AN EMBEDDED CASE STUDY OF IMPLEMENTING EDUCATIONAL CURRICULA POLICIES:
BUILDING COALITIONS FOR OREGON'S TRIBAL HISTORY/SHARED HISTORY

by

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A Dissertation Submitted to the Faculty of the

DEPARTMENT OF TEACHING, LEARNING, AND SOCIOCULTURAL STUDIES

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

2023

THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by Nhung Luong, titled: A Case Study of Implementing Educational Curricula Policies: Building Coalitions for Oregon's Tribal History/Shared History, and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

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ACKNOWLEDGEMENTS

To my committee, Dr. Cindy Cruz, Professor Melissa Tatum, and Dr. Maggie Pitts, I sincerely thank you for serving on my committee and for your valuable contributions. I could not have finished this dissertation without your steadfast commitment to me and this study.

I would like to offer my gratitude to the participants that generously took time out of their busy lives serving as teachers, education specialists, principals, superintendents, school district administrators, school board members, employees at state education agencies, teacher preparation professors, teacher union leaders, staff at community centers, Tribal Nation education directors, and parents for agreeing to be interviewed for my study. Thank you for your collective efforts and commitment in implementing Tribal History/Shared History into Oregonian schools. It could not happen without your dedication to the students we serve. Additionally, thank you to the staff at the research teams at the school districts that worked with me for your assistance with setting up my study.

It is important to also acknowledge the collective advocacy and lobbying that was put in for decades preceding Tribal History/Shared History's conception and eventual passing in 2017 by countless community advocacy groups and the nine federally recognized Tribal Nations in Oregon:

Burns Paiute Tribe
Confederated Tribes of Coos Lower Umpqua, and Siuslaw
Coquille Indian Tribe
Cow Creek Band of Umpqua Tribe of Indians
Confederated Tribes of The Grand Ronde
The Klamath Tribes
Confederated Tribes of Siletz Indians
Confederated Tribes of the Umatilla Indian Reservation
Confederated Tribes of Warm Springs Reservation

I would like to acknowledge the support and learning that I received during my time as an intern at the Office of Indian Education and Oregon Department of Education where I learnt, first-hand, the importance of building coalitions for educational sovereignty. Thank you also to the Warm Springs SB 13 Writing Committee for sharing your meals, laughter, and community with me.

Thank you to my departments at the University of Arizona, Teaching, Learning, and Sociocultural Studies and American Indian Studies. Thank you to the professors there for consolidating the scholarship I needed to embark upon, and complete, my doctoral journey. Thank you to the Faculty Fellows and Graduate Associates at the 21st Century Master's Project for our collaborative efforts to further support graduate students on campus.

I particularly want to give a big shout to my graduate student friends at the University of Arizona who have turned into family over the past five years. Completing a doctorate is already a challenging feat; let alone throwing in committee reshuffles, my mother's passing, and a pandemic. I just could not have survived without your support and love. Thank you: Natalia Cachora, Dr. Amanda Le Clair Diaz, Kaylene Big Knife, Wunetu Tarrant, Sherilyn Analla, Nicholas Wilson, Dr. Jaime Fabricio Mejia Mayorga, Dr. Veronica Oguilve, Erika Nacim, Mario Aguilar Buenrostro, Jihee Yoon, J Eik Diggs, Dr. Garrison Tsinajinie, Judy Salcido, Dr. Amanda Cheromiah, Dr. Joseph Dupris, Felisia Tagaban Gaskin, Rachelle Simpson, Dr. Matthew Austin, Dr. Wen Wen, Reena Joseph, Irma Sarmiento-Horvath, Kelly Smith, Dr. Colleen Hill, Dan Moreno, Huitzilin Ortiz, Monica Granillo, Dr. Michelle Aguilera, Dr. Alaa Shakoori, Dr. Esmat Karimi, Dr. Millicent Pepion, Mariah Chupitit ShieldChief, Sabrina Smith, Sam Turner, Kristy Pavatea, Sara Mae Williams, Dr. Jacelle Ramon-Sauberan, Ingrique Salt, Annabelle Guptill, and James McKenzie.

Last, but certainly not least, I leave my family to the end. Thank you, Cảm ơn rất nhiều to my parents, Lương Văn Nếp and Lưu Thị Tiếm, for bringing me into this world and caring for me so that I may fulfill my purposes in life. Without your bravery, love for your children, and will to survive a war, I would be nothing. Thank you to my siblings, nieces and nephews, aunties and uncles, cousins, friends in Australia, and friends around the world for excusing my absence and time away from you. I hope you can see how this dissertation was bigger than myself and thus, required all of me…

UNIVERSITY LAND ACKNOWLEDGEMENT STATEMENT

We respectfully acknowledge the University of Arizona is on the land and territories of Indigenous peoples. Today, Arizona is home to 22 federally recognized tribes, with Tucson being home to the O'odham and the Yaqui. Committed to diversity and inclusion, the University strives to build sustainable relationships with sovereign Native Nations and Indigenous communities through education offerings, partnerships, and community service.

DEDICATION

For my mother, Lưu Thị Tiếm,
I know you are still with me and watching over me.
Con yêu vú nhiều lắm.

"Each time my feet touched the earth I knew my mother was there with me. I knew this body was not mine but a living continuation of my mother and my father and my grandparents and great-grandparents. Of all my ancestors. Those feet that I saw as "my" feet were actually "our" feet. Together my mother and I were leaving footprints in the damp soil.
From that moment on, the idea that I had lost my mother no longer existed. All I had to do was look at the palm of my hand, feel the breeze on my face or the earth under my feet to remember that my mother is always with me, available at any time."

— Thích Nhất Hạnh, No Death, No Fear

"This body is not me; I am not caught in this body, I am life without boundaries, I have never been born and I have never died. Over there the wide ocean and the sky with many galaxies, all manifests from the basis of consciousness. Since beginningless time I have always been free. Birth and death are only a door through which we go in and out. Birth and death are only a game of hide-and-seek. So smile to me and take my hand and wave good-bye. Tomorrow we shall meet again or even before. We shall always be meeting again at the true source, Always meeting again on the myriad paths of life."

— Thích Nhất Hạnh, No Death, No Fear

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ABSTRACT OF THE DISSERTATION

An Embedded Case Study of Implementing Educational Curricula Policies:
Building Coalitions for Oregon's Tribal History/Shared History

Current curricula implementations in K-12 schools pertaining to American Indian/Alaska Native (AI/AN) students' histories and perspectives are commonly inaccurate, reinforces negative stereotypes, and have been created and implemented without appropriate and meaningful engagement with Tribal Nations (NCAI, 2019; Sabzalian, 2019a; Shear, 2019). A recent educational policy mandate passed in Oregon in 2017, Tribal History/Shared History (TH/SH), aims to address these concerning curricula with lessons that honor Tribal Nations' perspectives.

This embedded case study investigated how an Indigeneity Grounded Analysis (IGA) framework (Fleras & Maaka, 2010) and TH/SH's legal language could inform how to examine the experiences of educators and other key partners involved in the curriculum implementation of TH/SH, and how they may build coalitions to do so; and how to examine what educators' and other key partners' perspectives are on the extent to which TH/SH's curriculum has been implemented with fidelity to its intentions.

Key partners identified and involved in TH/SH's implementation that were interviewed included: district-level administrators such as officials from the state Department of Education (ODE/OIE) and Teacher Standards and Practice Commission (TSPC), school board members, superintendents, and school district administrators; school-based educators such as principals, education specialists, and teachers; and community advocacy groups such as Tribal Nation education directors, teacher unions, teacher preparation programs, youth and family centers, and parents. Some of these key partners were colleagues and contacts made during my year-long internship at the Oregon Office of Indian Education (OIE) where I worked as a curriculum developer together with a coalition built between key partners to create a series of future TH/SH Grade 9 math, English Language Arts (ELA), social science, science, and health/P.E. lessons. Additionally, reports such as those from the National Congress of American Indians (NCAI, 2019) were also analyzed.

The five major findings that were elicited from asking three research questions were: educators are experiencing barriers to TH/SH's curriculum implementation; educators are observing TH/SH's curriculum implementation as having a "*profound*" and "*powerful*" impact on AI/AN students, non-AI/AN students were more "*receptive*" and were "*empathetic*" as a result, and teachers and their colleagues were mostly "*excited*" and "*appreciative*" of TH/SH's curriculum implementation; building coalitions across key partners offers support systems to assist in implementing TH/SH's curriculum; building coalitions with Tribal Nations should be meaningful, reciprocal, and sustained; and TH/SH's mandate is being implemented with fidelity to its intention of honoring Tribal Nations' perspectives, but it is not being "fully" (Desimone, 2002) implemented across all grade levels and subject areas as stipulated in the mandate.

To date, TH/SH has implemented Grade levels 4, 8, and 10 with an additional 10 grade level curriculum roll outs to be implemented in the near future, thus, it behooves all key partners involved to be informed about its school and classroom level implementation.

DEFINITIONS OF TERMS

Aboriginal Australia/First Nations: I privilege the term Aboriginal Australia or First Nations when discussing Indigenous peoples within a Pacifica context.

American Indian/Alaska Native (AI/AN): I privilege the term American Indian/Alaska Native when discussing Indigenous peoples within a North America context. Native American is used when discussing the terminology employed in TH/SH's legal language.

Axiology: I utilize Shawn Wilson's (Opaskwayak Cree) definition of axiology: "A set of morals or a set of ethics" (Wilson, 2001, p. 175).

Colonized: I follow the lead of Shotton, Tachine, Nelson, Minthorn & Waterman's definition: "Colonized throughout the article, in lieu of Eurocentric, Western, or dominant, to problematize the colonizers' normative behaviors of validity" (2018, p. 637).

Country: When discussing Lands (See *Lands* definition), I utilize the idea of 'Country' to mean the "multidimensional matrix" (Rose, 2002, p. 178) of Lands drawing from the Aboriginal Australian context.

Educational Sovereignty: I employ this terminology to advance the idea that Tribal Nations should be able to control and be meaningfully engaged in the development and implementation of curriculum that pertains to them.

Epistemology: I rely on Shawn Wilson's (Opaskwayak Cree) definition of epistemology: "Ways of thinking, how you think about that reality" (See *ontology* definition) (Wilson, 2001, p. 175).

Key Partners: Key partners are preferred over stakeholders (See also *policy actors*) (See detailed discussion in Chapter 5).

Indigenous: Unless otherwise cited by authors/sources, the term Indigenous is used as referenced by the United Nations General Assembly, (2007, art. 5) and capitalized in this dissertation to refer to the original populations of people and their descendants around the world (outside of the U.S.). The term itself is an umbrella term that does not represent the varied Tribal Nations that continue to exist. Thus, this study does not profess to speak for all Tribal Nations.

Lands: I use Lands as plural to include more than just physical earth and follow the lead to capitalize the term, as a proper noun, to respectfully describe it as more than a material and fixed space (Ferguson & Weaselboy, 2020; Styres, 2017; Styres, Haig-Brown, & Blimkie, 2013; Styres & Zinga, 2013).

Lands-based Pedagogy: Lands-based pedagogy are pedagogical practices: Land education (Bang et al. 2014; Simpson, 2014; Tuck & McKenzie, 2015); Land-centered literacies (Goodyear-Ka'ōpua, 2013, as cited in Corntassel & Hardbarger, 2019, p. 90); and Lands as first

teachers (Styres, Haig-Brown, & Blimkie, 2013, p. 37), that center Lands' interconnection and reciprocal relations with Indigenous peoples' ways of knowing (*epistemologies*).

More-than-human Entities: More-than-human entities are those entities that are not human; as an example, water. There exists on Mother Earth a spiritual and intellectual consciousness, a co-existing exchange of sacred, simultaneous, and interrelated knowledges and integrities shared between Lands, humans, and more-than-human entities (Bédard, 2008; Dannenmann & Haig-Brown, 2002; Deloria, 2006; Johnson et al., 2016; Sheridan & Longboat, 2006).

Ontology: I rely on Shawn Wilson's (Opaskwayak Cree) definition of ontology: "A belief in the nature of reality. Your way of being, what you believe is real in the world" (Wilson, 2001, p. 175).

Policy: I define policy, for the purposes of this dissertation, within the educational field with reference to statutes, or statute law that is created within the legislature.

Policy Actors: Policy actors is used when discussing key partners that are framed as actors in a Political Spectacle (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003).

Since Time Immemorial: I defer to the definition used in TH/SH's Essential Understandings: "Since Time Immemorial refers to a very long time – indefinite in the record of history (long predating European contact). Oral traditions of Tribes maintain teachings that Indigenous people were created here and have existed here Since Time Immemorial" (Essential Understandings #1 Since Time Immemorial, ODE, 2020b, is capitalized in the original).

Traditional Ecological Knowledge: Also called TEK; An "intellectual rigor" (Wilson & Laing, 2018, p. 138) acquired by Indigenous peoples from *Lands-based pedagogies*. TEK can be orally transmitted; intergenerational and longitudinal; holistic, cyclical, with highly contextualized systems of classifications; based on localized empirical observations; and with rules governing ethical self-management and regulations for sustainable and reciprocal resource use (Cajete, 2000, as cited in Johnson et al., 2016; Johnson, 1992, as cited in Fourmile, 1999, p. 220; Secretariat for the Convention on Biological Diversity (SCBD), 1996, as cited in Fourmile, 1999, p. 222).

Tribal History/Shared History (TH/SH): TH/SH is preferred over Senate Bill 13.

Tribal Nation: I capitalize Tribal Nation/Tribe/Tribal to honor Tribal sovereignty and denote their proper noun statuses, and are capitalized throughout the dissertation.

Tribal Sovereignty: Tribal sovereignty is not in arrangement with the U.S. government as Tribes have never ceded, nor extinguished, their Tribal sovereignty; it is not an entity that can be traded, nor gifted, but remains inherent. Also called "rhetorical" sovereignty (Lyons, 2000), a definition offered by other Indigenous scholars is that Tribal sovereignty is a relational ability to responsibly govern.

LIST OF ABBREVIATIONS

AI/AN	American Indian/Alaska Native
AIDS	Acquired Immunodeficiency Syndrome
ARS	Arizona Revised Statutes
AZ	Arizona
BIA	Bureau of Indian Affairs
BIE	Bureau of Indian Education
BIPOC	Black, Indigenous, & People of Color
CIRM	Critical Indigenous Research Methodology
CONST	Constitution
CRT	Critical Race Theory
ELA	English Language Arts
ELL	English Language Learner
EO	Executive Order
ESD	Educational Service District
HIV	Human Immunodeficiency Virus
IGA	Indigeneity Grounded Analysis
IRB	Institutional Review Board
IQ	Intelligence Quotient
K-12	Kindergarten through to Grade 12
LCC	Lane Community College
LCIS	The Legislative Commission on Indian Services

n	number
NA	Native American
NCAI	National Congress of American Indians
NPTAO	Native Peoples Technical Assistance Office
OAR	Oregon Administrative Rules
ODE	Oregon Department of Education
OEA	Oregon Education Association
OIE	Office of Indian Education
OIEA	Oregon Indian Education Association
OR	Oregon
SAT	Scholastic Aptitude Test
SB	Senate Bill
§	Section
STIC	Since Time Immemorial Curriculum
TEK	Traditional Ecological Knowledges
TH/SH	Tribal History/Shared History
TOSA	Teachers On Special Assignment
TSPC	Teacher Standards & Practices Commission
U.S.	United States
WA	Washington State

PROLOGUE

Ba Cua, Three Crabs

Three crabs were exchanged to welcome me into this world.

At my insistence to be born (patience still isn't a virtue of mine), my mother nearly gave birth to me in the hospital foyer in Cà Mau, a province in southern Việt Nam, below the mighty Mê Kông Delta. She didn't have any money to pay for my birth, luckily the midwife was her aunty, and she accepted three meaty mud crabs as payment for me to enter this world.

My mother was nearly ten years old in 1954 when the battle of Điện Biên Phủ was waged and the North Việtnamese Army defeated the French, who had invaded and occupied Việt Nam since the 1880s. The French's colonial ideology was based on a "mission civilisatrice (or 'civilising mission') translating to a 'white man's burden,'" (Fischer-Tiné & Mann, 2004, p. 5) where it was their apparent duty to 'civilize' all the countries they invaded and 'conquered.' After the French came the Americans. This time armed with a different ideology, which apparently was not a vanquishing mission, but with aims to attain "Peace Without Conquest" (Johnson, 1965). President Lyndon B. Johnson famously stated, "We fight because we must fight if we are to live in a world where every country can shape its own destiny. And only in such a world will our own freedom be finally secure" (Johnson, 1965). Secure from the threat of communism and the 'domino theory' potentially ricocheting throughout south east Asia.

Thus, my mother was born into a country where her people were considered 'savage' and in need of 'civilizing' by an invading force; yet she managed to survive the subsequent removal from her ancestral land, was dispossessed, and made stateless from a war that was fought for her 'freedom.'

I come from this brave stock; this strong lineage of survivors that refused to die.

If we take the analogy of the crab further—tough with a robust shell on the outside and soft, tender and good eating on the inside—we could be describing my personality. A mixture of the 'Aussie battler,' 'She'll be right' hard shell, with accents of a south east Asian mentality, hues of gentle, sultry monsoon breezes through the coconut trees on the banks of the Mê Kông Delta.

Ba Xoài, Three Mangoes

When I was six months old, three mangoes were part of a payment to turn a blind eye and allow the boat that granted my family's passage from war torn Việt Nam, recently abandoned by the United States after the Fall of Sài Gòn in 1975, to Pilau Bidong, a United Nations High Commissioner for Refugees sanctuary camp on the Terengganu coast in Malaysia. For those that risked the journey, it was precarious: leaky, over-crowded boats carrying too many people; the threat of pirates that could kidnap and rape women; dehydration and starvation; dead bodies thrown overboard; and boats that languished at sea due to a lack of navigation systems, hoping to make the journey that would signify a new beginning from a war torn Việt Nam, which was now officially called the Socialist Republic of Việt Nam. Miraculously, that boat that carried myself and my family members onboard washed up, alive, upon the shores of the most populated place on Mother Earth at the time (at its height, Pilau Bidong hosted over 40,000 refugees in areas the size of football fields (Thompson, 2010)).

Challenges and Conflict During My Youth

After a year and a half at Pilau Bidong refugee camp, my family and I were resettled in Australia on unceded Wurundjeri territories and we arrived at Melbourne Tullamarine airport on Valentine's Day, 1985. I was two years old and had lived the majority of my short life at that point as a dispossessed and stateless infant. Thereafter lies my journey of navigating two cultures and languages. My family were very traditional, holding onto Việtnamese culture with such a

tenacity that it felt like it was strangling my relaxed, easy going, ‘No worries, mate!’ childhood and youth. This alarmed my father, a humble fisherman and rice paddy farmer from the swamps of the Mê Kông Delta, but luckily, in his wisdom, he practiced tough love and although it was the cause of many arguments in our house, insisted that my siblings and I stopped speaking English at the dinner table and that I stopped reading so many ‘tây’ (Việtnamese for White people) books and that I retain my cultural heritage, learn my language, and remember my roots.

Assimilatory Educational Practices

The curriculum at the local school where I attended was written for the predominately White Australian children that attended. My love of reading English literature meant that I was very well read by the time I was an adolescent, but it also estranged me from the culture and language of my heritage, and I rebelled against my culture that distinctively made me foreign from my Australian friends. Although I had exposure to Việtnamese culture through celebrations, festivals, ancestral worship rituals, and Saturday Việtnamese language school, I struggled to balance two cultures often conflicting inside me, and more often than not, the White and colonized one dominated and won. My worldview, my beliefs, my thoughts were now exclusively in English. Was I now tây? It wasn’t until my early twenties when I had matured and also been exposed to other cultures and the real history of settler colonialism, that I began to lose the shame that I felt for not being tây. In retrospect, I wonder if I really ever had a choice, whether or not that battle was already won, how the curriculum that I learned at school had succeeded in assimilating me into the ‘melting pot,’ while also intentionally ignoring the First Nations and current 250+ Aboriginal Australian language groups.

