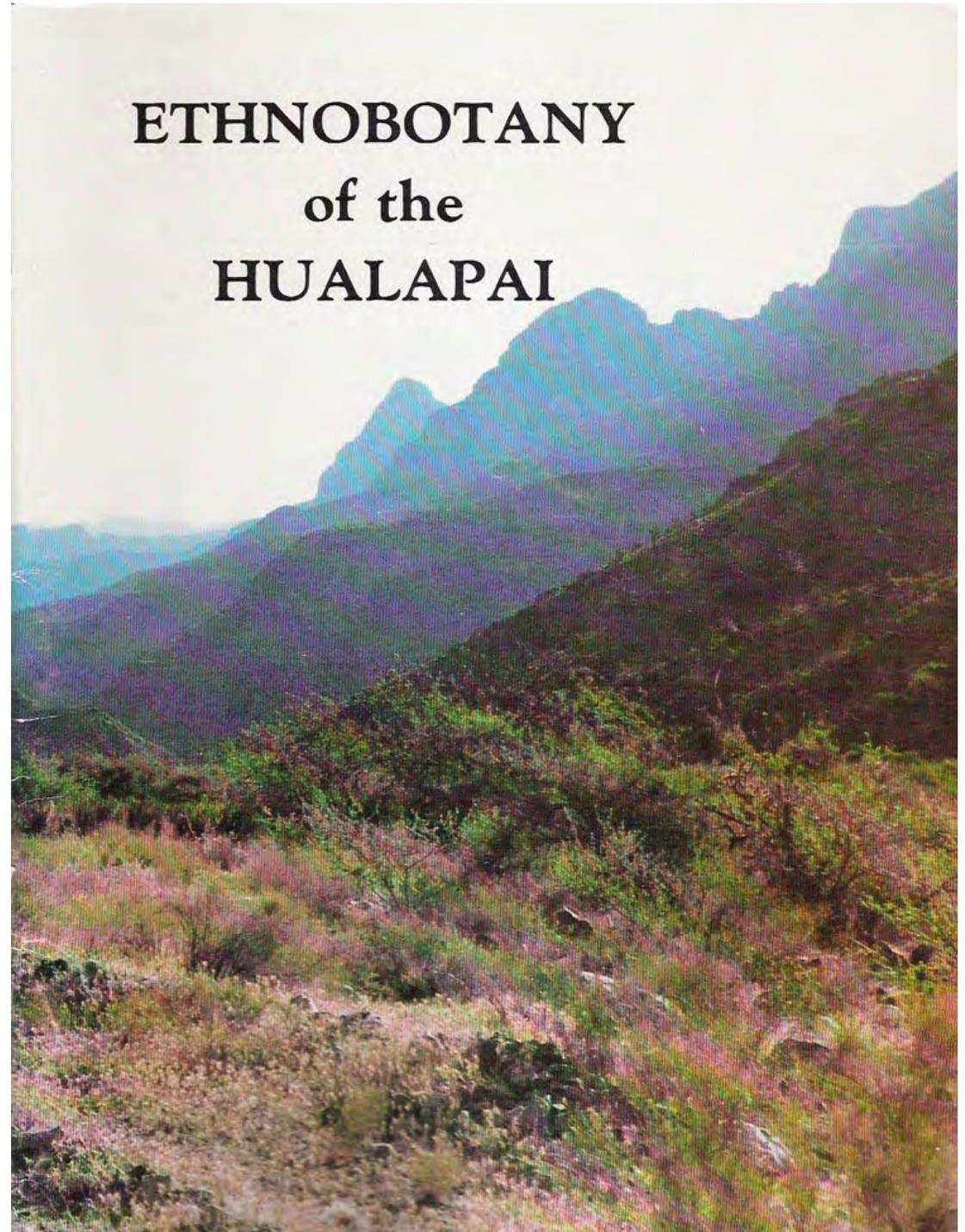
Employment sources were the Bureau of Indian Affairs (BIA), traders on the reservation and a few of the border town businesses. Employment was based on the amount of education the person had, especially with the BIA which had about 90% Anglos.

The Bureau of Indian Affairs, through the Treaty of 1868, had responsibility to care for Navajo economic, education and health services. The Navajos' needs became greater as the population increased. During the 1930's, BIA built elementary day schools throughout the Navajo reservation and a few high schools.

When World War II broke out many Navajo men aborted their education and went into the military. High schools were closed for lack



They can learn about the plants that grow where they live and their uses.





An ethnobotany of a region includes both scientific information about its plants and their tribal uses.



Yale Knox Photo

Hualapai name: A'a
Common name: Saguaro Cactus
Scientific name: *Cereus giganteus*. Engelm
Family name: CACTACEAE. Cactus Family

Additional information:

The saguaro blossom is the Arizona State Flower. This massive succulent cactus is the largest of the cactus in the state. It grows in the desert climate elevations up to 3,500 feet.

Other Arizona tribes use this plant for food and shelter. The great capacity for water storage, slow rate of growth, regardless of drought, enables the plant to fruit annually.

A'a

A'a nyu yach'ny nyu Tu thi:ja nyi yik / nyu Tu bay gilyuDim nyu wik nyul nyi jamjik / gwew'm nyi T'lay lay jik / ha nyul jamk nyu thi:jik / hwaT'me / yu yiT' gav g'yuch nyuch / yach nyu 'ha: ny ja:nyum Te: davk nyum sahiyalv'm nyi uk / gwew'm pek yo:k yok nyu wijik / nyu T'owi:m ma:T nyim T'ivyu:lk jijgilu:lk'ka / jijgilu:lk'k wijik / nyu ma:Tach qe:ch'k yal viyu:lvik nyuch miyul mijokiny / miyul'm nyu Tu g'mganyk'ka / nya 'opk Tu qe:ch'm g'hi:k / vav wijik nyu ma:ka / j'boqk vav wiji muwijo kwiny / nyu nyuv wi:jik / A'a ny nyuv wijik / nyu ha ja:k thi:jik / wik T'owi:m nyu wik nyi T'aduvk / yach ma:T'm T'ivyu:lk jijgilu:lk'k / nyu nyi wik / med nyuk wa:jik duv thim / med nyu ha:v'l jam jik vadvik / nyu ha ja:j ka / ha ja:k nyu thi:jka / gud bag Ta:y qijimwi:dim'nych nyu hanjok / nyu nyuv wik majka / guda yuktho gav yujich yibadi' davk nyu wik / yach'ny pek nyu sivu:k'k Tu jugwak jugwak / T'aduvjik vadvik nyu wijik / nyu be vunyaj kwije mi nyu Ta:k Ta:k'gaT nyu viluwiwok / ha 'yacha Ta:k Ta:k T'angwa:nk / nyu j'hma:ka vav wijim wijokwi / T'owi:ka nyu A'a'ny yach nyu /



Students can go on field trips to gather local foods and document their activities with both photos and a written narrative of their activities.