Thus, it can be fair to state that K-12 schooling and teacher preparation programs in Australia at that time did not adequately prepare me to teach accurate Aboriginal Australian

history, nor teach Aboriginal Australian students in a culturally sustaining way. This manifested in an overt way while I was teaching in an Aboriginal Australian school in Arnhem Land, Australia.

Manayingkarírra, Maningrida

I taught briefly at Maningrida College. Maningrida, from the Kunibídji phrase "Mane djang karirra" meaning "the place where the Dreaming changed shape" (West Arnhem Regional Council, n.d). A public school (federally funded) on the coast of the Arafura Sea, Maningrida is about 300 miles away from the nearest capital city, Darwin. I had no idea what I would be in for and it became apparent that I was not adequately trained to be teaching culturally sustaining pedagogies. It was at this juncture in my teaching career that I vowed to become more prepared and seek further learning on how to become a teacher that did, in fact, honor the perspectives of First Nations of Australia.

As I was leaving Maningrida after my contract finished, a group of teaching assistants and a few members of their families asked me if I was ever coming back. When I replied that I hoped to, they said that they would sing for me, that those Songlines part of Aboriginal Australian epistemology of "oral maps of the landscape, enabling the transmission of oral navigational skills in cultures that do not have a written language" (Norris & Harney, 2014, p. 1), would reach me wherever I was and bring me back to Maningrida, one day. I haven't been back to Maningrida yet but I feel those Songlines in a profound way. They are weaving all around me and led me, right here, to this Ph.D. and dissertation.

This prologue is only the beginning.

Part II: Background and Context

CHAPTER 1: INTRODUCTION

In 2019, the National Congress of American Indians (NCAI) released a report entitled *Becoming Visible, A Landscape Analysis of State Efforts to Provide Native American Education for All*, which aimed "(1) To conduct a landscape analysis to determine the extent to which states require or provide support for Native American K-12 curricula to ALL public school students; and (2) To review the policies, laws, and practices that states currently use to authorize, provide, or improve the delivery of their Native American K-12 curriculum" (p. 6).

Included in the NCAI's (2019) report were results which evaluated the states involved on a scale of 0-12 based on their answers relating to the extent to which they were expanding upon or enhancing existing American Indian/Alaska Native (AI/AN) curriculum in their public schools. Each state was asked questions in these three areas: (a) the existence of AI/AN education laws, policies and allocated resources in place; (b) levels of collaboration and funding allocated to assist in building coalitions between key partners such as Tribal Nations' governments; and (c) curriculum implementation efforts such as: stand-alone AI/AN education standards, availability of the curriculum, how specific it is to Tribal Nations, professional development opportunities for educators to assist with the implementation, and evaluation methods of curricula implementations (p. 13).

One of the 35 states that was surveyed in the NCAI (2019) report was the state of Oregon, where there are currently nine federally recognized Tribal Nations. Oregon ranked very high as a "Native American Education Opportunity State" scoring within the groups with summary scores between 9-12 as it was found that the state had "already implemented many components to support Native American education" (p. 23) in the aforementioned areas.

This dissertation explores the curriculum implementation of the Oregon State educational policy mandate, SB 13, titled Tribal History/Shared History (OR SB 13, 2017, which will hereinafter be referred to as TH/SH) and its ability to build coalitions with key partners to create curriculum that aims to honor Tribal Nations' perspectives, specifically with the intention of redressing inaccuracies prevalent within current public school K-12 curriculum that pertains to AI/AN peoples. The purpose of this qualitative case study is to investigate Oregon's exceptional results in the NCAI (2019) study.

To achieve these purposes, I conducted semi-structured interviews and analyzed data from reports such as NCAI's (2019) 'Becoming Visible' report. The interview questions can be grouped into two embedded case study categories. First, I examined the experiences of educators—members of the coalition that were built—involved in the curriculum implementation of TH/SH. Second, I examined what educators' and other key partners' perspectives were on the extent to which TH/SH's curriculum fulfilled its intentions. In analyzing the resulting data, I was guided by two primary conceptual frameworks: (1) the language of TH/SH's legal mandate, and (2) the Indigeneity Grounded Analysis framework (Fleras & Maaka, 2010).

Research Questions

This study's research questions are:

RQ1: What are educators' experiences when implementing TH/SH's curriculum?

RQ2: What is the role and significance of coalitions in the school-level curriculum implementation process?

RQ3: What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions?

Contributions to the Field

This study contributes to different bodies of research. One immediate contribution is to the specific field of TH/SH's curriculum implementation. As there are future rollouts of TH/SH's curriculum to follow (Grades K-3, 5-7, and 9, 11 & 12), it would behoove all of the key partners involved in its future implementation to assess the experiences of educators and key partners involved in its current rollout of curriculum already developed for Grades 4, 8, and 10 (ODE, 2019a) to assist in future roll outs.

By examining educators' and other key partners' perspectives on TH/SH's curriculum implementation, and how they may build coalitions to do so, and to what extent TH/SH's curriculum fulfilled the intentions of the mandate, the second contribution this study has is the potential impact on teaching and pedagogical practices, and thus, the overall impact on all students, AI/AN and non-AI/AN, learning through TH/SH's curriculum. Learning through Lands-based pedagogies (See further discussion in Chapter 2) can offer a more quality curriculum which is accurate, privileges Tribal Nations' perspectives, and is culturally sustaining. Furthermore, Lands-based pedagogies can offer more opportunities for AI/AN students to become more exposed to Tribal sovereignty, Traditional Ecological Knowledges (TEK), cultural practices, and language revitalization efforts on their homelands. For non-AI/AN youth, learning through TH/SH's curriculum can offer a more accurate representation of Tribal Nations and their perspectives, and to learn about the Tribal sovereignty of Tribal Nations.

Additionally, this study has the potential to influence educational policy in other states, as there is scope for it to inform states such as Arizona (See Chapter 2 for a discussion on Arizona's current curriculum implementation efforts), to learn more about working through any identified barriers involved in the implementation of educational legislative mandates such as TH/SH.

This study is significant because it examines one of the few curriculum approaches in the U.S. which honors Tribal Nations' perspectives. Ultimately, when combined with analyses on building coalitions between educators and other key partners, this study aims to privilege Tribal and educational sovereignty—the aims and intentions of TH/SH's curriculum—and uphold the legal, moral, ethical, civil, and human rights, of all students, AI/AN and non-AI/AN (Brayboy & Maaka, 2015).

Organization of Dissertation

After this introductory chapter, Part II continues with Chapter 2's Literature Review which synthesizes the relevant scholarship around curriculum implementation situated within critical considerations that are salient to examine when critiquing educational policies that pertain to AI/AN peoples. This Literature Review proceeds in four parts. The first part reviews the relevant contextual backdrop provided by Federal Indian law and policy, focusing in particular on assimilatory policies such as the Boarding School and Termination Eras, and the recovery efforts from Tribal Nations during the ongoing Restoration and Self-Determination Eras. The second part explores theories of education policy, including "Safe and Dangerous Zones" (Lomawaima & McCarty, 2006) and TribalCrit (Brayboy, 2005), and the impact of what damaging curriculum can have on AI/AN, and non-AI/AN students, is also discussed. This chapter then suggests how the implementation of mandates such as TH/SH (which focuses on Lands-based pedagogies) can help to inform what should be done to redress the issue of inaccurate and racist curricula pertaining to AI/AN peoples being implemented in public K-12 schools. The chapter then shifts to the third critical consideration, which discusses the historical and current climate of the Curricula Wars, Political Spectacles (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003), and the ways in which

educational policies can fail to be implemented due to their complexities, being laden with ideological values, and infused with power dynamics. The chapter concludes with the fourth part, which consists of a brief overview of similar curriculum implementation efforts in two other states, Arizona and Washington State.

Part II continues with Chapter 3 where Oregon is outlined as a case study to investigate TH/SH's background and mandate and the three steps that the state is undertaking to implement TH/SH's mandate through the development of the Essential Understandings, the development of lessons, and implementing the lessons into classrooms.

Part III begins with Chapter 4 where the use of this study's conceptual framework, TH/SH's legal language and the Indigeneity-Grounded Analysis framework (IGA) (Fleras & Maaka, 2010), are explained and can act as a reminder to educators and key partners involved in curriculum implementation about the colonized, racist, and assimilatory educational policies and practices that can be inflicted upon Tribal Nations as a tool for assimilation and cultural genocide. Embroiled within the Curricula Wars, these policies then form the legacies of the current educational policies that affect AI/AN students today. I also offer my positionality and how I situate myself within this research.

Part III continues with Chapter 5 where the methodological design of the study and the rationale for that design, including why key partners were interviewed, are outlined. For example, TH/SH's mandate's contexts within an embedded case study, a contextual investigation of curriculum implementation through the perspectives of educators and key partners, is situated. Furthermore, Chapter 5 outlines the methodological processes that were undertaken in conducting this study: recruitment and sampling choices, data collection, analysis, and storage, the processes for drawing verified conclusions based on the data analyses, how risks to

participants were minimized and how they were protected, and how methodological issues were ethically reconciled.

Part IV contains Chapters 6, 7, and 8 where the findings for this study are presented, discussed, and interpreted in succession. In brief, the findings are:

> (a) educators are experiencing barriers to TH/SH's curriculum implementation,
> (b) educators and their key partners are observing TH/SH's curriculum implementation as having a "*profound*" and "*powerful*" impact on AI/AN students, non-AI/AN students were more "*receptive*" and were "*empathetic*" as a result, and teachers and their colleagues were mostly "*excited*" and "*appreciative*" of TH/SH's curriculum implementation efforts to increase their exposure to accurate Tribal Nations' perspectives,
> (c) building coalitions across key partners offers support systems to assist in implementing TH/SH's curriculum,
> (d) building coalitions with Tribal Nations should be meaningful, reciprocal, and sustained,
> (e) and TH/SH's mandate is being implemented with fidelity to its intention of honoring Tribal Nations' perspectives, but it is not being "fully" (Desimone, 2002) implemented across all grade levels and subject areas as stipulated in the mandate.

Part IV ends with Chapter 9 with this study's implications of theory, practice, and future research, limitations, and final concluding thoughts.

This dissertation will now move to Chapter 2 to situate this study within the literature by reviewing, synthesizing, and critiquing the related scholarship within curriculum implementation.

CHAPTER 2: LITERATURE REVIEW

This chapter will outline critical considerations that are salient to examine when critiquing educational policies that pertain to AI/AN peoples, where without these critical considerations, a discussion on educational policies that pertain to AI/AN peoples would not be complete, nor accurate. For example, the first critical consideration outlines Federal Indian law and assimilatory policies such as the Boarding School and Termination Eras, and the recovery efforts from Tribal Nations during the ongoing Restoration and Self-Determination Eras.

The second critical consideration will include analyzing how educational policies pertaining to AI/AN peoples can oscillate between "Safe and Dangerous Zones" (Lomawaima & McCarty, 2006). Given the politically unique status of AI/AN peoples' Tribal and educational sovereignty, the existence of these assimilatory educational policies as outlined in theories such as TribalCrit (Brayboy, 2005) can result in racist curricula (instead of curricula offering accurate perspectives from Tribal Nations) being taught in public K-12 schools instead. This second critical consideration goes on to outline the impact of what this damaging curriculum can have on AI/AN, and non-AI/AN students, and how the implementation of mandates such as TH/SH (which focuses on Lands-based pedagogies) can help to inform what should be done to redress the issue of inaccurate and racist curricula pertaining to AI/AN peoples being implemented in public K-12 schools.

The third critical consideration discusses the historical and current climate of the Curricula Wars, Political Spectacles (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003), and the ways in which educational policies can fail to be implemented due to their complexities, being laden with ideological values, and infused with power dynamics.

Lastly, the chapter concludes with the fourth critical consideration which consists of a brief overview of similar curriculum implementation efforts in two other states, Arizona and Washington State.

The first critical consideration is to detail Federal Indian law and policy as it unfolded in the U.S.

Federal Indian Law and Policy

When discussing Federal Indian law and policy in the U.S., a critical consideration is to start with settler colonialism. Patrick Wolfe (2006) posits that in order for settler colonialism to succeed, Lands must be conquered, where "land is necessary for life" (p. 387). Thus, a "logic of elimination" is used through physical and "structural genocide" (p. 403); where the elimination of Indigenous peoples is required in order for the continuance of the settler colonial project.

These views, which are also enshrined in religious ideology, condoned logics of elimination and genocide and were used to justify the theft of Tribal Nations' Lands, beginning with Pope Alexander VI's papal bull, 'Romanus Pontifex' issued in 1455 which "decreed a vanquishing violence to achieve dominance and control, as lords, over non-Christian peoples, and possession of their lands, territories and resources" (Rapporteur, 2010, p. 7). It was this document to which the international legal principle, the Doctrine of Discovery, continuously referred. For example, the *Johnson v. McIntosh* ruling in 1823 was "based on the concept of "discovery" where the Supreme Court constructed an Indian title of "mere occupancy"' (Rapporteur, 2010, p. 12). Again, this domination is further extended in 1845, this time as "Manifest Destiny" and justification for continued "predestined and divinely inspired expansion" (Miller, 2011, p. 3). The Doctrine of Discovery is still continuously used as a contemporary legal claim to dominate over Tribal Nations' homelands (See *Alcea Band of Tillamooks v. The United*

States; *Tee-Hit-Ton Indians v. The United States; City of Sherrill v. Oneida Indian Nation of New York*, as cited in Rapporteur, 2010, p. 17-19).

During the years of the Treaty Making Era of 1776-1880, the functions and purposes of making treaties with Tribal Nations shifted as non-AI/AN populations grew and the U.S. government required more land acquisition (Deloria, 1979; Tatum, n.d). In particular, the North West Ordinance of 1787 created the inclusion for new territory in the "utmost of good faith" (North West Ordinance, 1787) with Tribal Nations. Some territories were ceded in exchange for Tribal Nations' constitutionally protected treaty-based rights such as hunting, fishing, and gathering rights as foreign nations, with that level of autonomy and separation from the U.S. government (U.S. Const. art. VI, § 2).

Assimilatory policies were the foundations of Federal Indian law and policy and will now be discussed.

Assimilatory Policies

In North America, once the frontier wars had ceased and then with the end of treaties in 1880, the mechanism of structural genocide was enacted to eliminate AI/AN peoples through mass killings (physical genocide), and then assimilation. John Wunder (1994) stated that assimilation was a "New Colonialism," (cited in Wolfe, 2006, p. 400) and considered more effective than genocide. As a new form of colonization, then, education was enforced as an assimilatory and genocidal "Kill the Indian, Save the Man" (Pratt, 1892) policy and practice, leading to an "education-for-colonization" (Au, Brown & Calderón, 2016) system which continues to reinforce class hierarchies and produces the labor required within a capitalist society (Grande, 2015).

For example, Boarding School policies (mid-1800s to the late 1990s) as part of the Assimilation Era and a “dangerous” policy pendulum shift (Lomawaima & McCarty, 2006), was legally sanctioned by policies such as the 1819 Civilization Act. This act was passed to support “the education, civilization, and conversion attempts of Christian missionaries” (Warhol, 2011, p. 285).

Attempts at assimilating citizens of the Confederated Tribes of Grand Ronde in Oregon, for example, into an ‘Americanized’ culture and Christian ideology of “cultural domination” (Grande, 2015, p. 30), came through Catholic day on-reservation schools, and then boarding schools such as Chemawa in Salem (LCC Research Guides, 2019). For example, as late as 1943, the goal of the Bureau of Indian Affairs (BIA) education service was “to prepare the Indian as rapidly as possible for the effective operation of his own resources and to make him a healthy, successful, participating citizen in the American nation” (Anonymous, 1943, p. 2, as cited in Lewis, 2009, p. 61). In other words, a “better American” at the expense of being a “better Indian” (Affairs and Representatives, 1945, p. 340, as cited in Lewis, 2009, p. 62). AI/AN students were forced to pledge to the U.S. government above their own identification or allegiance to their own Tribal Nation (Au, Brown & Calderón, 2016).

AI/AN students were given an inferior education that was a supposed reflection of their menial and domestic labor capabilities—ostensibly supported through the ideology of a “dignity of labor” (Lomawaima & McCarty, 2006, p. 64)—consequently exploiting them through “child labor” (Grande, 2015, p. 30) for capitalist venture.

Specifically, boarding schools practiced cultural control and eradication of AI/AN traditional culture by forcing students to cut their hair, students were given colonized names, forced to wear colonized clothing, attend Christian religious services, and punished for speaking

traditional languages. In Oregon, the Chemawa Indian School, Salem, was the largest boarding school in the Pacific Northwest and by 1920 had "903 students from 90 different tribes, nearly a third coming from Alaska" (Marr, 1997). Thus, it is evident that colonized, racist, and assimilatory educational policies and practices that were inflicted upon AI/AN peoples as a tool for assimilation were weapons for cultural genocide with aims to physically, intellectually, and spiritually destroy AI/AN students themselves and their Tribal Nations' ways of life (Brayboy, Faircloth, Lee, Maaka, & Richardson, 2015; Mackey & Warner, 2013). It wasn't until a century later that the devastating effects of these culturally genocidal boarding schools and missions were officially identified in the pivotal 1928 Meriam Report (Meriam et al., 1928). Other policies such as the Termination Era (1954 in Oregon) followed.

The Termination Experiment

By the 1940s, the "Indian Problem" (Lewis, 2009, p. 267) plaguing the U.S. government meant that new, experimental political ploys were required to 'emancipate' Tribal Nations, such as the Confederated Tribes of Grand Ronde in Oregon from being "wards of the state" (Wilkinson & Biggs, 1977, p. 146). Thus, a series of legislations, commonly known as the Termination Acts (Public Law 588, 1954), were used by the U.S. government as a settler colonial tactic; the "final step in a long history of colonization of the tribal lands, as it finally granted full access to Indian lands by white Americans" (Lewis, 2009, p. 314). The conditions of termination were inconsistent, vague, deceptive, manipulative, and not offered for debate with the majority of Tribal citizens (Lewis, 2009; Wilkinson & Biggs, 1977).

The Confederated Tribes of Grand Ronde's experiences with termination is used in this study as a representative example because the Confederated Tribes of Grand Ronde citizens were promised certain things such as retention of timberlands, burial services, and hunting and fishing

rights, if they agreed to terminate, promises which were never kept. Larger Tribal Nations in Oregon such as the Confederated Tribes of Warm Springs and the Confederated Tribes of the Umatilla Indian Reservation were able to receive legal and political advice on a national arena, and as a result, were not terminated (Lewis, 2009).

Termination affected over 60 Tribes in Oregon, (over 100 nationally) (Lewis, 2009, p. 39) and in 1954, their federal recognition as sovereign entities and recognition as American Indians (Walch, 1983; Wilkinson & Biggs, 1977) were terminated. Two of the four clauses for termination were: (1) the degree of perceived acculturation and (2) the economic resources and condition of the Tribal Nation (Wilkinson & Biggs, 1977, p. 146). However, there was an inconsistent perception of acculturation for different Tribal Nations and whom the federal government perceived to be “no longer culturally Indian” (Lewis, 2009, p. 165). For example, the Klamath Tribes of Oregon may have appeared to have been successfully assimilated as they were not reliant on federal funds due to their successful timber industries. This self-sufficiency was misleading and generalized that all their Tribal citizens were, thus, acculturated or assimilated. The Confederated Tribes of Grand Ronde, on the other hand, had very limited access to government resources in the first place, yet they were still terminated (Lewis, 2009).

Termination’s effects were devastating—genocidal even—with contemporary ramifications lingering with continuing issues with loss of identity, culture, language, and Tribal enrollment (Jacob, 2018; Lewis, 2009; Walch, 1983).

Due to the Termination Era, for example, a lack of Tribal history from the Confederated Tribes of Grand Ronde citizens’ perspectives also compacts and exasperates the lack of connection some citizens may have to their Tribal cultures (Lewis, 2009). For the more than

5,000 Confederated Tribes of Grand Ronde citizens, an estimated 75% can trace their genealogical and ancestral knowledge for only three generations (Lewis, 2009).

Therein begins Tribal Nations' continuing efforts to restore themselves as federally recognized Tribal Nations.

Restoration Era

In 1972, using their last 2.5 acres that was left of their original reservation (the Tribal cemetery) as a base of operations, the (former) Confederated Tribes of the Grand Ronde citizens began to fight to be restored and federally recognized. Their hard efforts were finally successful in 1983 and in the coming years after restoration, 9811 acres were returned to the reinstated Confederated Tribes of the Grand Ronde (Lewis, 2009). The Confederated Tribes of Grand Ronde citizens are now working hard to restore their educational sovereignty from the traumatic effects of the Termination Era (Confederated Tribes of Grand Ronde, 2019).

Current efforts at restoration for the Tribes span multiple areas: political, legal, economic, social, and cultural (Lewis, 2009, p. 273). Efforts are being made to revitalize and renew their unique cultural histories, languages, identities, and legacies (Lewis, 2009, p. 314) through restorations of traditional cultures such as the Canoe Family, Pow Wows, Nee-dash feather dances, ceremonies, a creation of a Plank house, Chinuk Wawa language classes, Tribal craft classes etc. (Lewis, 2009, p. 317).

However, cultural restoration efforts for the Confederated Tribes of Grand Ronde are further complicated by its composition of diverse, multi-Tribal (approximately 27- 35) identities and families (Lewis, 2009, p. 239). The most prominent Tribal cultures are the Chinook, Kalapuya, Rogue River, Molala, Nehalem, Shasta, and Umpqua Tribal cultures, and they all differ on which aspects of Tribal culture to restore, and whether or not contemporary influences

should be included (Lewis, 2009, p. 294). A common thread that all Tribes share, however, are their restored Lands, where “The western Oregon landscape and environment is a powerful force within this restoration movement” (Lewis, 2009, p. 296).

What is required, then, is an honoring of educational sovereignty and a retelling of history for the Confederated Tribes of Grand Ronde’s and other Tribal Nations in Oregon that avoids essentialized single narratives. The Confederated Tribes of Grand Ronde was one of the over 60 Tribes and bands terminated in Oregon (109 Tribes and bands were terminated nationally) (Legislative Commission on Indian Services (LCIS), 2023). Also terminated in Oregon were the Confederated Tribes of Siletz, the Coquille Indian Tribe, the Confederated Tribes of Coos, Lower Umpqua, Siuslaw, the Cow Creek Band of the Umpqua Tribe of Indians, and the Klamath Tribes. Thus, an accurate retelling of Oregon’s history would center the over 60 Tribes and bands homelands spanning the coastal regions, the Columbia Gorge, the Willamette Valley and Cascades, southern and eastern Oregon, the Great Basin, Northeastern Oregon and the Plateau—all Lands which are now known as Oregon—Lands that were stolen from Tribes and bands, and fought for and defended by Tribes and bands, during the Frontier Wars. An accurate retelling of history would also concentrate on the broken treaties that were never ratified by the U.S. government, reveal the assimilatory policies and their genocidal effects on AI/AN peoples such as the Boarding School Era and Termination Era, and recognize the current and ongoing Restoration efforts.

It is obvious, therefore, that effects of policies such as the Boarding School and Termination Eras can be analyzed for its legacies on contemporary educational policies and practices which continue to affect AI/AN peoples through theories such as “Safe and Dangerous” policy zones.

Safe and Dangerous Policy Zones

K. Tsianina Lomawaima (Mvskoke/Creek Nation of Eastern Oklahoma) and Teresa McCarty (2006) outline the oscillating pendulum shifts in educational policies that Tribal Nations are subjected to through the theory of "Safe and Dangerous" zones (p. xxii). These fluctuating zones operate as part of an "Americanization campaign to secure the U.S. as a sovereign nation, the land of the free, as the natural heir to Indian freedom and the heir to Native lands" (p. 4). The policy pendulum shifts into sometimes quicksand (dangerous), Sandy Grande (Quechua) (2015) also calls these shifts a "quagmire" (p. 50) of oppression and fear for AI/AN people, where AI/AN peoples themselves are viewed as dangerous. At other times, new legal promises and possibilities (safety) abound and AI/AN peoples are viewed in positive and agreeable ways. Despite these seemingly "safe" zones, Lomawaima and McCarty (2006) caution that constant vigilance and pushbacks are required to ensure that Tribal sovereignty is being upheld.

Tribal Sovereignty

It is important to recognize that AI/AN peoples are inherently citizens of sovereign nations as enshrined in treaties, or other agreements signed with the federal government. Thus, it is a legal requirement to privilege their Tribal sovereignty status and politically unique nation-to-nation, or government-to-government, relations with U.S. governmental agencies, as politically sovereign and distinct from other ethnic groups within the U.S. (Biden, 2021; *Cherokee Nation v. Georgia*, 30 U.S. 1 (1831); Coffey & Tsosie, 2001; Northwest Ordinance, 1787; Wilkens & Lomawaima, 2002).

It is also important to initially define the term 'sovereignty' within a legal and political sphere so that it can then be differentiated with 'Tribal sovereignty.' Various scholars have

already identified the two polarizing camps, or schools of thought, on sovereignty as a term. On one hand, it is considered a colonized concept recognized by colonial powers and the U.S. government within the Constitution; a political and legal term to describe the relations between entities and the supreme powers of self-government that each may hold, and thus, yield upon each other (Alfred; 2009; Chaudhuri, 1985; Cornell, 1990; Deloria, 1985; Grande, 2015; Wilkins & Lomawaima, 2002). Within this colonialist perspective, historically, from 'first contact' up until the end of the creation of treaties in 1880 "Indian nations were sovereign powers with legal title to the lands they occupied. This position was the basis of treaties of land cession concluded between the colonial powers and nations" (Cornell, 1990, p. 45). However, Tribal Nations' political sovereign powers were then watered down in the Marshall Trilogy decisions (*Johnson v. McIntosh* (1823), *Cherokee Nation v. Georgia* (1831), and *Worcester v. Georgia* (1832)) in the 1820s and 1830s, demoting Tribal Nations' definition as "domestic, dependent nations" to "distinct, independent political communities" (Cornell, 1990; Wilkins & Lomawaima, 2002). Within contemporary times, the continued abuse of trust relations by the U.S. government has rendered the power supposed to be entrusted within treaties as a "political phenomena" (Cornell, 1990, p. 46), and AI/AN peoples' supposed "inherent" and "retained" sovereignty "make it at best a form of self-governance and at worst a cruel joke" (Hester, 2001, p. 1). As an example, one could look to Supreme Court cases such as *Lone Wolf v. Hitchcock* where "Congress could arbitrarily and unilaterally abrogate any treaty" (Lomawaima, 2000, p, 2). Thus, the conflict lies in the balance of power and which sovereign (U.S. government, state, or Tribal Nation) reigns supreme; where "Western views of sovereignty as an "entity" that is indivisible—you either have it or you don't—and for the American positivist, it is usually Congress who has it. In turn, contemporary Indian activists argue that tribes have it" (Chaudhuri, 1985, p. 15).

Some Indigenous scholars (cited below) argue that from a Tribal Nation's point of view, it has been argued that sovereignty is a colonized, socially constructed concept, and at odds and incompatible with traditional power dynamics. As a foreign concept, Tribal Nations can be exploited and are left vulnerable due to a lack of institutional structures required to maximize and maintain sovereignty, and as it is enforced and imposed upon Tribal Nations, it can also be rescinded and taken away (Alfred 2009; Moreton-Robinson, 2007; Simpson, 2015). Sovereignty, when viewed from a colonized perspective, cannot enact the power and freedoms it needs to for Tribal Nations. Thus, a reconceptualization of the term is required and can be found within a definition of Tribal sovereignty.

Tribal sovereignty, therefore, differs from the aforementioned definition of sovereignty in that it is not in arrangement with the U.S. government, as Tribal Nations have never ceded, nor extinguished, their Tribal sovereignty; it is not an entity that can be traded, nor gifted, but remains inherent. Also called "rhetorical" sovereignty (Lyons, 2000), a definition offered by other Indigenous scholars is that Tribal sovereignty is a relational ability to responsibly govern. Central aspects include Lands, identity, and self-determination in order to ensure that Indigenous peoples, families, cultures, languages, and Lands are accessible, safe, healthy and free from contamination (Cobb, 2005; Cornell, 1990; Goeman, 2015; Grande, 2015; McCarty & Lee, 2014; Simpson, 2015; Whyte, 2018a).

Self-determination has been defined as Tribal Nations' abilities to think freely in order to meet self-identified needs of the Tribal Nation (Grande, 2015). Within those needs are the power to:

1. Determine the form of government.
2. Define conditions for membership in the nation.
3. Administer justice and enforce laws.
4. Power to tax.

5. Power to regulate domestic relations [marriages, divorces, adoptions] of its members.
6. Power to regulate property use.
(Kickingbird, Kickingbird, Chibitty, & Berkey, 2004, p. 9)

Embedded within the discussion of Tribal sovereignty is the dialogue around self-determination, or self-determining power (albeit limited). These are Tribal Nations' collective rights to "self-govern, self-define, self-determine, and self-educate" (Lomawaima & McCarty, 2006, p. 9); where educational sovereignty contains "the core principles of autonomy, self-determination, and survival" (Inter Tribal Council of Arizona, 2014, p. 79, as cited in Mackey, 2017, p. 802). One aspect of survival relates to Tribal Nations needing to try and survive these assimilatory educational policies.

Education as a Tool For Assimilation

These policies are not merely historic curiosities. As this section will now discuss, educational and other policies are still being used as assimilatory weapons against AI/AN peoples. Current curricula implementations in K-12 schools pertaining to AI/AN students' histories and perspectives are commonly inaccurate, reinforce negative stereotypes, and are created and implemented without meaningful engagement with Tribal Nations, and thus, do not accurately reflect AI/AN students' experiences (NCAI, 2019; Sabzalian, 2019a; Shear, 2019).

Assimilatory policies as systemically enshrined in educational policies has been critiqued in theories such as TribalCrit.

TribalCrit

The assimilatory construction of educational policies has been critiqued by Lumbee scholar, Bryan Brayboy, as tenet six in TribalCrit. TribalCrit was developed as an offshoot of Critical Race Theory (CRT), a framework which began in the legal field and posits that "racism is normal, not aberrant, in American society and over time becomes natural to those living in it"

(Delgado, 2009, p, 1510). While TribalCrit acknowledges that racism is endemic to society, it also adds that for AI/AN peoples it is important to focus on how colonization is also endemic to U.S. society (TribalCrit tenet one, Brayboy, 2005, p. 92).

Tribal Crit's tenet six, in particular, is a salient critical consideration due to its reference to educational policies, outlined as: "Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation" (Brayboy, 2005, p. 429). Brayboy argues that assimilatory educational policies pertaining to AI/AN peoples deemed that '"appropriate" education was assumed to be that which eradicated Indianness or promoted Anglo values and ways of communicating" (Brayboy, 2005, p. 437). Instead, TribalCrit offers a combination of both "Indigenous notions of culture, knowledge, and power with western/European conceptions in order to actively engage in survivance, self-determination, and tribal autonomy" (Brayboy, 2005, p. 437). TribalCrit's tenet six should be a critical consideration when analyzing educational policies which pertain to AI/AN peoples, such as TH/SH's mandate, which aims to honor Tribal Nations' perspectives within colonial systems of public schooling.

Scholars are calling for a revision of educational policy processes analyses, one which interprets Tribal Nations' educational law and policy by honoring their Tribal sovereignty, self-determination, and Indigenous epistemologies (Castagno & Brayboy, 2008; Grande, 2015; Mackey, 2017; Warhol, 2011). In essence, they are calling for implementation of curriculum like TH/SH's mandate, a mandate that was conceived by coalitions built between Tribal Nations and non-AI/AN partners to honor Tribal Nations' perspectives. In this way, when TH/SH's mandate is implemented with fidelity to its intentions, educational policies can honor Tribal Nations' educational sovereignty.

Without accurate curricula that offers Tribal Nations' perspectives, inaccurate curricula will continue to be implemented in public K-12 schools and can have a damaging impact on AI/AN and non-AI/AN students.

Impact of Inaccurate Curriculum on Students

The deficiencies in most current curricula that is inaccurate has a damaging impact on both AI/AN students, and non-AI/AN students, where a cycle is perpetuated and continued for generations based on logics of Cognitive Imperialism (Battiste, 2017) and racist curriculum.

Impact on AI/AN Students

Over ninety percent of AI/AN students are enrolled in the U.S. K-12 public system, while eight percent are enrolled in schools run by the Bureau of Indian Education (BIE) (Rampey, Faircloth, Whorton, & Deaton, 2021). AI/AN students are taught by predominately non-AI/AN teachers (NCES, 2018), and through a curriculum that often does not reflect their cultures, languages, or epistemologies (Arenas, Reyes, & Wyman, 2009; Battiste, 2017; McCarty & Nicholas, 2014; NCAI, 2019; RedCorn, 2020). Making up about one percent of the total public school enrollment population (NCES, 2019) this means that AI/AN students are subjected to educational policies that are not targeted specifically for them. Consequently, AI/AN students are subsumed into mainstream, Whitewashed, hegemonic, and assimilatory curricula.

The problem is not AI/AN students themselves as they are often framed but rather as the implementation of inaccurate curricula (See Sabzalian, 2019a, for specific examples of inaccurate curricula implemented in Oregonian schools). Inaccurate curricula, for the purposes of this dissertation, can be defined as false or not correct, as curricula pertaining to AI/AN peoples can be assimilatory, is racist and frames AI/AN students as prehistoric, and reifies Cognitive Imperialism (Battiste, 2017).

The calls for change are based on the fact that Indigenous students around the world are more often than not framed in deficit ways compared to other non-Indigenous students through the lens of "Cognitive Imperialism" as described by Marie Battiste (Mi'kmaq from Unama'kik, Cape Breton, Nova Scotia) (Battiste, 2017, p. 26). Cognitive Imperialism is a form of manipulation whereby a group's cultural, ethnic, and linguistic origins are ostensibly blamed as the "problem," as echoed by scholars Rachel Patrick and Nikki Moodie (Gamilaraay, First Nations, Australia) (Patrick & Moodie, 2016), and the reasons why they fail educationally. Cognitive Imperialism informs the inequitable pedagogical practices and systemic racism within educational systems that fail to provide a quality education for Indigenous students (Castagno & Brayboy, 2008; Castagno, Garcia, & Blalock, 2016; Lomawaima, 2000; Lomawaima & McCarty, 2006; NCAI, 2019; Neeganagwedgin, 2019; Patrick & Moodie, 2016; Sabzalian, 2019a). Such is the situation that:

> The academic achievement of Al/AN children should be an embarrassment to local, state, and federal governments. These children continue to lag far behind their counterparts and are, in some cases, either invisible or simply ignored in the policy arena. They deserve better. We must fight to insure that Indigenous children have the same educational and future choices as their non-Native peers. (Brayboy & Maaka, 2015, p. 85)

Inequitable practices can include:

> Low teacher expectations, inappropriate tracking into special education and noncollege preparatory tracks, inadequate funding for school facilities and programs, fundamental economic and social inequities, and unfair disciplinary practices are among the reasons why Indigenous students have difficultly pursuing a higher education. (Brayboy & Maaka, 2015, p. 65)

The solution lies not in labeling AI/AN students as the problem themselves but in recognizing that the problem actually rests in the educational systems continuing to implement inaccurate curriculum, curricula which frames AI/AN peoples as prehistoric, and is therefore damaging and dehumanizing. Non AI/AN students, therefore, can be exposed only to this

inaccurate and damaging curricula and are not taught accurate curriculum that relates to Tribal Nations' perspectives.

Impact on Non AI/AN Students

Racist curricula, as operationalized in this dissertation, can be defined as curricula that is inaccurate in its depictions of AI/AN peoples through harmful stereotypes, derogatory language, and reinforcement of bias and discrimination (Sabzalian, 2019a). For example, some of the curriculum that is still being taught relegates all AI/AN peoples as prehistoric and perpetuates myths and inaccurate depictions of them as extinct and steeped in the past (See Sabzalian, 2019a, for explicit examples of racist curricula implemented in Oregonian schools). The Reclaiming Native Truth (2018) research team also revealed that: "Eighty-seven percent of state history standards do not mention Native American history after the 1900s and twenty seven states make no mention of a single Native American in their K-12 curriculum" (as cited in NCAI, 2019, p. 8).

If non AI/AN students are not being exposed to accurate curriculum that frames AI/AN peoples as contemporary citizens of Tribal Nations then inaccurate curriculum that frames them as prehistoric will continue to dehumanize AI/AN peoples. This inaccurate representation has been charged as intentional. For example, in an "erase-to-replace" (Patel, 2015) settler colonial tactic by intentionally avoiding teaching about Tribal sovereignty, school districts continue to reify settler colonial educational logics (Grande, 2015; Patel, 2015). For example, the field of social studies (in particular, history textbooks) has been charged by AI/AN scholars (cited below) as one of the worst offenders of damaging and racist curricular by essentializing, misappropriating, misrepresenting, and blatantly ignoring Tribal sovereignty and contemporary references to AI/AN peoples' experiences (Jacob, Sabzalian, Jansen, Tobin, Vincent & Lachance, 2018; Shear, 2019). Social studies can further perpetuate essentialized, fixed, and

stereotypical ideas of cultures with “degrading caricatures” presented in visuals that depict AI/AN peoples in loincloths and teepees (Sabzalian, 2019a), that further marginalize AI/AN students as “othered” objects of study (Gorski, 2008; Sabzalian, 2019b). The latter occurs when the dominant colonized gaze is privileged; while the marginalized subject is rendered “voiceless, exotic, and represented as ‘Other’” (Sabzalian, 2019b, p. 127).

In particular, inaccurate curriculum can also mean being erased, or absent from curriculum. For example, the 2019 National Congress of American Indian’s (NCAI) study surveyed 35 states in the U.S. and found that less than half of those states had any “requirements in place for Native American education curricula” (p. 35). Data such as this is evidence of the low percentage of states in the U.S. that are implementing curriculum that represents Tribal Nations’ perspectives accurately.

As a result, the report called on key partners such as state decision-makers, legislators, Tribal Nations, and Tribal citizens, to *build coalitions* “to mandate that quality Native American education curriculum be taught in public schools” (p. 35, See Appendix J for the NCAI’s recommendations on building coalitions. The concept of building coalitions will also be discussed in more detail in the following chapters).

Note the finding that the NCAI (2019) report suggests that the problem lies with the *quality* of curriculum that is being currently taught in public schools. Quality curriculum, as seen in TH/SH’s curriculum, can be defined as curriculum that is accurate, privileges Tribal Nations’ perspectives, and is culturally sustaining, therefore, should replace the inaccurate and racist curricula that is currently being implemented in public K-12 schools.

What Should be Done?

In addition to including AI/AN students' socio-cultural identities into curriculum implementation, AI/AN peoples' political sovereign statuses must be recognized and honored as an aspect of policy implementation. Educators and key partners in curriculum implementation have a responsibility to the AI/AN students that they serve to honor the "unique political and legal relationship… as set forth in the Constitution of the United States, treaties, Executive Orders (EOs), and court decisions" (U.S. Dept. of Education, n.d.) between the U.S. and federally recognized Tribal Nations. All U.S. public schooling is conducted on Tribal Nations' homelands.