Here, students are involved in preparing and eating the fruit of cactus called “tuna.” Traditional foods are healthier than “fast food” and most store-bought food.



Nyu wik nyi nyu thi:jka nyu yach'ny nyuv wij kwima
wi gilwijiim gwe miyovjim majim miyal jiyali nyuv yuch
nyi nyu thi:jka yach'ny nyu wik we nyi jamk ha:v'm
bay nyi nas'm nya ðeka nyum nyu 'ha:m qe:ch'm
nyul viyu:lk nyu thi:j kwima nyu thi:jik nyu wijika nyu
wijik gav yujich nya dimek ðe: dav'm ya:ka ya:k nyu





Ethnomathematics is an approach that relates math to the cultural background of the students.

Culturally Responsive Mathematics and Science Education for Native Students

The Native Education Initiative of the Regional Educational Laboratories



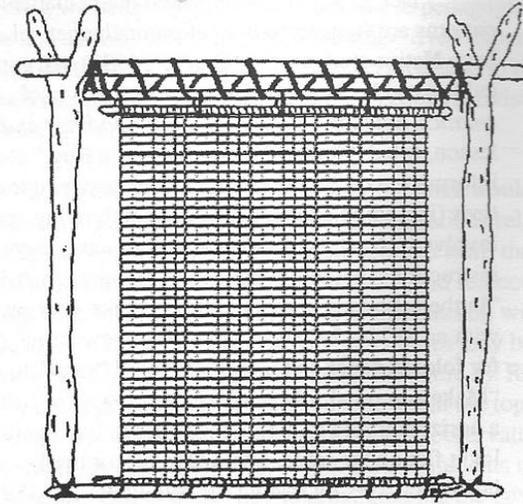
REGIONAL EDUCATIONAL
LABORATORY NETWORK

Sponsored by the U.S. Department of Education Office of Educational Research and Improvement (OERI)



With ethno-mathematics the teacher needs to be careful that s/he does not drift into what has been called “rain forest” math that fails to teach basic skills and higher levels of math.

Figure 3
Designing and Weaving a Rug
Mathematics Assessment Task



Instructions:

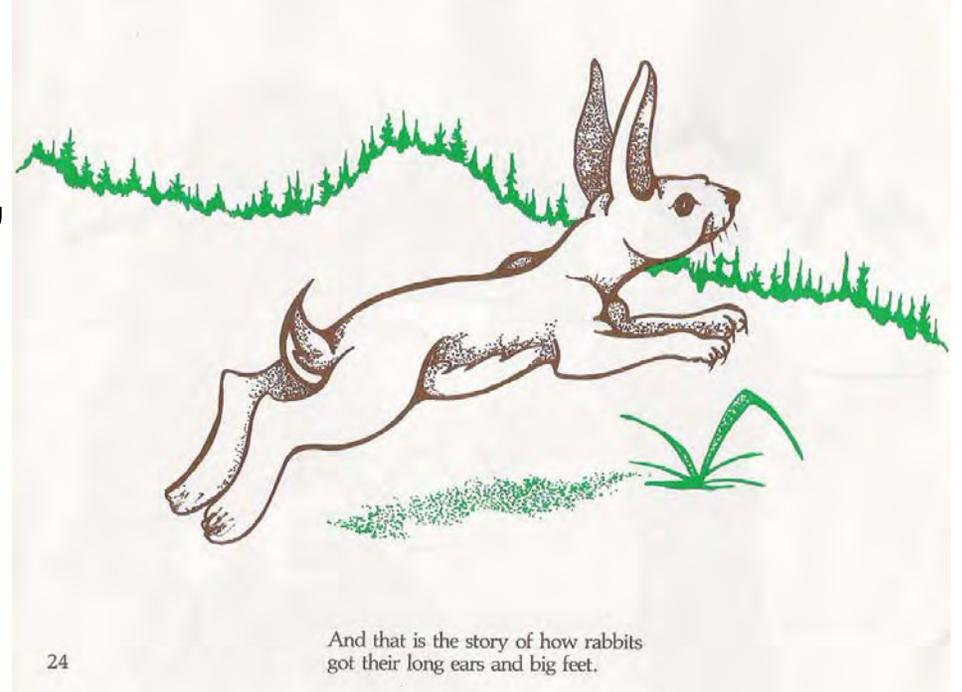
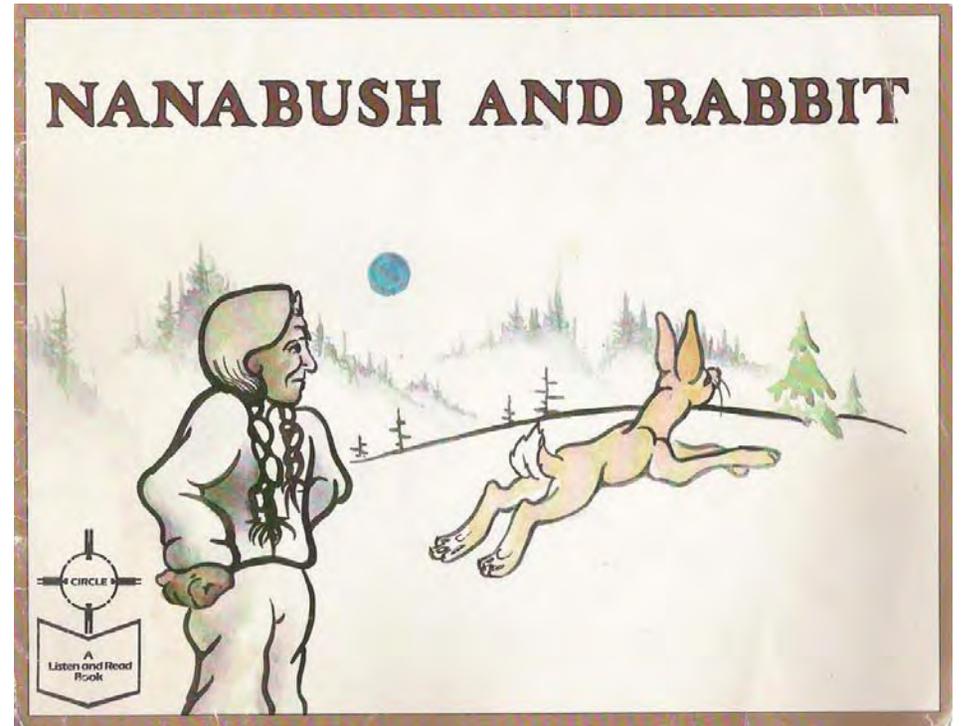
You are spending the summer in the canyon with grandmother. In order to earn some money for new school clothes, grandmother has offered to weave a rug for you to sell, if you will create the design.