Furthermore, it has been argued that AI/AN peoples are diverse political citizens and should not be classified solely as a race or ethnicity:

> We are political citizens and descendants of Native nations, and like any nation, citizens of individual Native nations often share certain ideological, social, territorial, religious, linguistic, and familial connections. However, we nonetheless have been racialized by white settlers. This overlap of the political and racial is what Lumbee scholar Bryan McKinley Jones Brayboy has referred to as a "liminal state" for Native people. (McCoy, 2019, p. 9)

This "liminal state" can also be related to how democracy is framed in schooling as on one hand ideals of equality and fairness are promoted, yet on the other hand, "slavery, racism and oppressive conditions" (Nieto, 2009, p. 79) continue to lurk as democracy is "built on the bloody soils of genocide" (Grande, 2015, p. 32). As a result, a contradiction exists between democracy's espoused theory and actual "lived experience[s] of inequality" (Darder, 1991, p. 63) for AI/AN peoples. Arguably, democracy without acknowledging its troubled conceptions rely on people suffering from a convenient "United States of Amnesia" (Grounds, 2019). Within educational systems, AI/AN students and their sovereign statuses, and the cultural funds of

knowledge that they may possess, are ignored (Anthony-Stevens, Moss, Jacobson, Boysen-Taylor, & Campbell-Daniels, 2022; Arenas, Reyes & Wyman, 2009; Battiste, 2017).

Indigenous Education: A Lived Education

Since Time Immemorial (ODE, 2020b, capitalized in the original), Indigenous peoples have always lived through their education, through knowledges which have enabled them to physically, socially, culturally, politically, spiritually, and ecologically, survive and thrive. As Hopi scholar, Sheilah Nicholas, writes:

> Indigenous education has followed Indigenous epistemological origins which includes instructions for establishing a particular way of life that is intimately tied to place/land—often referred to as following "natural law," and/or leading a moral existence premised in the principles of relationship, respect, reciprocity, and responsibility. (Nicholas, May 2022, personal communication)

Importantly, Indigenous knowledges and experiences are also diverse, dynamic, and vibrant today, encapsulating past, present, and future knowledges, languages, practices—axiologies, ontolologies, and epistemologies—in reciprocal relations with their human, and more-than-human relatives (Au, Brown & Calderón, 2016; Barnhardt & Kawagley, 2008; Brayboy & McCarty, 2010; Cajete, 1994; John, 2018; Kana'iaupuni, Ledward, & Jensen, 2010; Lomawaima & McCarty, 2006; Nicholas, 2018; RedCorn, 2020). Discussions on Indigenous educational systems should be premised in the understandings as interconnected relationships to Lands (Nicholas, 2022; Simpson, 2004; Wilson & Laing, 2018). As Indigenous knowledges are steeped within Lands, Indigenous education could be described as a Lands-based Pedagogy, or Lands as Pedagogy, which will now be discussed.

Lands as Pedagogy

The concept of 'Lands as Pedagogy' will be discussed to represent how Indigenous scholars may view education as lived, a means of survival, and connected through culture,

language, ceremonies, and traditions (Barnhardt & Kawagley, 2008; Cajete, 1994; Lomawaima & McCarty, 2006; RedCorn, 2020). In this sense, education can be viewed as becoming successful in learning, as learning can occur everywhere, is ubiquitous, and happens in a "myriad of ways and processes" (Brayboy, 2014, p. 396), with distinctions between wisdom—being wise—and being intellectually smart in a formal colonized schooling sense (Basso, 1996). Therefore, when education is grounded in valuing 'Lands as Life,' education viewed in this way has also been called "Land education" (Bang et al. 2014; Simpson, 2014; Tuck & McKenzie, 2015), and "Land-centred literacies … based on an intimate connection with and knowledge of the Land" (Goodyear-Ka'ōpua, 2013, p. 36). Ultimately, as Manulani Aluli Meyer (Kanaka Maoli) states: "One does not simply learn about Land, we learn best *from* Land" (Meyer, 2008, p. 219, emphasis in original)—Lands-based pedagogies.

However, even as Indigenous peoples and their knowledges are steeped within and through Lands, continual settler colonial attempts to expel them from their homelands remain at the core of Indigenous socio-cultural-political battles. Thus, Indigenous connections to their Lands and cultures constantly remains at risk whether it be through "physical dispossession, political–legal legislation, cultural dislocation… and environmental degradation" (Larsen & Johnson, 2017; Tuck & McKenzie, 2015, as cited in Norman, Hart, & Mason, 2020, p. 97).

Lands, as central to Indigenous peoples' existence, therefore, remains at the center of any Indigenous politics dialogue, so central that Indigenous political identities have also been called a "Landed Citizenship" (Borrows, 2000). These Lands-based pedagogies are evident in TH/SH's curriculum and a summary of some of those lessons are offered in the next chapter.

This chapter will now move to discuss the possible barriers to effective curricular implementation.

Barriers to Effective Curricular Implementation

As the NCAI (2019) report outlines, only 11 states (including Oregon) "include Native American content in standards AND requires Native American curriculum to be taught in [the] K-12 system" (NCAI, 2019, p. 20). There are obstacles, therefore, to current efforts to implement curricula that relates to accurate Native American perspectives in public K-12 schooling. This next section will discuss the existing literature relating to the historical and current climate and context of the Curricula Wars.

Culture Wars Are Curricula Wars

Current curricula implementation efforts which pertains to AI/AN peoples are currently being implemented during a time called the "Culture Wars" (Hartman, 2018; Waxman, 2021). The Culture Wars is not a new phase, as it is a term that was commonly used in the fields of curricula implementation during the fierce national history standards debate in the 1990s (Symcox, 2002; Hartman, 2013). Other topics that were included in the Culture Wars were: "abortion, affirmative action, art, censorship, evolution, family values, feminism, homosexuality, intelligence testing, media, multiculturalism, national history standards, pornography, school prayer, sex education, the Western canon" (Hartman, 2015, p. 1). However, instead of the term Culture Wars, this study frames this section of the Literature Review in both past and contemporary times where the Culture Wars bleeds into curricula development and implementation—the Curricula Wars.

Therefore, the Curricular Wars are not a new movement. It has been argued that they have been occurring since traditional curricula theory began with the advent of compulsory public schooling in the United States where Horace Mann advocated for schooling to be the "Great Equalizer" (Mann, 1842). The battle during this era was centered on religion where

different fractions of Christianity fought against each other, whilst minoritized communities of AI/AN, Black, Mexican American, Asian, and other People of Color, all women, and low SES men were marginalized and left out of public schooling completely (Hartman, 2018; Mondale, 2002; Woodson, 2006), "For much of the early history of America, certain groups of people, including women, men with no property, enslaved people, and Native Americans, were excluded from receiving an education" (Marshall, Gerstl-Pepin, & Johnson, 2020, p. 6). Schooling in the United States was conceived on concepts of racial inequality and founded on principles of Whitestream and colonized ideologies.

Whitestream and Colonized Ideologies

White supremacy and the imposed inferiority of People of Color can be traced back to the theory of recapitulation, which ostensibly centered White children's individual development as the social and biological superior ideal, reasserting erroneous theories that "recapitulated the history of the biological development of the human race" (Haeckel, 1902, as cited in Fallace, 2015, p. 78). Thomas Fallace (2015) details how explicitly racist and ethnocentric (specifically White supremacist) the theory of recapitulation was as it "pointed to the West as the developmental endpoint of history, thereby depicting People of Color as ontologically less developed than their White counterparts" (p. 73). Thus, in comparison to a civilized, Christian, and superior White person, any Person of Color and their whole society, therefore, were dehumanized, depicted as savage and barbaric, and deemed as inferior, deficient, and powerless on the single and linear continuum of human psychological-sociological stages of development (Fallace, 2015). Therefore, White supremacy and the belief that anyone who was non-White was inferior was the galvanizing force that fueled the worldwide genocide, dispossession, and enslavement that the settler colonial project committed, and still continues to do so.

Specifically, Indigenous peoples were considered “low” and “primitive” savages (Dewey, 1900, Giddings, 1896, & Kidd, 1898, as cited in Fallace, 2015, p. 82/92), sociologically less developed by “thousands of years” and could only be saved and developed “under the influence of the white man” (Kidd, 1898, as cited in Fallace, 2015, p. 83).

Edward Said (1978) also detailed how orientalists, as self-appointed ‘experts’ from Europe, use racist dichotomies to justify the dehumanization of peoples originating in vast areas of the Indian subcontinent, the Middle East, south east Asia, and Africa. French colonialized ideology in Việt Nam, for example, was based on a “mission civilisatrice” (or civilizing mission), translating to a “white man’s burden,” (Fischer-Tiné & Mann, 2004, p. 5) where it was their apparent duty to ‘civilize’ all the countries they invaded and ‘conquered.’ Enshrined as a discipline, orientalism eventually became canonized within the current colonized discourses of law, education, and specifically, curriculum (Said, 1978).

The Curricula Wars continued into the discussions to decide what would be taught in these newly created public schools. Even those scholars touted for their apparent progressive views on curricula theory, John Dewey, for example, “fully subscribed to the idea of social evolution, including the distinction between savagism and civilization” (Au, Brown, & Calderón, 2016, p. 42). Furthermore, a teacher at one of his schools explicitly demonstrates how racist and murderous views became normalized within schooling, Lauren Runyon (1906) “taught her students: “In getting land from the Indians the same methods were used that have prevailed through the ages when a people with a superior weapons and brains, in sufficient number, meet an inferior people”’ (Runyon, 1906, a John Dewey School teacher as cited in Fallace, 2015, p. 93). This supposedly progressive educator’s racist views demonstrate how People of Color were thought of as inferior and despite progressive politics erasure was “insidious and institutional”

(Au, Brown, & Calderón, 2016, p. 10). “Communities of color are silenced in the master narrative” (p. 7) and within the foundations of curriculum studies discourse. For example, Wayne Au, Anthony Brown, and Dolores Calderón (2016) give detailed examples of White supremacy, racism, and xenophobia to ‘prove’ how People of Color were viewed as intellectually inferior, ostensibly demonstrated by endorsing the eugenics backed IQ tests (which later became the SAT tests, as Leigh Patel (2019) outlines). It is clear, therefore, how the development of public schooling and the subsequent curricula theory and development that came along with its conception has left its legacy in a wide array of subject areas today.

Subject Area Battles

Today, the Curricula Wars extends nationally to wide range of subject areas with contested ideas about which subjects to include or exclude and what to teach within the content of these subjects, the “politics of curriculum” (Levin, 2008, p. 14), which debates critiquing the “narrow, utilitarian perspectives about what is worth knowing” (Sleeter & Carmona, 2017, p. 3). In science, for example, battles include whether to teach creationism or evolution (Hartman, 2013) and whether to critique the hegemonic social, cultural, and political milieu from which the science subject area derives from (Rezende & Ostermann; 2019; Knochel, 2018; Schindel & Tolbert, 2016).

The Canon Wars in the 1990s debated which Western canons of literature should be taught in English, with current iterations of these battles in school boards banning what they deem as controversial texts (Hartman, 2018; Paraskeva, 2016; Sawchuk, 2021). Additionally, English-only language instruction was declared in states with the most English-language learners, like Arizona’s Proposition 203 in 2000 (Cammarota & Aguilera, 2012; Combs & Nicholas, 2012).

Fierce battles in the realm of health education have seen legislation passed, and then revoked, about sex education (See 1991 HIV law (ARS § 15-716) in Arizona that prohibited AIDS and HIV-related to instruction which 'promotes a homosexual lifestyle,' revoked in 2019). There are also currently options for parents to choose for their children to opt-out of comprehensive sex education lessons around the nation (Garg & Volerman, 2021).

Moving to Ethnic Studies, despite the 1965 Elementary and Secondary Education Act securing "$400 million for schools to purchase 'multi-racial' and 'multi-ethnic' texts" (Hartman, 2018, p. 119), and the fact that by the late 1960s and early 1970s, "Black, Chicano, Ethnic, and Women's Studies programs were founded in universities" (Hartman, 2018, p. 199), the battle for Ethnic Studies continued to rage. During one Ethnic Studies battle in 2012, students physically chained themselves to a school board meeting in Tucson, Arizona after their Mexican American studies classes were banned (Acosta & Mir, 2012; Cammarota, 2016). The micropolitics of Tucson High School demonstrated a successful avoidance, suppression, containment, and protection (Malen, Cochran, & Sobrin, 2014) of what was deemed as "dangerous and anti-American" (Horne & Instruction, 2007). The then Superintendent (and current after being reelected in 2022), Tom Horne, was a key player in both the macropolitical and micropolitical Political Spectacle (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003) arenas, casting educators as "enemies" and his supporters as "allies" (Smith, Miller-Kahn, Heinecke, & Jarvis, 2003, p. 11) to successfully ban the teaching of Ethnic Studies in Tucson. However, in a policy pendulum swing, by 2017 the entire statute was declared unconstitutional (See *Gonzalez v Douglas*; Acosta, 2019).

Within the subject area of history and social sciences, 'A Nation At Risk' (U.S. National Commission on Excellence in Education, 1983) report is published in 1983 by the Reagan

administration calling for a standards reform, amongst other things. This report prepares the battleground for a mighty battle of the infamous national history standards war in the mid 1990s (Symcox, 2002; Hartman, 2013). Millions of dollars are spent in the call to arms for a national history standards, only for the draft standards to be deemed as too "Anti-American" (Hartman, 2013, p. 116), and for them not to be adopted. Which perspective to be taught in history—to question it, or to celebrate it—is still a controversial issue, "As this new front in the culture wars shows, our understanding of the past is a key factor in how we envision our future. This is a story about the story—and the myths—America tells about itself" (Waxman, 2021).

How have the current iterations of the Curricula Wars entered schools? In 2017, North Bend School District in Oregon bans all images of the Confederate Flag on school grounds after two school girls were in a physical fight about the flag (Ward, 2017). This incident leads the way for the 'Every Student Belongs' rule to be adopted by the Oregon Department of Education (ODE) which prohibits "the presence or use of the noose, symbols of neo-Nazi ideology, and the battle flag of the Confederacy on school grounds or in any program" (OAR 581-022-2312). Then, a district superintendent who was involved with that policy creation is fired in July 2021; they state that a new school board was elected and although no reason was given for their termination, "a difference in values" is hypothesized (Jung, 2021). These events correlate to what has been called a recent 'grilling' of candidates on local school boards "which tend to wield power over questions like which textbooks are used" (Waxman, 2021).

These school battles have been an increasing occurrence in the latest Curricula Wars since the murder of George Floyd in May 2020. George Floyd's murder by a White police officer, Derek Chauvin, in Minnesota sparks protests around the world and inspires school districts around the country to pledge to include anti-racist and diversity initiatives into their

policies and curricula (Sawchuk, 2021). On the other side of this battle, a couple of months prior to these protests, in March 2020 the Trump administration threatens to defund schools that teach the New York Times' 1619 Project, curriculum which reframes discussions on slavery and racism (Waxman, 2021). In addition, in September 2020 with the signing of Executive Order (EO) 13950, 'Combating Race and Sex Stereotyping,' this EO prohibits particular workplace diversity training (including those in educational contexts) that use federal funding (E.O. 13950 of Sep 22, 2020) (to be later revoked by the Biden administration in 2021). Thus, a critique of the Curricula Wars at this present time suggests: "Like nearly all controversies involving race in the aftermath of George Floyd's murder, Americans are joining Team 1776 or Team 1619 along partisan lines" (Waxman, 2021).

For example, the Culture Wars are again Curricula Wars where multiple states have officially banned Critical Race Theory (CRT) in their public schools (Education Week, 2021; Pondiscio & Schirra, 2021; Sawchuk, 2021; Taylor, 2021), and some school districts have "issued mission statements, resolutions, or spoken about changes to their policies" (Sawchuk, 2021). Furthermore, curricula deemed as controversial has been banned for its connections to anything to do with diverse voices (Will, 2021). The use of CRT as a legal concept (Delgado, 2009) is now being distorted and "cited as the basis of all diversity and inclusion efforts regardless of how much it's actually informed those programs" (Sawchuk, 2021). For example, documents have been created aimed at prepping school board members to condemn CRT, or anything 'divisive,' with a long list of banned topics supposedly CRT in nature. One list entitled, "Model School Board Language to Prohibit Critical Race Theory" includes:

> Action Civics, Anti-bias training, Anti-racism, Abolitionist teaching, Culturally responsive teaching, Critical study or theory, Diversity, Equity, and Inclusion (DEI), Diversity training, Equity/inequity, Inclusion, Multiculturalism, Oppression, Reflective

> exercises, Restorative justice, Sexism (gender), Social Emotional Learning (SEL), and Systems of power. (Citizens for Renewing America, 2021, as cited in Mitchell, 2021)

Welcome to the era of the educational policy arena of Political Spectacles.

Political Spectacles

The ensuing Curricula Wars can be likened to educational policy process analyses that are described as a political game, drama, or spectacle (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003). For example, scholars have likened the policy process to a game:

> Like a game, the policy process has rules and players. Like a game it is complex and often disorderly. Like a game, it is played in many arenas and involves the use of power. And like a game, it can have winners and losers. (Lindblom & Woodhouse, 1993, as cited in Fowler, 2013, p. 14)

Replete with a cast of characters, "…or policy actors, that act out the policy drama as *dramatis personae*" (Fowler, 2013, p. 125, emphasis in the original), these policy actors within the educational policy arena are: governors, chief state officers, state legislatures, officials from the state Department of Education, school board members, superintendents, principals, teachers, parents, unions, professional groups, business groups, and community non-profit and advocacy groups (Fowler, 2009). When these actors are on the political and educational policy stage, a "Political Spectacle" (Smith, Miller-Kahn, Heinecke, & Jarvis, 2003) ensues; evident in the current Curricula Wars which demonstrate that "American politics have become detached from their democratic functions and how these conditions of politics distort public policies, especially education policies" (Smith, Miller-Kahn, Heinecke, & Jarvis, 2003, p. 2). Meanwhile, the whole chaotic and volatile policy arena and the actors involved are idealized and pretend to be rationally functioning in an equitable democracy, as opposed to one that subjectively

relies, paradoxically on persuasion, often conflicting interests, and diverse cultural backgrounds and values instead (Alemán, 2020; Marshall, Gerstl-Pepin, & Johnson, 2020; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003; Stone, 2011). Within the Political Spectacle arena of the Curricula Wars, therefore, students become the victims. Curricula implementation has become so disconnected, or detached, from its original purposes to serve the students that they are supposed to teach.

It is within the Curricula Wars arena that existing research has shown that the implementation of educational policies, such as curricula mandates that relate to AI/AN peoples' experiences, can, and does fail, particularly in its implementation stage (Adams, 2000; Braun, Ball, Maguire, & Hoskins, 2011; Riehl, 2005). This dissertation will now discuss three possible reasons why curriculum implementation can fail: educational policies are complex, ideologically laden, and infused with power relations. In other words, educational policies are dynamic processes affecting key actors differently in all those domains (Anderson & Togneri, 2005; Baxter, 2020; Lasky, Datnow, & Stringfield; 2005; McLaughlin, West, & Anderson, 2016).

Educational Policies Are Complex

It is well researched that educational policy processes are socially complex (Anderson & Togneri, 2005; Ball, Maguire, Braun, & Hoskins, 2011a; Gorlewski & Nuñez, 2020; Fullan, 2015; Hughes & Lewis, 2020; Knapp & Meadows, 2005; Priestley & Philippou, 2018) and completely "messy" (Costigan, 2018, p. 209; McLaughlin, West, & Anderson, 2016, p. 135). Thus, by default, as embedded within educational policy processes, curriculum implementation is also complex (Hughes & Lewis, 2020; Levin, 2008, Fullan, 2015, Osborn & McNess, 2005, Ransford, 2007) and the two will be conflated in this study so that discussions on educational policy will also be a discussion on curriculum implementation.

Curriculum implementation is complex because it is under a constant state of flux with dynamic and unique interactions within multiple contexts, yet each school site operates as context specific spaces—micropolitical spaces (Ryder & Banner, 2013). Also called "loosely coupled systems" (Gorlewski & Nuñez, 2020, p. 11) where there are "weak ties" (Spillane & Burch, 2003), hence, the "loosely coupled" connections between policy and administration and what occurs in the classroom (See discussion on the 'Policy to Practice' gap in the coming chapters). These "loosely coupled systems," therefore, are in a constant state of flux and as curriculum implementation involves various key partners and it is often "reconfigured' or 'adapted"' (Bascia, Cumming, Datnow, Leithwood & Livingstone, 2005, p. xxi); "can be muted, amplified, or otherwise altered" (Knapp & Meadows, 2005, p. 145); "contained', or 'disruptive' in schools"' (Braun, Ball, Maguire, & Hoskins, 2011, p. 586); "accepted or resisted" (Ayers, Quinn, Stovall, & Scheiern, 2008, p. 310); and "neither automatic nor certain" (McLaughlin, 1976, p. 341).

Furthermore, as each school site will differ in "cultures," "ethos" and "resources" (Braun, Ball, Maguire, & Hoskins, 2011, p. 585-6), key partners at each site will experience curriculum implementation in different ways, thus, implementation becomes "difficult to regulate" (Gorlewski & Nuñez, 2020, p. 11). Due to these complexities, curriculum implementation often yields unpredictable outcomes (Braun, Ball, Maguire, & Hoskins, 2011; Knapp & Meadows, 2005; Priestley & Philippou, 2018).

Lastly, the process of curriculum implementation is slow, slow to enact as teachers require time to understand what is expected of them, thus, slow to see explicit results with research demonstrating that "implementation weakens over time in some cases" (Muncey & McQuillan, 1996, as cited in Desimone, 2002, p. 455). Therefore, educational policy and

curriculum implementation exists in a volatile and constantly changing environment which "serves as a barrier to strong implementation" (Berends et al., 2002, as cited in Desimone, 2002, p. 454).

The next reason why educational policies may fail is due to the fact that they are ideologically laden.

Educational Policies Are Ideologically Laden

Another reason why curriculum implementation can fail is due to its ideologically laden processes based on social constructs (Adams, 2000; Apple, 2019; Vaughn, et al., 2021). It is widely known that education is embedded within politics and both policy (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005; Baxter, 2020; Knapp & Meadows, 2005; Osborn & McNess, 2005; Vaughn, et al., 2021), and teaching (Giroux, 1979; Pinar, 1978, as cited in Vaughn, et al., 2021), and cannot be seen as neutral, or free from being laden with ideologies, "intentions, moral responsibilities, and cultural expectations" (Bascia, Cumming, Datnow, Leithwood & Livingstone, 2005, p. xxi). Since curriculum is a social construction and there are competing ideologies that inform its creation (Ayers, Quinn, Stovall, & Scheiern, 2008), similarly, there will be competing ideologies that inform its implementation, also known as "the politics of curriculum" (Levin, 2008, p. 14). Implementation does not occur just in the classroom (micropolitics), but "constructed" and changed through implementation (Osborn & McNess, 2005) across multiple political platforms (macropolitics): "state to district to school to department to classroom and across classrooms" (Adams, 2000, p. 10). Throughout this dynamic process, curriculum implementation is '"encoded" and "decoded" through "creative processes of interpretation and translation, that is, the recontextualization through reading, writing and talking of the abstractions of policy ideas into contextualised practices" (Braun, Ball, Maguire, &

Hoskins, 2011, p. 586). All of these complexities suggest that curriculum implementation can fail as the processes are laden with ideological constructs.

The last reason why educational policies can fail is due to the fact that they are infused with power dynamics.

Educational Policies Are Infused With Power Dynamics

Power dynamics within curriculum implementation are important to scrutinize, especially as those who have been historically underrepresented in the curriculum implementation process are usually with the least power and influence. It is important to note, however, that these go beyond just "ethnic affiliation, language, economic power, social class, race, geographic location, and so on" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xx), but extend to past and current neo-liberal efforts to privatize and control curriculum by "implementing broadly a common set of values, practices, and norms (e.g., for language, literacy, and cultural knowledge). They have assumed as well the availability of a common set of resources, predispositions, technologies, or other enabling factors to realize them" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xx). The competing ideological political spaces of curriculum implementation exists within an arena that is infused with power relations; power relations that are inequitable, unbalanced, and flowing in "non-linear ways" (Priestley & Philippou, 2018, p. 154). Curriculum implementation is contested in a competitive space with those minoritized communities and those with the least influence having the least power (Ayers, Quinn, Stovall, & Scheiern, 2008; Ball, Maguire, Braun, & Hoskins, 2011b; Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005; Costigan, 2018; Gorlewski & Nuñez, 2020; Levin, 2008).

Traditionally, at the top of this hierarchy are government agencies, state departments of education, and policy makers, where all three exist within highly competitive and contested political spaces. Towards the middle are the administrative bodies such as school boards, superintendents, school districts, administrators, and principals, with the latter existing at the farther end of this middle section. Lastly, existing at the bottom of the curriculum implementation hierarchy, lies educators such as education specialists and classroom teachers who are beholden to policies created by key partners driven by highly competitive and contested political spaces. Scholars are calling for a recognition that there is an interplay between the macropolitics and micropolitics within education reform, whereby both phenomena are affected and influenced by the other's power and politics—creating a political culture (Blasé, 1998; Blasé & Björk, 2010). Thus, micropolitics can be used as political tools (Marshall & Scribner, 1991) to either facilitate to be cooperative, or impede and be conflictive to education change and reform (Blasé, 1998; Blasé & Björk, 2010). Which way it could go depends on the organizational politics inherent in the dynamics and interactions between key education stakeholders such as: policy makers, school districts, boards, superintendents, principals, teachers, parents, and students (Blasé, 1998; Blasé & Björk, 2010; Ehrich & Cranston, 2004; Malen, Cochran, & Sobrin, 2014; Marshall & Scribner, 1991). In simple terms, it has been defined as "arenas of struggle" (Ball, 1987, p. 19).

As curriculum implementation involves a myriad of districts, schools, and community contexts, what is known is that within these contexts there are a range of key partners that are in contact with each other in complex ways. One way key partners have been conceptualized are as mediators within each context, for example, there exists district mediators, school mediators, and community mediators (Knapp & Meadows, 2005), each with their own important roles and

experiences with variances in concerns, opinions, and experiences of key partners central to curriculum implementation (Adams, 2000; Lasky, Datnow & Stringfield, 2005; Levin, 2008). For example, "Even at the local level, however, educators respond to and affect reform initiatives differently. The political incentives and concerns of school boards and superintendents differ from the administrative concerns of principals, which differ again from the practical concerns of teachers" (Elmore & McLaughlin, 1988, as cited in Adams, 2000, p. 15). Situated within this variance are the complex ways in which each group of key partners are "positioned differently and take up different positions in relation to policy, including positions of indifference or avoidance or irrelevance" (Ball, Maguire, Braun, & Hoskins, 2011, p. 625). Thus, key partners involved in curriculum implementation experience the process in different ways (Vaughn, et al., 2021), and are dependent upon the power dynamics that exist in the structures that they exist within, where scholars have rejected the idea that "Much of the policy interpretation genre tends to take all actors in the policy process to be equal" (Ball, Maguire, Braun, & Hoskins, 2011, p. 625).

As existing research has shown that curriculum implementation efforts can fail due to a myriad of barriers, this Literature Review will now synthesize the scholarship of curricula implementation efforts that are occurring in two other states, Arizona and Washington, (both states also featured in the NCAI (2019) report), curricula implemented to counter the Curricula Wars.

Overview of Current Implementation Efforts

It is useful to offer an overview of what the curricula implementation contexts are like in two other states such as Arizona and Washington State, to demonstrate the wide parameters of how this Literature Review's uncovering of repeated recommendations to build coalitions between key partners has featured in other curricula implementation studies.

Let's now proceed with Arizona's efforts.

Arizona's Implementation Efforts

In 2004, two laws were passed in Arizona, ARS 15–341 & ARS 15–710, which mandated that all K-12 public schools teach the histories of the 22 federally recognized Tribal Nations in Arizona. Empirical studies conducted by Cynthia Benally (Diné) (2014/2019) concludes that these laws, although mandated, have failed to be fully implemented into school districts and their curricula. This curricula implementation failure can be categorized as "First and Second-Generation policy implementations," as school districts have not been implementing them at all (First Generation), or as watered down versions (Second Generation) (Fowler, 2013; Smith & Larimer, 2013, as cited in Benally 2019a, p. 17/22). This educational policy context in Arizona can be seen as a Political Spectacle (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003), where there is a lack of any meaningful engagement between key partners and the "will to make policy" (Levinson, Sutton, & Winstead, 2009, p. 771).

Instead, a diluted version of the senate bills is being implemented that teaches "an inadequate and problematic version of the NA [Native American] history instruction laws, one that maintains the status quo" (Benally, 2019a, p. 17). Benally (2019a) also contends that there is a lack of awareness regarding the existence of the bills and their required mandates, as well as a

lack of funding to fuel and lobby for their implementation. These are all identified barriers to the curriculum implementation of ARS 15–341 & ARS 15–710 in Arizona. Benally (2019a) calls for all key partners involved in AI/AN education in Arizona to build coalitions and:

> need not (and cannot) wait for the right policy or law to present tribally appropriate content; existing educational laws and policies have openings or opportunities for indigenizing curricula. Approaching these laws from a different angle, one that centralizes sovereignty and self-determination, can contribute to the inclusion of Native histories for Native and non-Native students and the futures of Native nations and communities—as well as for all citizens. (p. 31)

Implementation of these mandates would work to educate students, AI/AN and non-AI/AN, to privilege Tribal sovereignty, Tribal Nations' histories, and their perspectives. It is precisely due to the lack of analysis of curriculum policy implementation that is currently occurring in Arizona that gave this study its impetus to analyze educational policy processes, specifically the implementation of TH/SH's curriculum in Oregon.

One state that is implementing curricular mandates that includes Tribal Nations' perspectives is Washington State, which will now be briefly discussed.

Washington State's Implementation Efforts

Washington State's, 'Since Time Immemorial Curriculum' (STIC), was mandated in 2018 through Senate Bill 5433, and works in partnership with school districts and the 29 federally recognized Tribal Nations in the state. STIC includes lessons on the "Arts, Computer Science, ELA, Educational Technology, Environment and Sustainability, Financial Education, Health and Physical Education, Sexual Health Education, Mathematics, Science, Social Emotional Learning, and Social Studies" (WA. Dept. of Ed., 2023). STIC has been implemented in order to expose students to the "definitions of Tribal sovereignty, the treaties that limited Tribal sovereignty for Tribal Nations, and names and locates the diverse Tribal Nations in the local school district areas" (Phillips, Lynn, & Banker, 2018).

Studies have been conducted investigating the implementation of STIC and concluded that it has, in fact, assisted in forming interdependent relationships of "better understanding," "building bridges," and a "breakdown of barriers" between non-AI/AN peoples and Tribal Nations (Holtyn, 2018, ii).

Other empirical studies include the analysis of STIC's educational policy contexts and its policy formulation stage. One study found that through including Tribal Nations' perspectives in this analysis process, Tribal Nations in Washington State were able to discuss STIC "in terms of political sovereignty and temporal claims to the right to be reflected in the historic record" (Winstead, 2014, p. 48). These studies in Washington State display the importance of building coalitions between key partners to overcome any barriers with curriculum implementation that aims to honor Tribal Nations' perspectives.

Chapter Summary

In this Literature Review, four critical considerations that are salient to examine when critiquing educational policies that pertain to AI/AN peoples were discussed. For example, the first critical consideration outlined Federal Indian law and assimilatory policies such as the Boarding School and Termination Eras, and the recovery efforts from Tribal Nations during the ongoing Restoration and Self-Determination Eras. The second critical consideration situated these assimilatory policies in alignment with theories such as "Safe and Dangerous Zones" (Lomawaima & McCarty, 2006) and TribalCrit (Brayboy, 2005) to analyze how inaccurate and racist curricula can have a damaging impact on AI/AN, and non-AI/AN students. On the other hand, the implementation of mandates such as TH/SH (which focuses on Lands-based pedagogies) can help to inform what should be done to redress the issue of inaccurate and racist curricula pertaining to AI/AN peoples being implemented in public K-12 schools.

The third critical consideration went on to discuss the historical and current climate of the Curricula Wars, Political Spectacles (Fowler, 2013; Lindblom & Woodhouse, 1993; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003), and the ways in which educational policies can fail to be implemented due to their complexities, being laden with ideological values, and infused with power dynamics.

The chapter then ended with the last critical consideration, a brief overview of similar curriculum implementation efforts in two other states, Arizona and Washington State.

The next chapter will focus specifically on the Oregon case study, TH/SH's mandate's background, and the steps that the state is taking to implement TH/SH into its public K-12 schools.

CHAPTER 3: OREGON: A CASE STUDY

I'm excited because I feel like there isn't a relationship between Native people and the education system, and with this bill being passed and being implemented in schools... this is the gateway to building that relationship.

[Dawn, (pseudonym), High school senior on the passing of the Tribal History/Shared History bill and its ability to build coalitions with key partners involved with curriculum that aims to honor Tribal Nations' perspectives] (ODE, 2020a, p. 39).

The NCAI Report 'Becoming Visible' gave Oregon high marks as a "Native American Education Opportunity State" with summary scores between 9-12 as it was found that the state had "already implemented many components to support Native American education" (p. 23) in these three areas: (a) the existence of AI/AN education laws, policies and allocated resources in place; (b) levels of collaboration and funding allocated to assist in building coalitions between key partners such as Tribal Nations' governments; and (c) curriculum implementation efforts such as: stand-alone AI/AN education standards, availability of the curriculum, how specific it is to Tribal Nations, professional development opportunities for educators to assist with the implementation, and evaluation methods of curricula implementations (p. 13).

One of the key factors in this success is the enactment of Senate Bill 13 (2017). That law declared:

> **ORS 329.493**
> **Curriculum relating to Native American experience in Oregon**
> **(1)** The Department of Education shall:
> **(a)** Develop a curriculum relating to the Native American experience in Oregon and make the curriculum available to school districts; and
> **(b)** Provide professional development to teachers and administrators relating to the curriculum.
> **(2)** The curriculum required by this section must be:
> **(a)** For students in kindergarten through grade 12;
> **(b)** Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events;

> **(c)** Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and
> **(d)** Aligned with the academic content standards adopted under ORS 329.045 (Revision of Common Curriculum Goals, performance indicators, diploma requirements, Essential Learning Skills and academic content standards).
> **(3)** School districts must implement the curriculum developed under subsection (1) of this section for students in kindergarten through grade 12.
> **(4)** The department may contract for the development of the curriculum under this section or for the provision of professional development.
> **(5)** The department shall ensure that the federally recognized Indian tribes in Oregon are given the opportunity to collaborate in the development of the curriculum and the provision of professional development, and may make moneys available to those tribes to support collaboration efforts. [2017 c.632 §2]
> (Oregon, SB 13, 2017).

With the enactment of this law, Oregon became one of only 11 states to "include Native American content in standards AND requires Native American curriculum to be taught in the K-12 system" (NCAI, 2019, p. 20). This law benefits both AI/AN students by correcting their prior erasure from the curriculum, and also serves non-AI/AN students by ensuring they have a correct understanding of the shared history. For the law to have its intended impact, however, much depends on whether and how the law is implemented.

It is important to now outline TH/SH's contextual background.

The Oregon Context: Tribal History/Shared History's Background

It is important to understand why Oregon's unique AI/AN educational policy arena, which was formed through decades of coalitions being built between key partners involved in curriculum implementation, helped create the issue definition and agenda setting stages of TH/SH's policy journey (See Figure 1).

One foundational aspect of the Oregon case example of this unique policy arena can be seen in the 1975 establishment of the Legislative Commission on Indian Services (LCIS). LCIS members are appointees who serve to channel Tribal Nations' concerns to the appropriate entities (Oregon State Legislature, 2022). For example, the LCIS helped pass Executive Order

96-30 in 1996 (Office of the Governor, 1996, as cited in Sabzalian, Morrill, & Edmo, 2019, p. 42), and SB 770 in 2001 (Sabzalian, Morrill, & Edmo, 2019), which mandated that there be official relationships built and maintained between the state and the nine federally recognized Tribal Nations, in government-to-government partnerships.

It is within this unique policy arena in Oregon that TH/SH's mandate was initially conceived in 1991 with the creation of the first AI/AN State Plan in Oregon. From this State Plan, further efforts were consolidated with the AI/AN Student Success Advisory Committee formation. After decades of lobbying and advocacy efforts from different key partners such as: the nine federally recognized Tribal Nations in Oregon, Oregon's Indian Education Association (OIEA), Oregon Education Association (OEA), the Confederation of School Administrators, Oregon School Board Association, the National Indian Education Association (NIEA), and several nonprofit organizations (NCAI, 2009; Sabzalian, Morrill, & Edmo, 2019), in 2017, the "monumental" (ODE, 2020a, p. 39) Senate Bill (SB) 13, Tribal History/ Shared History, (TH/SH), was passed.

TH/SH's Mandate

TH/SH's mandate's aims are to create curriculum that is "historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate… [that deals with] tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events" (ODE, 2019a).

In her testimony on the passing of the TH/SH bill, Dawn, a high school student speaks to the disconnection that is felt between AI/AN students' experiences and educational systems that are meant to serve them and non-AI/AN students. By disconnection, it is meant that current curricula implementations in public K-12 schools pertaining to AI/AN students' histories and

perspectives are commonly inaccurate, reinforce negative stereotypes, and are created and implemented without meaningful engagement with Tribal Nations, and thus, do not accurately reflect AI/AN students' experiences (NCAI, 2019; Sabzalian, 2019a; Shear, 2019). Non-AI/AN students are also served and benefit from TH/SH'S mandate as they are finally exposed to accurate understandings of U.S. history and Tribal Nations' perspectives.

Perhaps, then, in Dawn's opening testimony at the beginning of this chapter, she is excited about TH/SH's curriculum as it reflects the brilliance, transformative, and beneficial pedagogical possibilities of privileging the various epistemologies, ontologies, and axiologies of specific Tribal Nations (ODE, 2019a). This pedagogical stance has also been called culturally responsive pedagogies (Castagno & Brayboy, 2008; Demmert, McCardle, Mele-McCarthy, & Leos, 2006; Ladson-Billings, 2021) with scholarship evolving to pedagogies becoming culturally *sustaining* (Paris & Alim, 2017) rather than as just responsive. Scholars have cited examples of how culturally sustaining pedagogies can serve AI/AN students; in particular, they should include:

> (1) Recognition and use of Native American (American Indian, Alaska Native, Native Hawaiian) languages;
> (2) Pedagogy that stresses traditional cultural characteristics, and adult-child interactions as the starting place for one's education (mores that are currently practiced in the community, and which may differ community to community);
> (3) Pedagogy in which teaching strategies are congruent with the traditional culture as well as contemporary ways of knowing and learning (opportunities to observe, opportunities to practice, and opportunities to demonstrate skills);
> (4) Curriculum that is based on traditional culture, that recognizes the importance of Native spirituality, and places the education of young children in a contemporary context (e.g., use and understanding of the visual arts, legends, oral histories, and fundamental beliefs of the community);
> (5) Strong Native community participation (including parents, elders, other community resources) in educating children and in the planning and operation of school activities;
> (6) Knowledge and use of the social and political mores of the community.
> (Demmert & Towner, 2003, p. 9)

As a result, when AI/AN students learn through culturally sustaining pedagogies, studies "have consistently found that Indigenous students' academic performance is improved when school curricula promote the language and culture of the local community" (Demmert, 2001, as cited in Castagno & Brayboy, 2008, p. 965).