1. Design your rug in the grid on the following page.
2. Grandmother says it will take her five minutes to weave each row. How many minutes will it take her to weave your rug? Count the number of rows and multiply by five. Show your work below.
3. A tourist to the canyon came through on a jeep tour and stopped to watch grandmother weave. She was so impressed with grandmother’s weaving that she asked grandmother to weave her a rug using her favorite pattern. Use the pattern below to design a rug. Use only this pattern in as many ways as you want. (A simple pattern involving 4 squares is shown).
4. Color in the tourist rug using two or three colors.

The Chinle rug task has three more parts that call on the student to make further calculations based on the number of colors used and grandmother’s daily available time.



As well as reading about their community, students need to write about it. Gathering and writing traditional stories can be a start for students, but it should not be the end of their work.





T. D. Allen's advised her Indian students at the Santa Fe Institute for the Arts to use their their five senses to paint a picture in words of the scene or event and let the readers draw their own conclusions. She then had them write about something they were familiar with, their own lives.

Writing to Create Ourselves

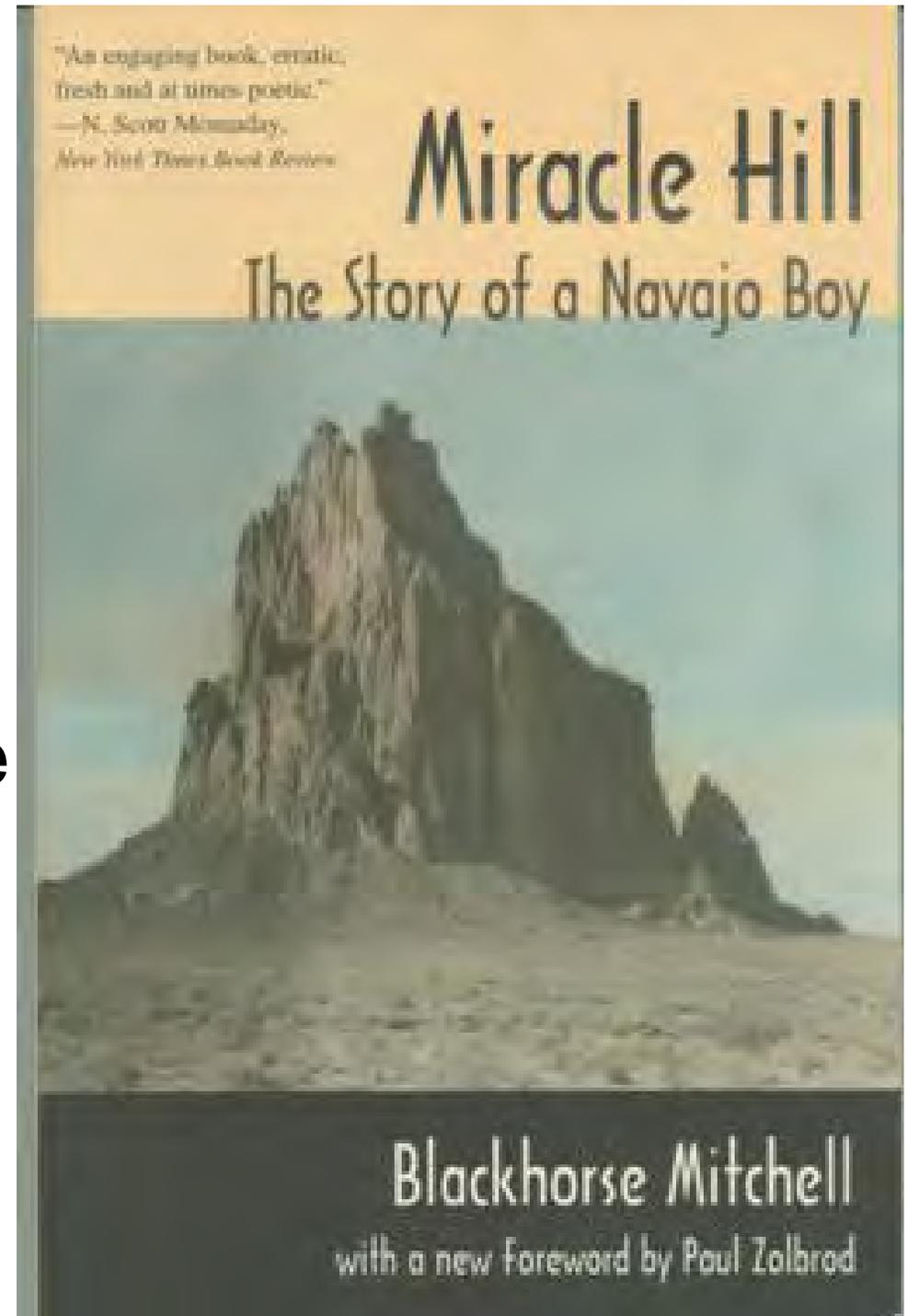
*New Approaches for Teachers,
Students, and Writers*

By T.D. Allen

Foreword by John F. Povey



Emerson Blackhorse Mitchell was one of Allen's students who just kept on writing. His autobiography, *Miracle Hill* was originally published in 1967 by the University of Oklahoma Press and has been reprinted by the University of Arizona Press.



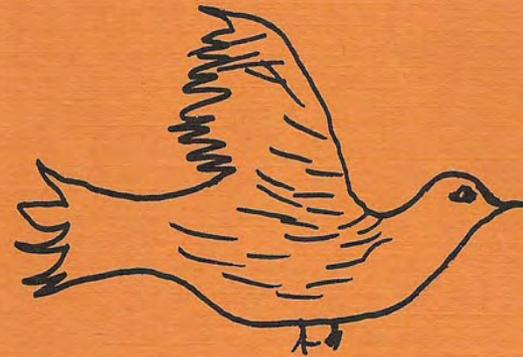


Students can write about their “place” in a variety of ways. Mick Fedullo who wrote *Light of the Feather* about his experiences getting Indian students to write poetry across the western United States. He tells students to not use adjectives like beautiful, bad, cute, good, nice, pretty and ugly that don’t really describe anything—“show don’t tell.”