Including these complex knowledges respectfully within curriculum taught in the public K-12 schooling system would aim to honor Tribal Nations' perspectives and make accurate what has been inaccurately depicted within the policies and fields of curriculum theory, development, and implementation. Thus, it is important to understand how inaccurate curricula are being used as assimilatory weapons against AI/AN peoples, and how Tribal and educational sovereignty continue to be ignored (Castagno & Brayboy, 2008; Grande, 2015; Lomawaima & McCarty, 2006; Mackey, 2017; Meriam et. al., 1928; Senate, U. S., 1969; Warhol, 2011).

This chapter will now outline the three steps that Oregon is currently undertaking to implement TH/SH from the creation of the Essential Understandings document, developing TH/SH lessons, and implementing the TH/SH lessons into the classroom.

Implementing TH/SH's Mandate Step 1: The Essential Understandings

The first step in implementing TH/SH's mandate included the creation of the Essential Understandings document (ODE, 2020b). This chapter will now explain what the Essential Understandings are and how they are embedded within TH/SH's mandate's intended aims.

Efforts were made to build coalitions between the Oregon Department of Education (ODE), the Office of Indian Education (OIE), the nine federally recognized Tribal Nations, and community advocacy groups, through a collaborative document called the 'Essential Understandings,' a summary of nine areas that all Tribal Nations identified and agreed upon (ODE, 2020b).

> Each of the tribes appointed representatives to share their heart, expertise and knowledge in order to create concepts which will support educators as they teach information the tribes wanted all students to learn and understand as they engage with new teaching resources. The initial process began in early May 2018 and on June 14, 2019, the Tribal representatives agreed to move the document forward for final approval to their Tribal leadership. (ODE, 2020b, p. 2)

There are nine Essential Understandings:

Essential Understanding 1: Since Time Immemorial
Essential Understanding 2: Sovereignty
Essential Understanding 3: History
Essential Understanding 4: Tribal Government
Essential Understanding 5: Identity
Essential Understanding 6: Lifeways
Essential Understanding 7: Language
Essential Understanding 8: Treaties with the United States
Essential Understanding 9: Genocide, Federal Policy and Laws

All of these Essential Understandings are Tribally agreed upon perspectives that they want in schools so that there are accurate and authentic representations that ensure that the correct narrative is taught. The Essential Understandings document also acts as an "Introduction into [the] vast diversity of the Oregon Native American experience…Demonstrates the beauty, resilience, determination, and strength of Tribal Nations…Validates the inherent power and sovereignty of Indigenous nations…[through] Shaping a new future for Oregon [and] Shaping relationships with Tribal Nations" (p. 2). Viewed in this way, it becomes evident that the Essential Understandings form the underpinnings and the intended aims of TH/SH's mandate.

The next step is step two and the development of TH/SH's lessons.

Implementing TH/SH's Mandate Step 2: Developing Lessons

To date, TH/SH's curriculum has been implemented in Grade levels 4, 8, and 10, with an additional 10 grade level curriculum and roll outs planned for the near future for K-3, 5-7, and 9, 11, and 12.

Each TH/SH lesson aligns with at least one of the Essential Understandings, and due to the fact that this is a document that has been approved by all nine federally recognized Tribal Nations, it is essential that this study focused on the Essential Understandings within the implementation of TH/SH's curriculum, and as a reflection of the intentions of TH/SH's mandate captured in this study's Research Question 3.

TH/SH's Curriculum Examples

It is important to note that within TH/SH's mandate, there are two categories of TH/SH lessons created: One by Tribal Nations themselves which are not mandatory, and the other which are lessons created by ODE/OIE which are mandatory (See further discussion in Chapter 8).

As Lands-based pedagogies are central to Indigenous education, TH/SH's curriculum is steeped in Oregon's Tribal Nations' homelands and offers accurate Tribal Nations' perspectives (ODE, 2019a). These Lands-based pedagogies, as seen in some of TH/SH's curriculum, therefore can begin to connect, instead of disconnecting, AI/AN students to their public schooling experiences.

One example is evident within ODE/OIE's TH/SH's ELA lessons. Students study diverse texts which privileges the contributions of AI/AN authors and the study of traditional languages such as Chinuk Wawa. These inclusions attempt to redress the erasure of AI/AN peoples' contributions to the literary and language acquisition canons.

Another example is ODE/OIE's TH/SH's social science lessons on Tribal sovereignty, treaties, and the structure of Tribal Nations' governments, which not only acknowledges Tribal Nations' legitimate roles and place alongside the federal and state government systems, but details the broken treaties that enables the further theft of Lands from Tribal Nations.

ODE/OIE's TH/SH's science lessons, for example, define Traditional Ecological Knowledges (TEK) and how Tribal Nations' stewardships of Lands Since Time Immemorial are producing the ecosystems that are studied in science today. These lessons open up the dialogue around what is considered, and allowed to be, defined as science.

In ODE/OIE's TH/SH math lessons, students explore mathematical concepts centered on topics such as first foods and treaty rights, which allows them to investigate math through real life examples of Tribal Nations' Lands-based pedagogies and Tribal sovereignty.

A final example are ODE/OIE's TH/SH's health/P.E. lessons that offer all students a wider perspective on health education by encompassing the many health dimensions (such as emotional and social health), instead of focusing on just the physical aspects.

Therefore, it is evident that TH/SH's curriculum offers a more accurate representation of Tribal Nations and their perspectives for all students, AI/AN and non AI/AN students, to learn with, and from.

It is important to note that TH/SH's curriculum implementation for Grades 4, 8, and 10 rollout is only just eventuating. Thus, as it is currently unknown what key partners' experiences are that are involved with TH/SH's implementation, this study can be a practical solution to address this gap of what is currently yet unknown about TH/SH's relatively recent implementation. These findings can then be used to inform future roll outs and identify what changes to TH/SH's curriculum implementation may need to occur.

The final step, step three, will be briefly outlined here which is the process of how TH/SH's lessons are implemented into classrooms.

Implementing TH/SH's Mandate Step 3: Classroom Implementation

The third step of implementation, as operationalized in this study, is the classroom level of implementation and is the focus of this study. The three research questions that this study asked wanted to investigate whether the lessons are making it into the classroom. If not, what are the barriers and how can they be overcome? What were educators' and key partners' experiences with building coalitions to overcome any identified barriers to TH/SH's curriculum implementation? What were educators' and key partners' perspectives on whether or not TH/SH's curriculum has been implemented with fidelity to its intentions?

What is known about the degree to which curriculum mandates are implemented as intended is that it is often not the case that they are (Hughes & Lewis, 2020; Penuel, Phillips, & Harris, 2014; Snyder, Bolin, & Zumwalt, 1992) and can encompass varying degrees of implementation: "partial," "moderate," and "full" implementation (Desimone, 2002, p. 437). Furthermore, there are three additional measures that can accompany these typographies where implementation can be measured: (1) through models of fidelity which measures the extent to which the curriculum was implemented as it was intended for, (2) mutual adaptation which measures how the curriculum was adapted during implementation, and (3) enactment, which studies "how curriculum is shaped through the evolving constructions of teachers and students" (Snyder, Bolin, & Zumwalt, 1992, p. 430).

As previously mentioned, TH/SH's curriculum mandate aligns with (1) the model of fidelity as the legal language ensures that the lessons relate to the perspective of Tribal Nations and should not be altered. However, as it is well known that due to the diverse and "non-linear

recontextualization process" (Bernstein, 2000, as cited in Priestley & Philippou, 2018, p. 153) that curriculum is developed in, and due to the fact that the educators who are implementing the curriculum mandate are known to adapt, change, and alter the curriculum in their pedagogical practices (Bascia, Cumming, Datnow, Leithwood & Livingstone, 2005; Knapp & Meadows, 2005), what research tells us, therefore, is the "mutual adaptation approach" is more successful than the "fidelity approach" (Snyder, Bolin, & Zumwalt, 1992).

What is not known, however, are the experiences and perspectives of educators and key partners' in implementing TH/SH's curriculum with fidelity. Existing research calls this a gap between policy, administration, and practice within curriculum mandates. This dissertation will analyze whether those gaps existed in TH/SH's implementation, specifically the possibility that educational policies may fail as they are complex, ideologically laden, and infused with power relations, as they appeared in the findings of the study in the coming chapters.

Furthermore, what existing research also conveys is the need for educators to receive and be exposed to appropriate training in order for implementation efforts to be successful (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005), as their capacities may need to be increased in order to acquire new and revised pedagogical practices related to subject knowledge, classroom organization, and instructional roles (Adams, 2000).

TH/SH training efforts for educators in Oregon are not mandatory but suggested and recommended for by ODE/OIE. Initially, voluntary training was offered by ODE/OIE both in-person and online, with these professional development in-person

sessions called ‘Train the Trainer,’ to be then moved exclusively to online modules during the COVID-19 pandemic (ODE, Educator Toolkit, 2019c). Currently, ODE/OIE’s in-person professional development efforts are being reinstated at the school districts and ESDs’ levels and remain voluntary. Furthermore, TH/SH trainings can also be offered by individual school districts or ESDs themselves and these trainings differ depending on the individual school district and ESD. Further discussion and critique on the need for TH/SH’s trainings and educators’ experiences of them are offered in the coming chapters.

Chapter Summary

This chapter focused specifically on the Oregon case study and outlined TH/SH’s contextual background and mandate, and the three steps that Oregon is undertaking to implement TH/SH’s mandate to creating the Essential Understandings document, to the development of TH/SH’s lessons, and to implement the lessons into the classroom level.

The next two chapters, Part III, set out the methodology used in the study and the study itself, where the next chapter will elaborate on step 3 of TH/SH’s mandate implemenation at the classroom level, the focus of the study, in the Methodology chapter.

Part III: The Study

CHAPTER 4: METHODOLOGY AND CONCEPTUAL FRAMEWORK

There have been very few studies about educational policy analysis which focus on policies that are designed and are intended to honor Tribal Nations' perspectives. In fact, there is a "dearth of literature in this field" (Mackey & Warner, 2013, p. 103). For example, Cynthia Benally (Diné) lists five states that have laws mandating "place-based instruction: Arizona, Oregon, Maine, Wisconsin, and Montana" (2019b, p. 7). This dissertation briefly looked at Arizona and Washington State's efforts in Chapter 2, the Literature Review.

The purpose of this study was to seek an understanding of the specific relationships and processes that influenced the implementation of a newly developed statewide curriculum that was designed with the intention of honoring Tribal Nations' perspectives. To generate this process of understanding, the experiences of educators and their relationships with external key partners were focused on. As an initial springboard, Oregon's exceptional results in the NCAI (2019) study to investigate whether educators had also experienced similar barriers (also outlined in Fowler, 2013) to curriculum implementation were utilized.

Here are the study's research questions again:

RQ1: What are educators' experiences when implementing TH/SH's curriculum?

RQ2: What is the role and significance of coalitions in the school-level curriculum implementation process?

RQ3: What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions?

This chapter will outline this study's chosen methodological design, an embedded case study, and the rationale for that design. The conceptual framework, TH/SH's legal language and an Indigeneity-Grounded Analysis framework (IGA) (Fleras & Maaka, 2010), will then be explained. My positionality and why I am conducting this study will then follow.

The next section of the chapter will then outline the methodological processes that were used in conducting this study, such as the recruitment and sampling choices on how data was collected, analyzed, and stored, and how conclusions were drawn and verified based upon the data analysis. This chapter also explores the sensitivities required when conducting research with Tribal Nations and non-AI/AN key partners, as well as how risks to participants were minimized and protected. How methodological issues were ethically reconciled will also be outlined.

Embedded Case Study

In this study, a single embedded case study was used here as a close and detailed "drilling down" (Thomas, 2011, p. 4), with the sole focus on TH/SH's mandate and curriculum as the subject case. The advantage of conducting a single embedded case study is that it is a rich and deep study, one that is embedded within a specific context, and contained within certain boundaries (Miles, Huberman, & Saldaña, 2019; Thomas, 2011). In the case of Oregon, which is the case study presented in this dissertation, this approach allowed for a deep investigation of the implementation of the legislative TH/SH mandate and how that mandate was implemented across different districts, schools, and communities and across several levels in each of those categories.

Embedded case study designs are used to investigate complex policy processes and the relationships between the key partners involved (Thomas, 2011; Putney, 2010), the process that this study followed was a single case study that was embedded (Scholz & Tietje, 2002) so that it

"gains its integrity, its wholeness, from the wider case" (Thomas, 2011, p. 153). As this study focused on Oregon specifically with analyses broken down into subunits and a variety of relevant data sources (Yin, 2012), these are all embedded within the larger case of TH/SH's policy context. For example, this case study's subunits relate to the different aspects of curriculum implementation which is practiced through the perspectives of educators in one state, Oregon.

Embedded Case Study Purpose

The purpose of using a singular embedded case study was due to this study's reliance on an interpretative approach which explores "how" and "why" questions (Thomas, 2011) about curriculum implementation through the perspectives of educators and other key partners in one state, Oregon.

Thus, the approach that was utilized was an interpretative one, both in the data collection and analysis stages which sought to investigate the contextual interactions, perspectives, behaviors, relations, observations, and positions of individual and collective people (Hancock & Algozzine, 2011; Thomas, 2011) and how they experience curriculum mandate implementation. In particular, the purpose of the study specifically aimed to address the problem of the lack of current curricula that honors accurate Tribal Nations' perspectives which is being implemented into public K-12 schools. Thus, the three research questions aimed to investigate how the main key partners in TH/SH's implementation may build coalitions with each other in order to implement TH/SH's mandate with fidelity to its intentions.

In formulating my research questions, I first brainstormed what my general goals were for this study. As a former K-12 English Language Arts (ELA) and history teacher, graduate teaching assistant, previous TH/SH curricula developer intern at OIE, and teacher-researcher, I understood that I was attempting to explore one layer, or context, of educational policies that

affect Tribal Nations. In a singular embedded case study, I explored TH/SH's recent implementation and examined the experiences of educators and other key partners involved in the curricular implementation of TH/SH, and how they may build coalitions to do so; and examined what educators' and other key partners' perspectives were on the extent to which TH/SH's curriculum fulfilled its intentions. I did this by investigating the perspectives held by officials from the state Department of Education and the Teaching, Standards and Practices Commission, school board members, superintendents, district-level administrators, principals, teachers, parents, Tribal Nation education directors, and educational advocacy groups, to learn how these different key partners build coalitions to support each other in implementing TH/SH's curriculum.

That process led to the development of my research questions:

RQ1: What are educators' experiences when implementing TH/SH's curriculum?

RQ2: What is the role and significance of coalitions in the school-level curriculum implementation process?

RQ3: What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions?

This single embedded case study explored the experiences of key partners that were encountered during the implementation stage of TH/SH's mandate's policy process. In one component of the study, I investigated the experiences that educators such as principals, education specialists, and teachers in either elementary, middle, or high school settings have with TH/SH's curriculum in the subject areas that they teach.

In the other embedded component of my study, I explored the perspectives of officials from the state Department of Education, the Teaching, Standards, and Practices Commission,

school board members, superintendents, school district administrators, parents, Tribal Nation education directors, and educational advocacy groups, and how they build coalitions with educators, and each other, in implementing TH/SH's curriculum.

Conceptual Framework

Since the purpose of this study is to examine Oregon's exceptional results in the NCAI (2019) study and to measure whether TH/SH has been implemented as intended, it makes sense to start with the TH/SH's legal language and to use that language as part of this study's conceptual framework.

TH/SH's Legal Language

By including TH/SH's legal language in this study's conceptual framework, TH/SH's intentions as stipulated in its language in the legal mandate are centered within this study, as seen in Research Question 3. Research Question 3 of this study asks, "What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions?" Specifically, explicit terms in TH/SH's legal language such as "related to the Native American experience," "tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events," and "Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate" were used as priori coding to analyze findings that answered Research Question 3.

It is important to try to ascertain to what degree, or extent, curriculum mandates have been implemented with fidelity to its intentions and what barriers, or obstacles, may impede its implementation. Alternatively, it is also important to investigate what the motivations for successful implementation are (Snyder, Bolin, & Zumwalt, 1992, p. 405).

To operationalize how this study defined implementation, Michael Fullan's (2015) definition of implementation can be employed:

> Implementation consists of the process of putting into practice an idea, program, or set of activities and structures new to the people attempting or expected to change. The change may be externally imposed or voluntarily sought; explicitly defined in detail in advance or developed and adapted incrementally through use; designed to be used uniformly or deliberately planned so that users can make modifications according to their perceptions of the needs of the situation. (Fullan, 2015, p. 67)

The latter, in TH/SH's curriculum implementation's case, is a curriculum mandate with explicit legal language which prohibits school districts to alter or modify ODE/OIE written lessons. This is due to the fact that the legal language of the bill in Section 2(b) and (c), and Section (3) states:

> **ORS 329.493**
> **Curriculum relating to Native American experience in Oregon**
> **(2)** The curriculum required by this section must be:
> **(a)** For students in kindergarten through grade 12;
> **(b)** Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events;
> **(c)** Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and
> **(d)** Aligned with the academic content standards adopted under ORS 329.045 (Revision of Common Curriculum Goals, performance indicators, diploma requirements, Essential Learning Skills and academic content standards).
> **(3)** School districts must implement the curriculum developed under subsection (1) of this section for students in kindergarten through grade 12.
> [2017 c.632 §2] (Oregon, SB 13, 2017).

Thus, all school districts must implement ODE/OIE written lessons without modification.

Limitations to Using TH/SH's Legal Language

A limitation to using TH/SH's legal language as part of this study's conceptual framework is that as language in a legal mandate, there are no authors per se, nor are there additional explanations and details connected to the mandate. Hence, this study reserved the use of TH/SH's legal language as part of its conceptual framework to address predominately

Research Question 3 which specifically asks participants whether or not they think TH/SH's curriculum implementation fulfils TH/SH's intentions which are outlined in its legal language. To further mitigate this limitation, this study has coupled the use of TH/SH's legal language as a conceptual framework together with the Indigeneity-Grounded Analysis framework (IGA) (Fleras & Maaka, 2010) framework. When used together, this study's research questions can be answered to the full extent that the legal language affords and through an Indigeneity grounded lens.

Indigeneity-Grounded Analysis Framework

The lack of educational policy analysis through a critical lens honoring Tribal Nations' perspectives has not been fully explored, as "federal policy shifts in education all too often enforce white norms for schooling and leave Native people out of the decision-making process" (McCoy, 2019, iii). Furthermore, what is known through an investigation of the current policy literature reveals a continuing dismissal of Tribal Nations' perspectives within educational policy processes as these processes and systems are generally controlled by non-AI/AN policy actors and gatekeepers who do not engage meaningfully, form reciprocal relationships, or value the interdependent partnerships that could be built between key partners (Brayboy, Lomawaima, McCarty, Castagno, & Quijado Cerecer, 2019; Castagno & Brayboy, 2008; Faircloth & Tippeconnic III, 2015; Fleras & Maaka, 2010; Mackey, 2017; Mackey & Warner, 2013; NCAI, 2019).

This literature search, however, uncovered one policy analysis framework that centered Indigenous peoples called an Indigeneity-Grounded Analysis framework (IGA) (Fleras & Maaka, 2010) created by Augie Fleras and Roger Maaka (Ngāti Kahungunu), which challenges the dominate Whitestream system of policy making by centering Indigenous "representation,

recognition, rights, and resources" (p. 14) instead, where these four concepts are summarized as the core rubric which are derived from the IGA principles.