THE EYE OF A WHITE DOVE

Poems by students of
Havasupai Elementary School

Edited by Mick Fedullo



Havasupai Bilingual Program
Supai, Arizona
1985



Famous writers like Louisa Mae Alcott who wrote *Little Women* and Lucy Maud Montgomery who wrote *Anne of Green Gables* got nowhere with their writing until they took advice to write about what they knew, about the people and places they grew up around. Well known Native writers like N. Scott Momaday, Virginia Driving Hawk Sneve, Luci Tapahonso and Laura Tohe have built much of their success on the same principle.

SUPAI

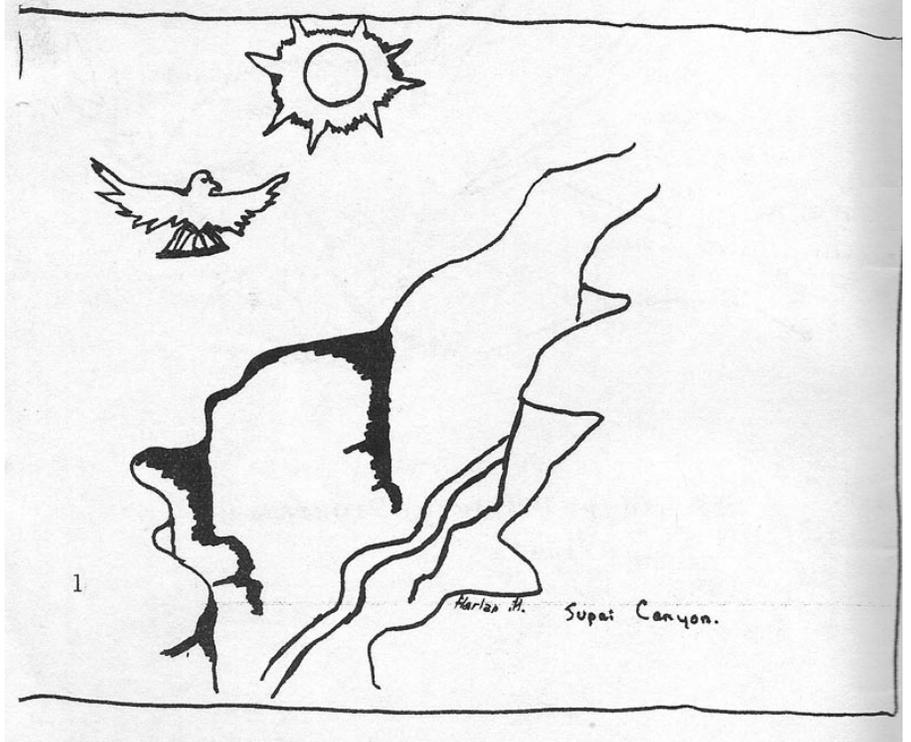
I dreamed of a child singing
sweet songs in the grassy field.

I dreamed of a young, handsome Indian boy
who has a black, flying horse.

I dreamed of a land that is far,
far, far away. It is the people's land,
as you will see.

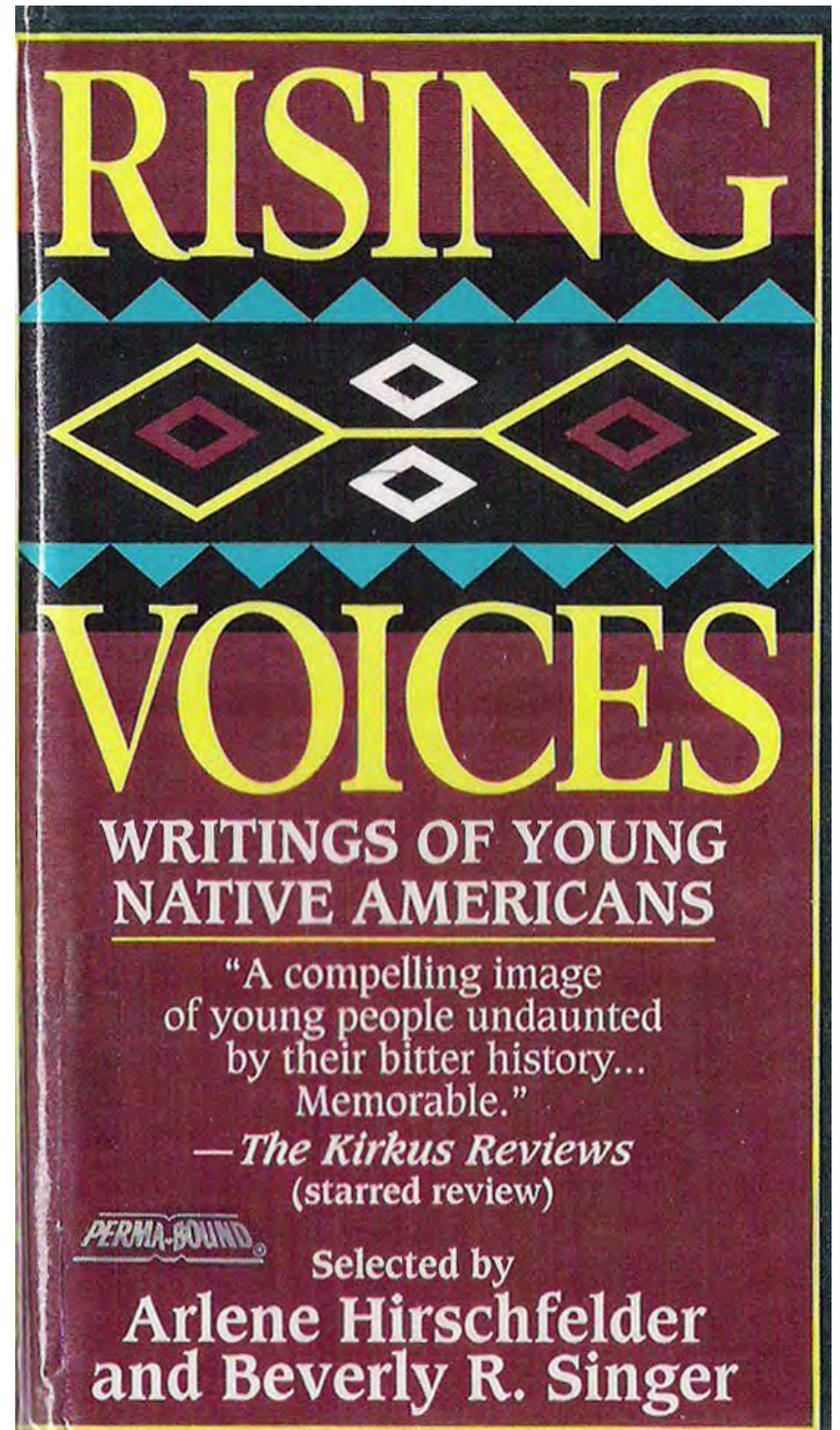
I dreamed of a beautiful land that is
Supai.

Francis Sinyella



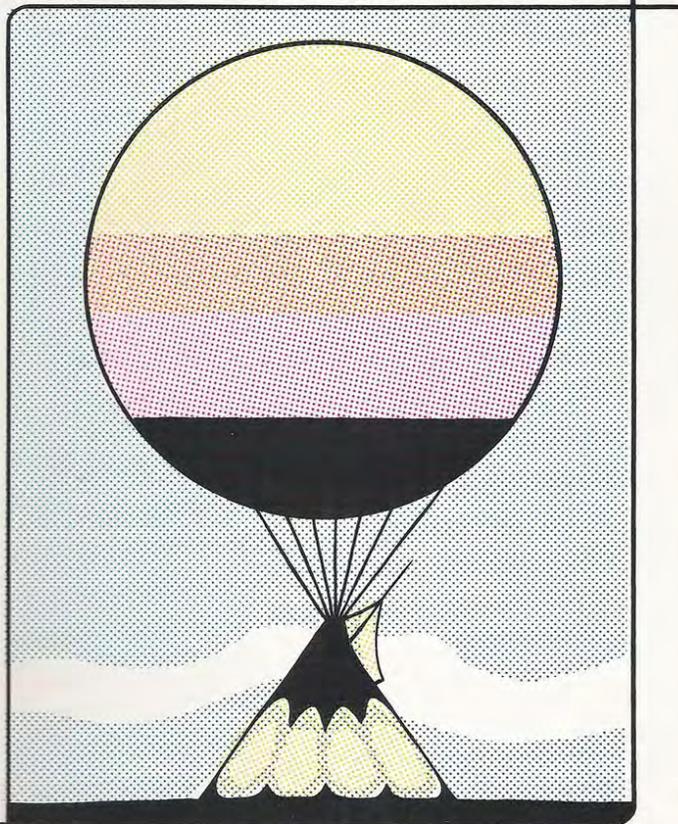


Some of the students Fedullo worked with had their poetry commercially published by New York publisher Ballantine Books in *Rising Voices* in 1992.



Axxaashe

An Anthology of Poems
by Students of
Crow Agency Public School



AWE ALILASHBISHE

*Báalee chiliak
biawákuussee baatachxuxúa
apáliimmaachik
biawakshe tawéek
baasée kan áape chóosiiluuk*

*Hileen Awé Alilashbishe
xaxúa basitchiwaak
Hileen Awé alilashbishe*

Xaxúa basitchiwaak.

SEASONS

*Winter is cold
Everything will grow in the spring
Summer is hot
The leaves turn yellow in the fall*