The IGA framework was created with the hope that the politics of Indigeneity in Aotearoa, New Zealand, such as principles consolidated in the establishment of the Te Puni Kokiri (TPK), the Ministry of Māori Development; the Māori Parliamentary seats and the Māori Party; and the Waitangu Treaty Tribunal Commission of Inquiry, could also be operationalized to Indigenize "Aboriginal Policy(-Making) in Canada" (Fleras & Maaka, 2010, p. 11).

In both the Aotearoa and Canada contexts, the authors argue that an IGA framework could "discredit the Eurocentric grounds of current indigenous policy by endorsing an indigeneity grounded analysis (IGA) model for policy(-making)" (Fleras & Maaka, 2010, p. 13) by replacing Eurocentric ideals of policy making with those grounded in Indigeneity:

> A more flexible and principled approach [which] is advocated that emphasizes negotiation over litigation, engagement over entitlement, relationships over rights, interdependence over opposition, cooperation over competition, reconciliation over restitution, and power-sharing over power conflict. (Maaka & Fleras, 2005, as cited in Fleras & Maaka, 2010, p. 14)

Therefore, it is clear that in an IGA framework there is a call to build coalitions between key partners within the policy arena through concepts of "negotiation," "engagement," "relationships," "interdependence," "cooperation," and "reconciliation." The authors summarize their IGA framework as one that focuses on concepts such as "power-sharing, partnership, and meaningful participation" (Fleras & Maaka, 2010, p. 21) when discussing policy making that pertains to Indigenous people. The explicit focus on centering Indigenous peoples and their concerns, and to build coalitions between key partners to assist in doing so, are the reasons why this study used it to inform its conceptual framework.

Indigeneity

The IGA framework is categorized into five areas of importance to Indigeneity: "indigenous difference, indigenous rights, indigenous sovereignty; indigenous belonging, and indigenous spirituality (including traditional knowledge)" (Fleras & Maaka, 2010, p. 14) which will now be summarized.

Indigenous Difference

The first IGA principle is one of 'Indigenous difference' where the unique political statuses of Indigenous peoples must be recognized in the policy arena as distinct from non-Indigenous peoples. In the United States, Tribal Nations have a "unique political and legal relationship… as set forth in the Constitution of the United States, treaties, Executive Orders (Eos), and court decisions" (U.S. Dept. of Education, n.d.) between the U.S. and federally recognized Tribal Nations. This study utilized the principle of 'Indigenous difference' to code and analyze findings specific to educators' perspectives on the impact of TH/SH's curriculum on AI/AN students and non-AI/AN students, and the implications of predominately non-AI/AN teachers who are teaching and implementing TH/SH's curriculum as part of a mandate that is required by statute law. "Indigenous people *are* fundamentally different because of their unique constitutional status as descendants of the 'nations within'" (Fleras & Maaka, 2010, p. 14) and this 'Indigenous difference' is the basis of TH/SH's curriculum mandate's aims which are to honor these differing perspectives which have hitherto been erased or silenced.

Indigenous Rights

The second IGA principle is one of 'Indigenous rights' which are afforded to Indigenous peoples on account of their Indigenous status as Indigenous people. These rights deem that "Indigenous peoples are a *peoples* (or nations) with collective and inherent rights derived in part

from a body of common and international law that acknowledges the unique constitutional status of the original inhabitants and their descendants" (Fleras & Maaka, 2010, p. 16). This study used this second IGA principle of 'Indigenous rights' to analyze findings that related to Indigenous rights of self-determination and educational sovereignty, particularly in relation to findings that pertained to coalitions that were built between Tribal Nations and non-AI/AN key partners.

Indigenous Sovereignty

The third IGA principle is one of 'Indigenous sovereignty' where due to their Indigenous status, Indigenous people hold sovereignty statuses and the ability to self-govern. This status exists pre-colonization, "As political autonomous peoples who predated the formation of the nation-state that invaded and dispossessed them, they are sovereign because of ancestral occupation and original occupation" (Moreton-Robinson, 2007, as cited in Fleras and Maaka, 2010, p. 17). This study utilized the IGA principle of 'Indigenous sovereignty' to analyze findings which dealt with participants' lack of knowledge about Tribal Nations, their sovereign statuses, and their perspectives.

Indigenous Belonging

The next IGA principle is one of 'Indigenous belonging' which states that for Indigenous peoples, "Indigenous patterns of belonging to society are anchored in primary affiliation with the group (and their homeland) rather as individual citizens, thus implying that peoples can differently belong to the parts without necessarily rejecting loyalty to the whole" (Fleras & Maaka, 2010, p. 18). Thus, Indigenous ways of belonging may differ from those who are non-Indigenous. This study utilized this IGA principle of 'Indigenous belonging' particularly in relation to the discussion on Lands-based pedagogies.

Indigenous Spirituality

The last IGA principle is one of 'Indigenous spirituality' which the authors contend:

> can be expressed in a myriad of ways. In some cases, the focus of indigenous spirituality embodies the beliefs and practices of introduced religious doctrines. In other cases, spirituality is focused on traditional beliefs and practices derived from a sense of belonging to the land, to people, to culture, and to the creator, including fundamentally distinct ways of thinking about the world and relating to it holistically. (Fleras & Maaka, 2010, p. 19)

When viewed in this way, the IGA principle of 'Indigenous spirituality' was utilized in this study to analyze findings that related to TH/SH's lessons that may have contained aspects of Indigenous spirituality.

Limitations to Using the IGA Framework

However, a limitation that the IGA framework does hold in terms of its operation in this study is that it was not created specifically for the educational policy arena in the United States. In fact, it was created in response to the Gender Based Analysis (GBA) framework used by the Canadian government to "advance gender equality in Canada, as part of the ratification of the United Nations' Beijing Platform for Action" (Government of Canada, 2022). However, the IGA authors posit that "Aboriginal women have argued that a GBA fails to address their needs or to reflect the realities of Canada's Indigenous peoples, in large part by failing to consider the legacy and impact of colonialism" (Fleras & Maaka, 2010, p. 13). Thus, the authors created the IGA framework to incorporate principles of Indigeneity, "including the core rubrics of representation, recognition, rights, and resources – within government policy circles" (Fleras & Maaka, 2010, p. 14). Despite the limitation of the IGA framework as created outside of the educational policy arena, its principles can still be operationalized in this study's aims which was to analyze state mandated curriculum implementation efforts that is intended to honor Tribal Nations' perspectives.

Thus, throughout the study, IGA's "core rubrics of representation, recognition, rights, and resources," and the areas of importance such as "indigenous difference, indigenous rights, indigenous sovereignty; indigenous belonging, and indigenous spirituality (including traditional knowledge)" (Fleras & Maaka, 2010, p. 14) were used as priori coding to analyze findings to answer the research questions. A discussion of the findings can be found in the following chapters.

By utilizing an IGA framework (Fleras & Maaka, 2010) and TH/SH's legal language as my conceptual framework, I am guided to analyze the data collected through their principles. Additionally, my positionality as a non-Indigenous to the U.S. teacher-researcher and previous TH/SH curriculum developer intern has also informed this study's design and methodology, which will now be offered.

Positionality

I now turn to situating myself in the research context, particularly, how my social-cultural-political contexts and teaching career led me to this research topic and engages my growing interest in the role of building coalitions as a critical aspect to effect successful curriculum implementation. I offer my positionality to also describe how my identity influences my understanding of and outlook on Indigenous education. Lastly, as a non-Indigenous to the U.S. researcher, it is imperative that I detail my positionality to acknowledge that the data that I collected could have different meanings for someone of a different positionality.

Building Coalitions as an OIE Intern

I bring different 'hats' to my study which influence what I am doing, and why. One hat I wear is from a recent internship with Oregon's Office of Indian Education (OIE), working remotely for twelve months from the beginning of January to December 2021. My main role was

to work with a team to create the next round of TH/SH Grade 9 lessons in math, ELA, social science, science, and health/P.E. To date, TH/SH has implemented Grade levels 4, 8, and 10 with an additional 10 grade level curriculum roll outs to be implemented in the near future.

This role or 'hat' embedded me directly within my study as it further piqued my interest into exploring more about its implementation and, thus, influenced the choices that I made in this study. For example, what my internship consolidated for me was building coalitions with other key partners, many of whom I remain in contact with even after my internship has finished, and whom I invited as study participants with a specific focus on the dynamics involved between other key partners and TH/SH's implementation to date. We built coalitions amongst each other, as education specialists at OIE and ODE, sharing our expertise and learning from each other. We then built coalitions with education directors from Tribal Nations and other community educational advocacy groups so that the Grade 9 curriculum that we were co-creating was accurate and representative of Tribal Nations' perspectives.

To be clear, however, my study did not explore the Grade 9 curriculum that I helped to create while I was an intern at OIE, but previous TH/SH curriculum that had already been created for Grades 4, 8, and 10. Furthermore, when my one year internship ended this ensured that there was a separation between my roles as an intern and as a researcher in my study.

I now offer a brief outline of how I situate myself within social-cultural-political contexts.

Social-Cultural-Political Contexts

"What does it mean to call a place home? When can we say that we truly belong?" (hooks, 2009). These questions have always plagued me as I struggle to find one place, instead of many, to call home. On one hand, as a displaced Việtnamese-Australian refugee who grew up

on unceded Wurundjeri, East Kulin Nation Country, my belongings to Lands are complex. They are complex because as a displaced refugee seeking refuge from war-torn Việt Nam in the early 1980s, my family and I were resettled on unceded Wurundjeri territories. Thus, I was subsumed into the settler colonial project in exchange for refugee status and Australian citizenship. My socio-political positionality as a non-Indigenous to the U.S. Việtnamese refugee settler educator and scholar has meant that there have been many iterations of how I have positioned myself in relation to the various violent colonial projects that have been inflicted upon myself and my family's experience in Việt Nam with French colonialism, then U.S. imperialism, and then my personal and educational experience with Australian settler colonialism. These intersectionalities mean I am also a settler, replete with privileges that I must acknowledge come with responsibilities and permeates all areas of my life. Māori scholar, Graham Hingangaroa Smith reminds me that with "multiple sites of oppression, there must also be multiple sites of struggle and multiple strategies for change" (2005, p. 41). Thus, these complexities will require a lifelong reflexivity of continual geographical, epistemological, and socially-culturally-politically nuanced analyses of my "emplaced" (Marker 2006, Medina, 2013, & Pe˜na 1998, as cited in Seawright, 2014, p. 562) identities, relationships, and belongings to communities and Lands (Chamberlain, 2010; hooks, 2009; Goeman, 2015). On the other hand, I still have to come to terms with my own complicity within the settler colonial project (Calderón, 2014; Tuck & Mackenzie, 2015; Tuck & Yang, 2012; Wolfe, 2006) as also being "infected with the logics of domination" (Seawright, 2014, p. 562). Therefore, in an attempt to reconcile these tensions—subsumed into the settler colonial project in exchange for refugee status and Australian citizenship on unceded Wurundjeri territories—of being complicit to the very systems I aim to critique, also called "critical intimacy" (Kuokkanen, 2007, xiv), I am not sure if I can ever disentangle myself

completely from these “messy entanglements” (Larsen & Johnson, 2017, p. 184). For example, I am grappling with how I have internalized elements of a settler colonial mindset and identity which I must examine, where even “immigrant, postcolonial and oppressed people can similarly be entangled in resettlement, reoccupation and rehabilitation that actually further settler colonialism” (Dotson, 2018, p, 196). In other words, conveniently, if refugees like me can be recruited as part of an “idealistic democracy” (Lomawaima & McCarty, 2002) within the settler colonial project, then unfortunately, Tribal and educational sovereignty for Indigenous peoples will continue to be ignored and subsumed. If refugees like me are not taught about Tribal and educational sovereignties and are instead taught through hegemonic and damaging modes of curriculum and pedagogy that works to assimilate all students into a middle-class Whiteness (Au, Brown, & Calderón, 2016), then refugees can be subsumed further into the settler colonial project. For me, this was evident and reified in a vicious cycle, initially through my own K-12 schooling, and then into my K-12 teaching career.

Identity Influences and My Teaching Career

Educationally, the impact that settler colonial mentalities has had on me is that as a refugee child, colonized and through assimilatory K-12 curriculum taught me that Aboriginal Australians were primitive, lived in bark shanty lean-to shelters, and didn’t really exist anymore. These racist views were rightfully refuted in my undergraduate years where I was finally exposed to the continuation of the settler colonial project and Indigenous peoples’ forced removals, dispossession of land, forced assimilation into mainstream White culture (Whitestream), massacres, and cultural genocide. Despite this initial, and limited, exposure there was still no focus on honoring the Tribal sovereignty for First Nations and the current 250+ Aboriginal Australian language groups within my own teacher preparation program, thus,

resulting in me also neglecting to privilege issues of Tribal sovereignty in my own teaching pedagogy.

However, after teaching in an Aboriginal Australian school on Kunibídji Country, this experience was the first step that led me on an academic, professional, and personal path to honor Tribal and educational sovereignty in my own teacher-researcher journey. Building coalitions with Indigenous peoples and Tribal Nations must be a respectful and reciprocal process, as Gangulu activist, Lilla Watson (1985), states: “If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together” (Watson, 1985). My teaching career trajectory changed course when I decided that I would not be an educator that ignored Tribal and educational sovereignty in my own teaching pedagogies. These are my values because the Lands that I had resettled on were not my own ancestral homelands and as a social studies teacher I vowed to teach an accurate version of history that honored Tribal Nations and their perspectives.

I look to AI/AN scholars such as Hollie Kulago’s (Diné) work to utilize a “critical settler consciousness” (Kulago, 2019) calling for me to leverage the privileges that I have been afforded within the education and academic fields to center Tribal and educational sovereignties. I also listen to non-Indigenous scholars such as Vanessa-Anthony Stevens, who call for me to use my privileges to build coalitions as a non-Indigenous co-conspirator that contributes to educational sovereignty by (a) stepping up and dealing with Eurocentric “supremacy, colonial hegemony and institutional racism” (p. 100); (b) stepping aside and making space; and (c) “brokering, negotiating and leveraging institutional power” (2017, p. 96). Conducting this study and my time serving as an OIE intern, therefore, were opportunities which allowed me to begin to “step up”

into the role of a co-conspirator and build coalitions to assist in the implementation of TH/SH's mandate with fidelity to its intentions.

This chapter will now outline the methodological processes that were used in conducting this study.

Recruited Key Partners

This chapter will now outline the number of different key partners that this study interviewed from three levels of curriculum implementation: (a) School-level key partners such as teachers, education specialists, and principals; (b) District-level administrators, superintendents, school board members, employees from the Oregon Department of Education (ODE) and the Office of Indian Education (OIE), and the Teacher Standards and Practices Commission (TSPC); and (c) Community-level educational advocacy groups such as Tribal Nation education directors, parents of students exposed to TH/SH curriculum, faculty and employees from teacher preparation programs, teacher unions, and youth and family community centers.

The tables below graph the School, District, and Community-Level key partners and the total number of participants recruited.

Table 1. *School-Level Key Partners Recruited From School Districts*

Key Partner	SD 1	SD 2	SD 3	SD 4	Total
ESD	ESD A	ESD A	ESD A	ESD B	
Teachers	3	1	0	0	4
Education Specialist	4	1	0	1	6
Principals	0	0	1	0	1
Total	7	2	1	1	11

Note: Education specialists were teachers that were not currently classroom teachers, but in support roles to mentor or coach classroom teachers that were implementing TH/SH curriculum in their classrooms.

Table 2. *School-Level Teachers, Education Specialists, and Principals*

Key Partner	AI/AN	Non-AI/AN	Male	Female	Total
Teachers	0	4	1	3	4
Education Specialist	2	4	0	6	6
Principals	0	1	1	0	1
Total					11

Table 3. *District-Level Key Partners Recruited From School Districts*

Key Partner	SD 1	SD 2	SD 3	SD 4	Total
ESD	ESD A	ESD A	ESD A	ESD B	
Administrators	0	0	0	3	3
Superintendents	0	0	1	0	1
School Board Members	1	0	0	0	1
Total	1	0	1	3	5

Note: Administrators were employees at the school district level and not at the building administrator level.

Key partners were recruited after permission was sought from the superintendent of the individual school district. Additionally, as part of the IRB approval process, school districts' and key partners' identities will remain confidential and labelled with pseudonym codes. Those participants that identified as AI/AN will be denoted with 'AI/AN' after their pseudonyms in the findings and discussion chapters (there were a total of 11 AI/AN participants out of the 30 total).

In total, I worked with four individual school districts (labelled SD 1, 2, 3, & 4) which were located in two separate Educational Service Districts (ESDs) in the north and northwest of Oregon, with three school districts located in one ESD (labelled ESD A), and one school district in the other ESD (labelled ESD B). Although I did aim to recruit for all key partners across both ESDs, I was unable to secure all key partners in each ESD. This factor is discussed more in my limitations (See Chapter 9 for further details). Each school district varied from two very large

school districts with over 70 schools in each (SD 1 & SD 4), to very small with less than 10 schools each in the other two districts (SD 2 & SD 3).

Table 4. *District-Level Key Partners Recruited From State Educational Agencies*

Key Partner	Total
ODE/OIE Employees	7
TSPC Employees	1
Total	8

Note: ODE employees were a mixture of staff from the OIE and the ODE standards and assessment team responsible for each subject content area (math, ELA, social science, science, and health/P.E).

Table 5. *Community-Level Key Partners*

Key Partner	Total
Tribal Nation Education Directors	2
Parents	1
Teacher Preparation Programs	1
Teacher Unions	1
Youth and Family Centers	1
Total	6

Table 6. *Total School, District, and Community-Level Key Partners Recruited*

Key Partner	Total
School Level	11
District Level	13
Community Level	6
Total	30

Participants and Sampling

I initially aimed to conduct semi-structured in-depth interviews with officials from the state Department of Education (n=4), school board members (n=4), superintendents (n=4), principals (n=4), teachers (n=8), parents (n=4), Tribal Nation education directors (n=4), and representatives from educational advocacy groups (n=2). In total, this project would have included 34 participants across various key partner groups. Again, to explain why I chose to interview these participants, I defer back to my Literature Review results. These key partners were mentioned as integral to TH/SH's implementation process (Jacob, Sabzalian, Jansen, Tobin, Vincent, & LaChance, 2018; NCAI, 2009; Sabzalian, 2019a; Sabzalian, Miyamoto-Sundahl, & Fong, 2019; Sabzalian, Morrill, & Edmo, 2019). Therefore, I hypothesized from the literature who those key partners were that I needed to interview.

However, due to approval and timing limitations (as discussed in Chapter 9), I was unable to meet the projected quota of participants. Instead, my participant tally resulted in: officials from the state Department of Education (n=7), officials from the Teacher Standards and Practices Commission (n=1), school board members (n=1), superintendents (n=1), principals (n=1), school district administrators (n=3), teachers (n=4), education specialists (n=6), and parents (n=1). Community advocacy groups included one representative from a teacher union, teacher preparation program, and youth and family center (n=3), and Tribal Nation representatives (n=2). In total, I interviewed 30 participants (one of which held two capacities both as a parent and a teacher).

In order to answer my research questions, it was essential that there was a discussion on the chosen participants (referred to as key partners) and the possible dynamics between them. Existing research indicates that although teachers are a key factor in curriculum implementation,

their influence in the classroom alone is not enough to mitigate the myriad of other complexities such as bridging policy, administration, and practice (Adams, 2000) involved in ensuring that TH/SH's curriculum is implemented with fidelity to its intentions.

Site Selection

As one of this study's purposes was to investigate how TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010) might examine key partners' experiences with implementing curriculum mandates with the intention of honoring Tribal Nations' perspectives, I ensured that I was also following any 'Research Involving Native American or International Indigenous Populations' (The University of Arizona, 2021c) protocols. This study was considered to include Native Americans as it involved:

> participation by members of a sovereign tribe or Indigenous community and that may foreseeably result in research results with implications specific to a tribe or to individuals as members of a tribe or Indigenous community, and the proposed publication or dissemination of that research…The research actively recruits Native Americans or International Indigenous populations for enrollment or participation.
> (The University of Arizona, 2021b)

In anticipation of these considerations, I met twice with the Native Peoples Technical Assistance Office (NPTAO) to seek further guidance on how to gain IRB Tribal approval if necessary.