*These seasons
I like them all
These seasons
I like them all*

Kimberly Stops, 5B

IHKANNUUSUUA

*Ihkannuusúua hïim baápittak
Kootáa áxxaashe biï
tawéékaatchek.*

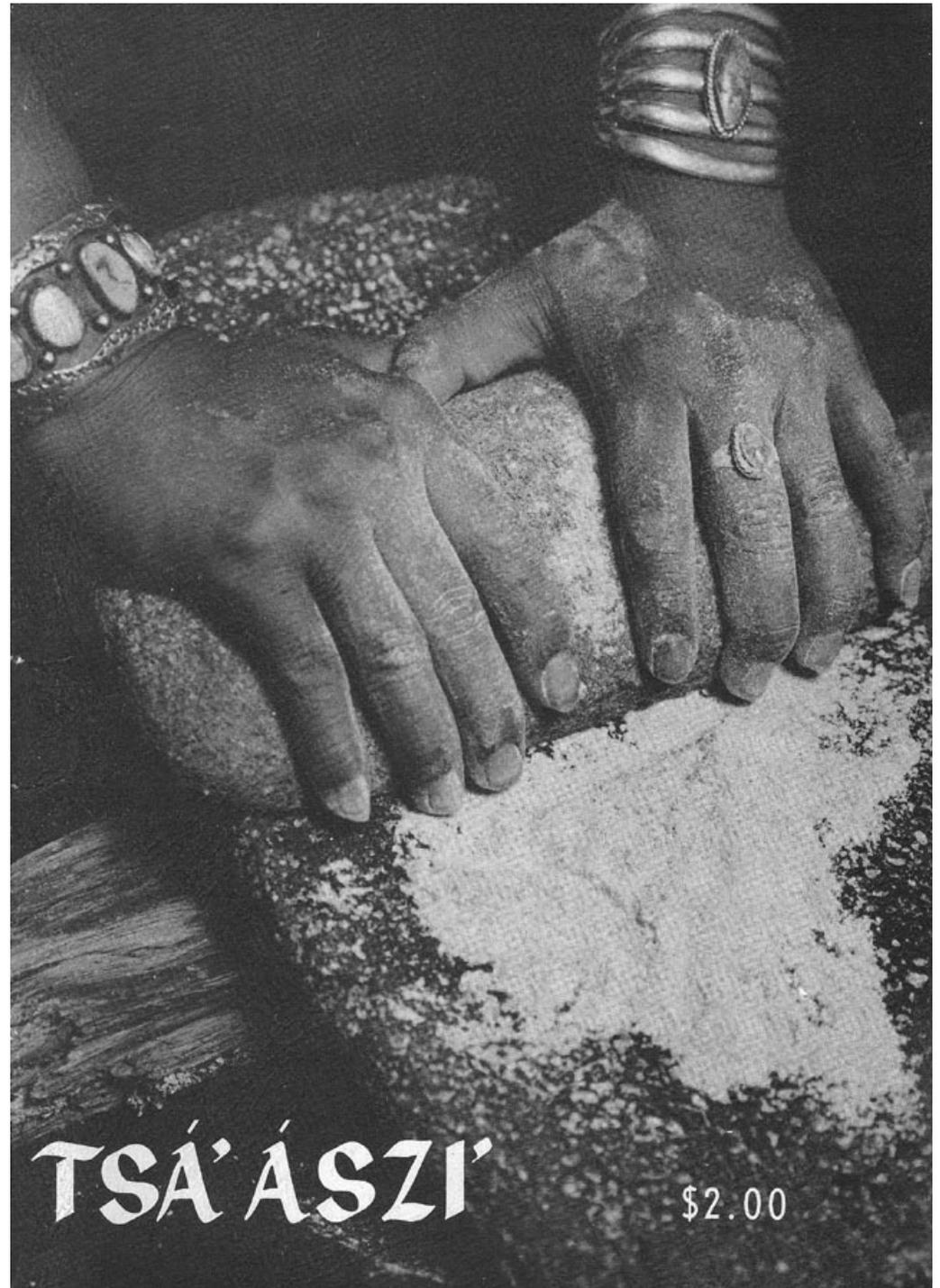
EASTER

*Easter is here and it is also a
nice day.
The sun is keeping me warm.*

Lisa Pretty Weasel, 6



Life stories and poetry are just a few of the types of writing that students need to learn how to do. Students can write and publish school newspapers and magazines as was done with the “Foxfire” publications in the Southeastern United States. This magazine was published by Ramah Navajo students.





Also useful are five paragraph (or more) essays and various forms of process writing where students brainstorm ideas, write drafts, discuss drafts with fellow students (and the teacher!), edit, and finally publish in some form their writing.

Making A Navajo Sash Belt

by Dorothy Smith, Sara Lee

The sash belt is an important part of our traditional Navajo costume. It has been worn by both men and women for a long time. Though today men wear western styled clothes for everyday wear. Most ladies still wear the traditional long full skirt and blouse, most often of velvet with silver buttons for decoration. The sash is worn on the outside of the full skirt to hold in the blouse. Then a silver concho belt is put over it. In the Summer '74, vol. I, no 3 issue of *Tsá'ássi* are some pictures of traditional Navajo clothes and on page 59 are people wearing the more common everyday wear.

Traditionally, sashes are red, white, and green but now many different colors are used to match the clothes. Today sashes are also made into purses. Even sash designs are woven rug weaving way to look like sashes. Narrow sashes are also used by boys for head bands and even guitar straps. Sashes are very popular though most other people know only of our silver jewelry and rugs.

The sash belts we make are put up on our rug looms. Since we can get more sashes than rugs on our big looms we put the rug weavings on small portable looms which we can carry back to our dorm rooms after class. This way we can weave when we want to.



Two ways of spinning the commercial yarn tighter so that it is stronger..... using the Navajo spindle and the spinning wheel.

NINAAGÓÓ ADAHOONÍ+IGÍÍ BAA AKONINIZIN

Tsé Nitsaa Deez'áhi Diné Bi'ólta

Rock Point Community School

Vol. 6 No. 1 \$.45



Bá'ólta'í Lydia Ried. Naabeehóí na'adzoogíí t'áá áyisíí yineedljigo áłchíní yee neinitin bizaad hazhó'í chodayood'íí .dee nízíngó.

Photo courtesy of Lydia Ried

Officials voice position on English-only bill

By Anthony Begay Junior

Proposition 106 proposes to amend the Arizona Constitution to make English the official language of the state. Arizona voters will vote for or against Proposition 106 on Tuesday, November 8, 1988.

Two notable opponents to the bill are: the governor of Arizona, Rose Mofford, and the mayor of Phoenix, Terry Goddard.

Supporters of Proposition 106 are: The Arizona for Official English chairman, Robert D. Park, and the president of the Arizona Senate, Carl J. Kunasek.

"To use English as the official language is an oversight that is incorrect. If there is anything Arizona enjoys more than any other state it is that it's a more multilingual society -- and we should preserve that. That is something unique in Arizona," said Vada Manager, press secretary for Governor Mofford.



Photo courtesy of Jimmy C. Begay

Dzít Łjiiin bighááddé' Jimmy C. Begay wolyéego kwe'é ániid Ólta' Yilápií' Yá Dah, Neezdá.

Hóyahdi Ólta'íjí JRP wolyéego aa'ályaa

Vertilda Gatewood áyilaa Junior

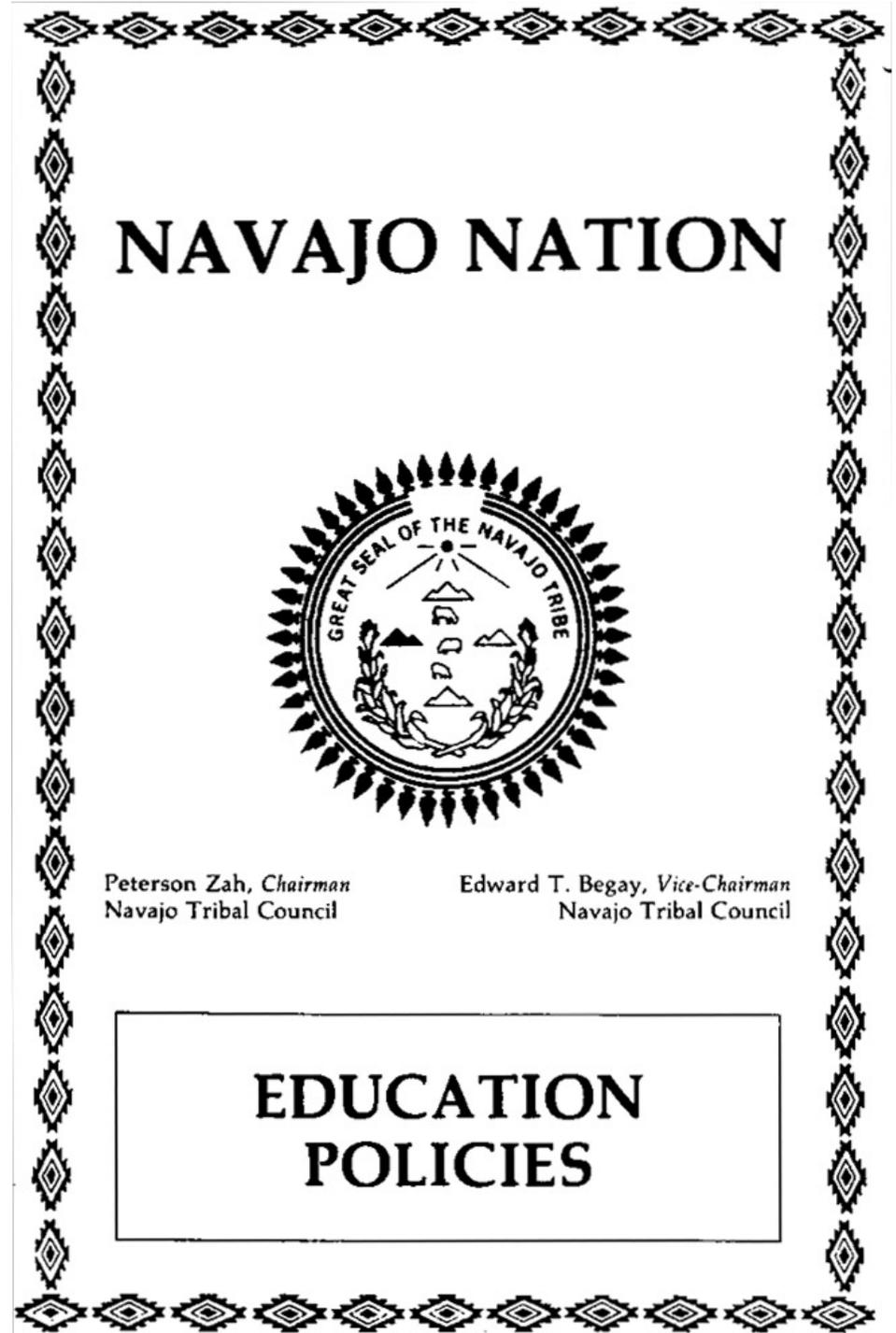
Díí ná'ííe - 88 ha'oolta'ioíí éí níléi hóyahdi



Ólta' Aláájí' Yá Dah Sidáhígíí Naabeehó bizaad bił níí,



Tribal policies can promote culturally sensitive teaching. In his preface to the policies Navajo Tribal Chairman Peterson Zah wrote, “We believe that an excellent education can produce achievement in the basic academic skills and skills required by modern technology and still educate young Navajo citizens in their language, history, government and culture.”



NAVAJO NATION



Peterson Zah, *Chairman*
Navajo Tribal Council

Edward T. Begay, *Vice-Chairman*
Navajo Tribal Council

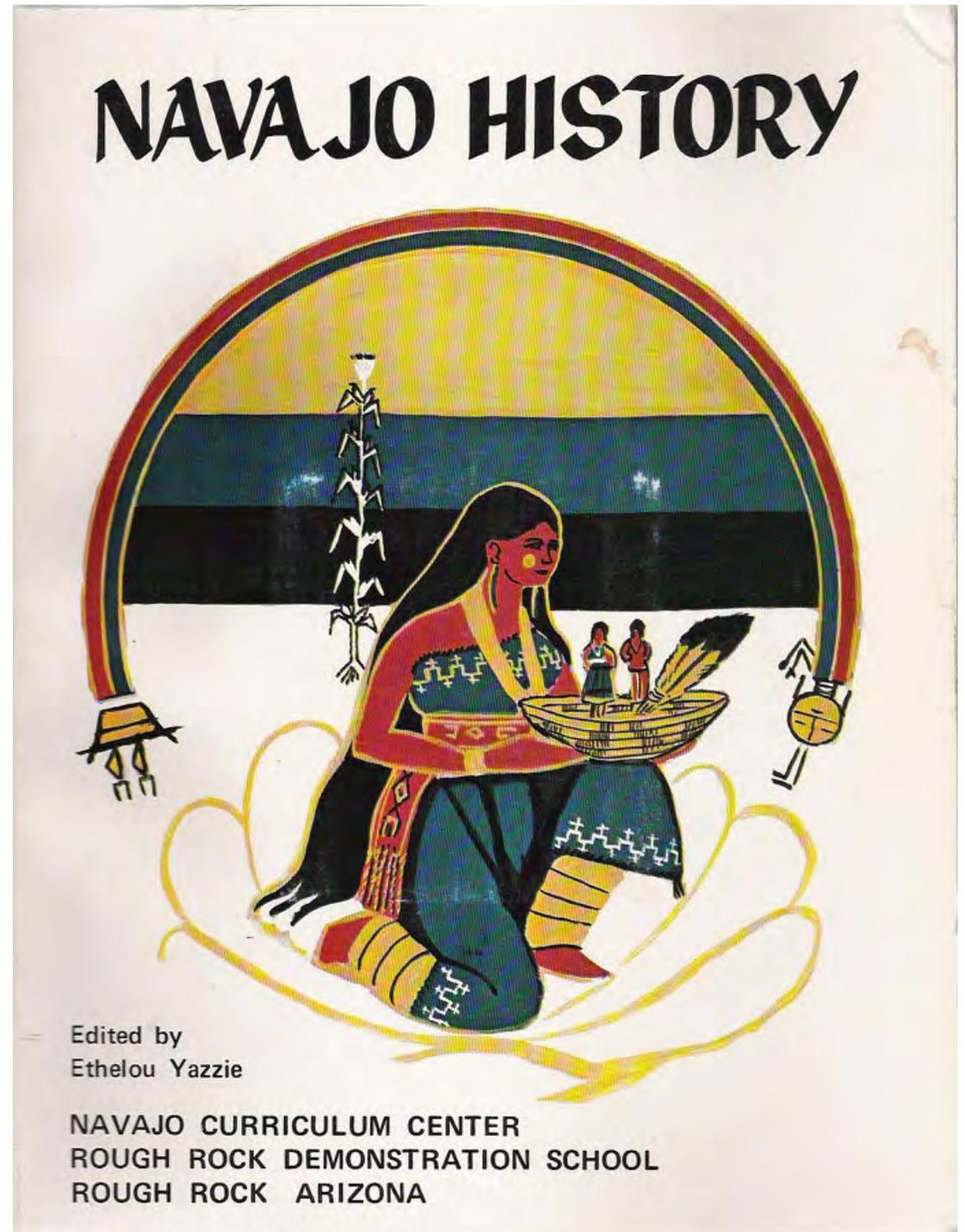
EDUCATION POLICIES



The Navajo policies required schools serving Navajo students to have courses in Navajo history and culture and supported local control, parental involvement, Indian preference in hiring, and instruction in the Navajo language. They declare: “The Navajo language is an essential element of the life, culture and identity of the Navajo people. The Navajo Nation recognizes the importance of preserving and perpetuating that language to the survival of the Nation. Instruction in the Navajo language shall be made available for all grade levels in all schools serving the Navajo Nation. Navajo language instruction shall include to the greatest extent practicable: thinking, speaking, comprehension, reading and writing skills and study of the formal grammar of the language.”



At Rough Rock Demonstration School, the first Native-controlled school in modern times in the United States founded in 1966, an effort was made to educate Navajo students about their heritage.



Alaska Standards for
**Culturally
Responsive
Schools**

Alaska is especially to be commended for the work they have done on culturally-based education.



Cultural Standards for:

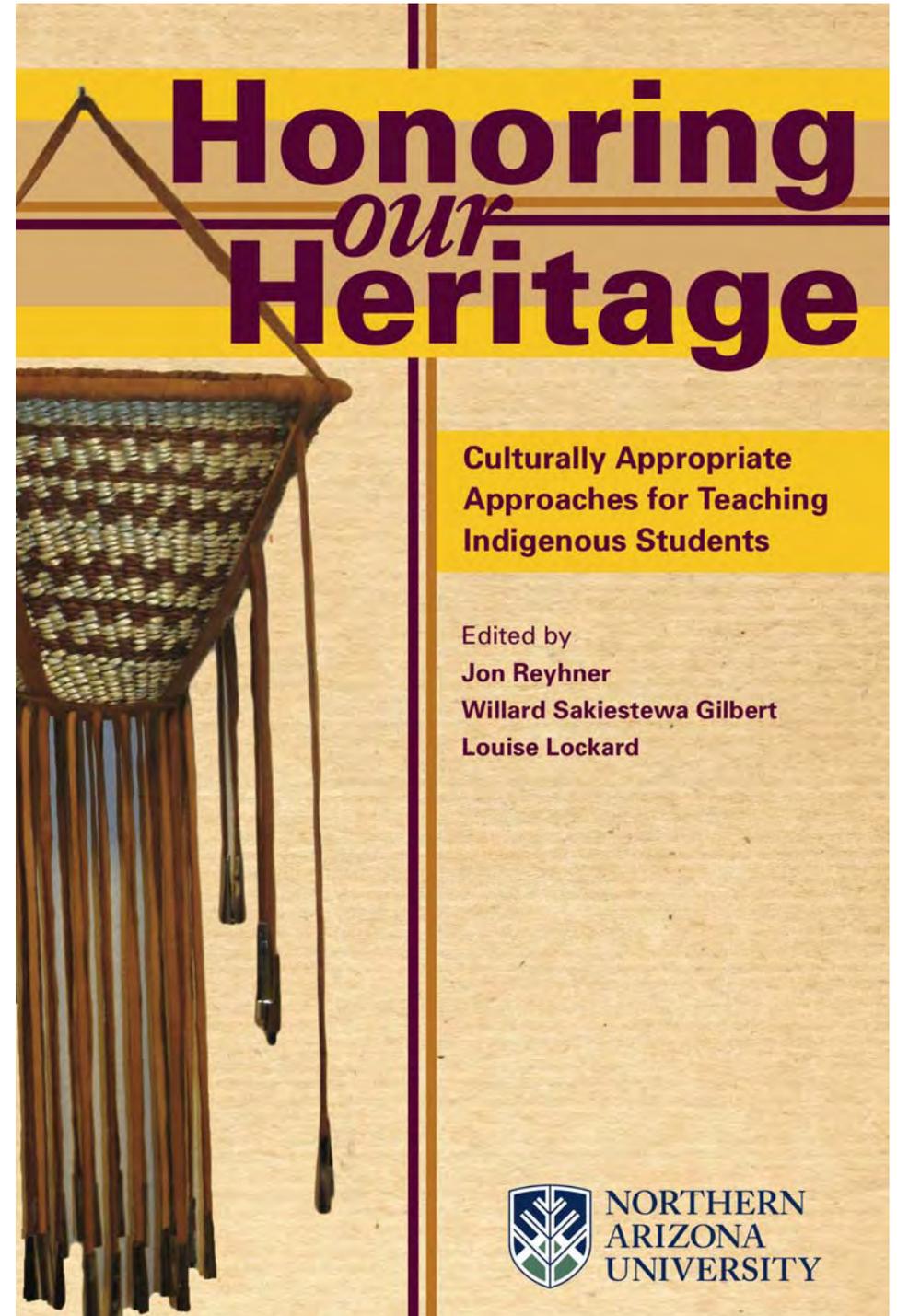
Students
Educators
Schools
Curriculum
Communities



Should we not recognize that all the cultures and languages our students bring to our classrooms—

- ◆ Indigenous,
- ◆ African,
- ◆ Asian,
- ◆ European, etc.

—are worthy of recognition, appreciation, and maintenance in our schools?





To further explore the possibilities of Culture-, Community-, and Place-based education, please think about attending Northern Arizona University's third *American Indian Teacher Education Conference* in July.



THIRD AMERICAN INDIAN TEACHER EDUCATION CONFERENCE

**College of Education
Northern Arizona University
Flagstaff, Arizona, July 13-14, 2012**

Northern Arizona University's College of Education is pleased to announce its third American Indian Education Conference to allow community, preschool, K-12, college, and university indigenous educators and activists through panels, workshops, and papers to share ideas for improving American Indian education. **We are focusing on the type of preparation Indian Nations want for teachers in their schools.** Drs. Joseph Martin and Jon Reyhner, who have been long involved in working to improve Indian education, are co-chairing the conference. Northern Arizona University's College of Education has worked with Indian Nations to improve the education of American Indian students for decades and hosted a variety of American Indian teacher and administrative preparation programs, including the well received Learn In Beauty program, and published a number of monographs, including *Honoring Our Heritage: Culturally Appropriate Approaches for Teaching Indigenous Students*. University of Utah professor and author of *Reflections in Place: Connected Lives of Navajo Women* Dr. Donna Deyhle and University of Alaska-Fairbanks professor Dr. Ray Barnhardt will be the keynote speakers. We invite you to come participate in this effort to improve the education of our children.

Goals of the Conference

- To bring together teachers, administrators, board members, tribal officials, and parents to share ideas and experiences on how to better prepare teachers of American Indian students
- To examine teacher education programs in order to determine how they can better prepare teachers of American Indian students.
- To provide a forum for exchange of scholarly research on teaching American Indian students.
- To disseminate through a monograph recent research and thinking on American Indian education best practices.

For More Information Visit Our Web Site At

<http://nau.edu/AIE/>