In order to answer my aforementioned research questions and due to the specialized research design and context of this project, my sampling process and choices were limited (Miles, Huberman, & Saldaña, 2019; Thomas, 2011) to those small samples of key partners that were directly involved in the implementation of TH/SH in certain school districts Oregon.

I utilized purposive sampling (Miles, Huberman, & Saldaña, 2019) specifically because I needed to sample school districts that have implemented TH/SH's lessons in order to investigate the experiences that key partners may be having (See Appendix G for letter to school district

superintendents). To choose which teachers and principals to recruit, I initially shortlisted four school districts which have the most AI/AN students enrolled. However, as aforementioned, I was unable to recruit the quota I would have liked from all four school districts. Instead, I approached school districts next on the list with the highest number of AI/AN students enrolled.

Additionally, I did initially propose to shortlist possible school districts through the annual process of school districts' reporting of their compliance of the Oregon's Division 22 (ODE, 2022) educational standards. However, it became obvious during my interviews that ODE/OIE had not yet formalized TH/SH's mandate within Division 22 compliance standards. Thus, I could not utilize Division 22 reporting to shortlist for possible school districts.

Now that I have outlined my sampling process, I now detail the recruitment process I followed once I had a shortlist of participants.

Recruitment Process

I will now elaborate on the selection of my participants. It was hoped that I would recruit from four school districts with the highest AI/AN student enrollment. As this was not possible due to approval and timing barriers, I chose from the school districts that did grant approval for my study. Using my recruitment letters (See Appendix A), I emailed my shortlisted school districts. Four school districts approved my study. At two school districts, I was introduced to a staff member who was part of the school district's research team and who assisted me with recruiting key partners such as superintendents, school district administrators, principals, education specialists, teachers, and parents in that district.

There were certain criteria that participants needed to meet. The teachers needed to have been exposed to TH/SH's lessons in that they needed to have been teaching a class in Grades 4,

8, or 10 during the roll out of the lessons (2019-current). Parents needed to have a child enrolled in those grade levels and have had exposure to those TH/SH lessons.

I contacted Tribal Nations' educational directors through a list forwarded to me by OIE. I then followed protocols relevant to the two Tribal Nations that agreed to participate in my study. In terms of educational advocacy groups, I was able to meet my quota and recruited faculty from teacher preparation programs that have been exposed to TH/SH's mandate, Oregon's teacher union (OEA), and staff from a local youth and family center. Lastly, I had already made contacts with ODE/OIE due to my internship and was able to contact the seven recruited participants quite easily. Using snowballing recruitment techniques, I was also able to recruit staff from TSPC.

After possible participants were identified, I initially emailed them with a short outline of this study (See Appendix A). I gave them two weeks to respond and then also followed up with a follow up email to introduce myself and give more details about the study (See Appendix B). Once consent forms (See Appendix C) were distributed, explained to participants, and signed, the one hour maximum semi-structured interviews began, (See Appendix E for interview questions), either through Zoom, or face-to-face as I was physically in Oregon, whichever was the participant's preference. Participants also had the opportunity to meet for a short information session either on Zoom, or face-to-face if they preferred, and if they wanted more information on my study's purposes and methodology (See Appendix D), and to join an optional Member Checking feedback session afterwards (See Appendix F). Over half of the 30 participants decided to participate in the optional Member Checking session. All of these options gave me more opportunities to build relationships with participants and to show my trustworthiness as a researcher.

This section marks the end of the first section of my methodological design explanation. I will now outline my data collection process.

Data Collection Process

It was during the data collection stage that I gathered enough data to draw and verify conclusions regarding how TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010) could inform the analysis of the experiences that key partners were having with the implementation of TH/SH's curriculum in certain school districts in Oregon, and how they build coalitions to do so, and their perspectives on the extent to which TH/SH fulfilled its intentions.

I will now outline the data collection and analysis process.

Semi-structured Interviews

As a qualitative researcher, rich and in-depth interviews with ample time and connections made with participants would have been ideal, where I enacted ethical interviewing protocols (Hatch, 2002; Schatzman & Strauss, 1973; Yin, 2009). Although constrained as I was by time as I was cognizant of participants' busy schedules and I did not have ample and unlimited time available, I still decided to offer information and debriefing sessions in order to build those relationships with participants. In designing interview questions, I created open-ended questions, and categorized them so that there was a natural and logical flow to the interviews (See Appendix E for interview questions). As this was an embedded case study, the use of interviews allowed for a deeper and detailed investigation of TH/SH's implementation process by asking participants about their involvement in this stage, their feelings, reactions, and motivations, and interactions with the other people around them within those contexts (Miles, Huberman, & Saldaña, 2019). I offered an optional information session (See Appendix D) (15 minutes), the actual interview went for approximately 45 minutes to an hour (See Appendix E), with another

optional feedback/review session afterwards (See Appendix F) (15 minutes). In total, participants committed to approximately an hour and 15 minutes to being interviewed for my study.

Report Analysis

I initially used the results of the aforementioned National Congress of American Indian's (NCAI) study in 2019 to inform my interview questions to see if those results resonated with participants' experiences. I also used the report's results as part of the coding process. NCAI's (2019) study uncovered some potential barriers to curricular implementation. They included the lack of:

> (a) access to curricula,
> (b) adequate funding and state support for staff, technical assistance, professional development and evaluation and,
> (c) policies to expand Native American curriculum beyond social studies/history subject areas. (NCAI, 2019, p. 33)

Further discussion of these barriers in the report, however, was brief and based on general summaries gleaned from the results of the states that participated. Thus, this study has the ability to fill this gap and deepen the discussion by conducting an embedded case study that dove into one state, Oregon, to investigate any potential barriers with its TH/SH's implementation.

Data Analysis

The results of this study were ordered thematically, gleaned from a triangulation of coding sources such as: (a) NCAI (2019) study results; (b) the IGA framework (Fleras & Maaka, 2010); (c) TH/SH's legal language (Oregon, SB 13, 2017); (d) TH/SH's Essential Understandings (Oregon Department of Education, 2020b); and (e) scholars and research from the field of curriculum implementation as detailed in Chapter 2: Literature Review.

I relied on Matthew Miles, A. Michael Huberman, and Johnny Saldaña's sub-categories for data analysis, Data Condensation and Drawing and Verifying Conclusions (Miles,

Huberman, & Saldaña, 2019). I will now explain my data analysis choices and how they aligned with TH/SH's legal language and an IGA (Fleras & Maaka, 2010) framework.

Data Condensation

During the data collection stage, I needed to begin to condense the data by coding it so that I could begin to analyze the data I have collected. There are numerous coding choices available but I chose the ones that suited my singular embedded case study. As I concentrated on a single case study, or a "Within-case analysis… to describe, understand, and explain what has happened in a single, bounded context—the "case or site"' (Miles, Huberman, & Saldaña, 2019, p. 95), I chose to use both deductive and inductive coding. Deductive coding includes the creation of possible codes from the "literature review, conceptual framework, list of research questions, hypotheses" prior to the data collection stages—"deductive or a priori coding" (p. 74). On the other hand, Inductive coding allows for "other codes [to] emerge progressively during data collection—*inductive* coding" (p. 74, emphasis in the original). An example of Inductive coding used is In Vivo coding, where I have factored in what participants' own perspectives are about curricula implementation by honoring their voices and using the interviewee's words verbatim, to "prioritize and honor the participant's voice" (Miles, Huberman, & Saldaña, 2019, p. 64).

Additionally, as I used the barriers already outlined in the NCAI (2019) report as an initial launching place, therefore, I created a master code based on what these themes of key partners' experiences were with the implementation of TH/SH's curriculum. In addition, sub-codes were created to analyze how TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010) might inform how building coalitions between educators and key partners can assist in overcoming any of those barriers identified. These sub-codes specifically included

coding for certain "*interactions among actors* and *strategies and tactics*" (Miles & Huberman, 1994, p. 61, emphasis in original).

Another source of possible codes were gleaned from my Analytic Memos. Analytic Memos are my own self-reports and reflections where I recorded and noticed any observations of interest about the data collection and analysis stages, my choices for coding, issues that I may be experiencing, my personal relationships to participants, and possible answers to my research questions. Therefore, they are "not just descriptive summaries of the data but attempts to synthesize them into higher level analytical meanings" (Miles, Huberman, & Saldaña, 2019, p. 88). Some further examples of these included any subtextual inferences I may have had about a participant's answer in an interview, any doubts I may have had about the quality of some of the data, any second thoughts that I may have had about the interview process and questions, and any other reminders (Miles, Huberman, & Saldaña, 2019).

To recap, I used a diverse range of coding techniques to reflect the complex themes that this study addressed. I leveraged the NCAI's (2019) report on already identified barriers that are commonly encountered during curricula implementation as a springboard for initial analysis. I then factored in what participants' own perspectives were about curricula implementation by honoring their voices through In Vivo coding. I also kept Analytic Memos as reflections and to create potential codes.

This section is the last section in my data collection explanation. I now move onto how I drew conclusions from my data analysis.

Drawing Conclusions

In order to draw and verify conclusions from the data collection and data analysis stage, I needed to be able to "generate meaning from data and for testing and confirming findings"

(Miles, Huberman, & Saldaña, 2019, p. 273). Again, I relied heavily on Matthew Miles, A. Michael Huberman, and Johnny Saldaña's (2019) work on noting patterns, themes, and clustering to making conceptual and theoretical coherence.

By using the aforementioned data analysis techniques of noting patterns and themes, patterns were first identified, then sorted, categorized, synthesized, and clustered into major themes—Clustering "help the analyst see "what goes with what"' (Miles, Huberman, & Saldaña, 2019, p. 276). After I had conducted iterative rounds of deductive and inductive coding, I then categorized those codes into themes. Once I had numerous themes, I had to synthesize them into clusters that would best answer my three research questions. Ensuring that I only included those themes that directly answered my research question resulted in my study's five major findings (See Part IV for details on these findings).

In order to draw conclusions and to make conceptual and theoretical coherence, I have outlined how I followed a procedural account of how the data collected was analyzed through the process of deducing patterns into concepts, then into theories, and finally, "into key assertions, or conclusions" (p. 275).

I will now outline how I verified the conclusions that I made.

Verifying Conclusions

By following a singular embedded case study, I was, thus, limited to only investigating one case study. I assessed the quality of data that I collected and analyzed through two techniques: triangulating across data sources, and getting feedback from participants through Member Checks (Miles, Huberman, & Saldaña, 2019; Rowley, 2002; Thomas, 2011; Yin, 2009). As outlined in my data collection discussion, I used triangulation across multiple data sources (numerous people interviewed from different contexts and analysis of reports) in my

study. The goal of triangulation in verifying the quality of data collected and analyzed is "supposed to support a finding by showing at least three independent measures of it agree with it or, at least, do not contradict it" (Miles, Huberman, & Saldaña, 2019, p. 293). Additionally, I utilized Member Checking, where "local participants can act as judges, evaluating the major findings of a study" (p. 303). Bagele Chilisa (Botswana) (2011) also recommends that there should be prolonged, substantial, and meaningful engagement with participants where possible and echoes utilizing peer debriefing, Member Checking, and appropriate sampling procedures.

Additionally, Analytic Memos kept me reflexive and accountable by keeping a "running log of data quality issues" (Miles, Huberman, & Saldaña, 2019, p. 295) and I ensured that any relevant memos were included as limitations when drawing and verifying conclusions in my study.

I now need to discuss the importance of how I protected my participants from any foreseeable risks.

Risks and Protecting Participants

As a researcher, I was also responsible for minimizing risks to the participants who chose to be involved in my study. Case studies scholar, Gary Thomas (2011), reminded me to ask myself:

> Who is the research benefiting? Do you have the right to take up peoples' time and energy? Is there any possible discomfort that participants will have to experience? Are you invading participants' privacy? Are you diminishing or compromising your participants' standing, of whatever kind, in their communities? (Thomas, 2011, p. 69)

To answer these questions, again, I relied heavily on Matthew Miles, A. Michael Huberman, and Johnny Saldaña's (2019) guidelines, the University of Arizona's Institute Review Board's (IRB) protocols, and Critical Indigenous Research Methodology (CIRM) as part of my ethical considerations (Brayboy, Gough, Leonard, Roehl, & Solyom, 2012) on how

to protect my participants from harm. Therefore, I needed to consider how to maintain participants' confidentiality, appropriately use and store collected data, disclose who owns the collected data, and minimize risks to vulnerable populations such as AI/AN peoples.

I will now outline how I mitigated these risks.

Identifiable Data

All the participants' records and identifying data in my study are confidential, and they will not be identified in any of the work I produced for this study, unless they chose to be given credit (See Appendix C for consent options). The information that they provided in the study was handled confidentially and information collected about participants will not be used or shared for future research studies without their consent. However, there may be circumstances where this information must be released or shared as required by law. The University of Arizona IRB may review the research records for monitoring purposes. As participation in this study is voluntary, participants were told that they had the right to decide to not participate (See Appendix C for consent forms) and that they may have also stopped participating in the study at any time.

However, because of the nature of the data, it may be possible to deduce their identity, for example, if it were the case that the participant was the only known employee of a state department of education at that time. In these cases, the participant could still have chosen to participate, or not, knowing that their identity may not be kept confidential. In any case, I have not attempted to disclose their identity (where possible) and their data has been reported in a way that will not identify them. I ensured that emails that contained consent forms were immediately transferred to the secure digital data storage, UA Box, a secure university

approved research data storage platform, as approved and stipulated in the IRB protocols (The University of Arizona, 2021a).

I will now elaborate on my data storage systems.

Data Storage

In line with the University of Arizona's IRB policy, I uploaded the original signed consent forms onto UA Box. After I successfully analyzed and transcribed the interviews, the original Zoom transcript was uploaded onto UA Box. In order to protect the identity of my participants, I used pseudonyms by finding and replacing identifying information (names, location, titles) in the transcript. I then recorded the pseudonyms in a codebook which was stored and managed with the other data onto UA Box. I will not share any of the data and will keep it for six years after the completion of the research, as required by the University's IRB (The University of Arizona, 2021a).

The next section to be discussed will be who owns the data.

Ownership of Data

As per the University of Arizona's IRB policy, "The University of Arizona owns all of the data unless the data is governed by a contract with a sponsor. If the investigator is working with an indigenous population, we have seen tribes govern data ownership" (The University of Arizona, 2021d). As I worked with Tribal Nations, I also followed their Tribal IRB procedures (if applicable) and ensured that they were aware that they were in ownership of the data that is collected from Tribal citizens who participated in my study (See Appendix A, Tribal Nation inclusion).

I will now explicitly list the possible risks involved for my participants.

Risk Minimization

The things that participants completed had minimal risk. Although I tried to avoid risks by focusing questions on participants' involvement with TH/SH's curriculum implementation, they may have felt some discomfort, or stress, critically reflecting on issues related to curricular implementation. If any discomfort happened, they could have chosen to not answer any questions that made them uncomfortable. They could have also stopped participating at any time simply by telling me they no longer wanted to be part of the study, without any negative consequences. I also set up optional information and optional debriefing sessions where I went over any points of the study and answered any questions participants may have had. I also offered Member Checking opportunity for them to read their answers to my questions and to share their words back with them for their review, if they wished, to ensure I was reflecting their views accurately (See Appendix F). They will also have the opportunity to read my final dissertation once it has been published.

Thus, the risks posed to participants in this research were minimal. The participants were all healthy adults and were able to give consent, they were also informed of any potential risks, and benefits, of their participation through consent forms and optional information sessions.

The participants in this study may not benefit directly from the research other than the fact that they had the chance to contribute to the investigation on how to overcome any barriers with the implementation of curriculum mandates such as TH/SH in Oregon. Furthermore, any articles and publications resulting from the study may indirectly lead to larger impacts and changes within the fields of curriculum development and implementation, teaching and pedagogical practices, and Indigenous educational policy.

It must be noted, however, that due to a history of exploitation of Tribal Nations in research (Deloria, 1969; Smith 1999/2013), there must be further consideration on how to minimize harm which will now be discussed in my Ethical Considerations section.

Ethical Considerations

It is due to the fact that I was very aware of the need for extra precautions and respect when working with, and for, Tribal Nations, that I relied on some of the principles of CIRM (Brayboy, Gough, Leonard, Roehl, & Solyom, 2012) as ethical considerations and an awareness of the need to be extra sensitive and cognizant of any potential harm that this study could cause for AI/AN participants, in particular. These issues will now be discussed in terms of researcher trustworthiness.

Researcher Trustworthiness

Central tensions that I struggle with within my role as a non-Indigenous Việtnamese - Australian teacher-researcher within the U.S. are: Can one change their epistemologies? Should non-Indigenous researchers conduct Indigenous research using Indigenous research methods? These scholars: Marie Battiste (Potlotek First Nation) (2008), Bagele Chilisa (Botswana) (2011), Margaret Kovach (Nêhiyaw and Saulteaux) (2010), Abukari Kwame (Ghana) (2017), and Gabrielle Russell-Mundine (2012) all debate this latter question based on the constant flux of whether or not they are insiders or outsiders to the community. Abukari Kwame (2017) concludes that a more pertinent question would be to ask, “Am I open to learning about and honouring Indigenous knowledges in respectful ways?” (p. 223); to which I answer with a resounding “Yes!”

In attempting to reconcile these tensions, I was inspired by CIRM, outlined as encompassing the four R’s + A: Reciprocity, Relationships, Respect, Responsibility, and

Accountability (Brayboy, Gough, Leonard, Roehl, & Solyom, 2012) and I will now summarize their relevance to my study.

My own positionality as a displaced Việtnamese-Australian refugee K-12 educator who was not exposed to learning, or teaching, about Tribal sovereignty in my own education and teacher-preparation has led me to align my worldviews within a critical research paradigm. As a non-Indigenous to the U.S. teacher-researcher, I was hesitant to state that I was relying on CIRM as I do not have Tribal Nations asking me to do this work. However, I will say that I am aware that I do need to be cognizant of its principles as an ethical researcher. An example of how I tried to create relationships with my participants was to offer information and Member Checking sessions so that I could build my trustworthiness as a researcher. Furthermore, I believe that the significance and implications of this study (See Chapter 9 for more details) can offer reciprocal benefits to the participants involved in my study, namely assisting with future roll outs of TH/SH's curriculum. For example the "*profound*" and "*powerful*" impact on AI/AN students, how non-AI/AN students were more "*receptive*" and were "*empathetic*" as a result, and the fact that teachers and their colleagues were mostly "*excited*" and "*appreciative*" of TH/SH's curriculum implementation efforts are examples of the impact that TH/SH's curriculum implementation is having on all key partners involved. A discussion and critique of these findings will follow.

Additionally, one of my main ethical considerations was to continue to be reflexive, aligning with Abukari Kwame's (2017) definition which is a recognition of my own positionality and self-location—that there are "multiple truths; interconnectedness, and my relational accountability" (p. 224)—especially when I am working with, and for, Tribal Nations. One way to demonstrate reflexivity is to keep reflective Analytical Memos, and within the spirit of

humility, reciprocity, and a process of co-creation with the Tribal Nation (p. 224), participants were invited to attend optional Member Checking sessions to give further feedback. This is to ensure that I was respectful, responsible, and accountable to my participants by being cognizant of the power dynamics involved, and aimed to minimize any potential risks and harm for participants.

Additionally, it is important to note that in order to reject superficial and generic stereotyping which can essentialize AI/AN peoples into one homogenous ethnicity, I am unable to generalize my findings to all Tribal Nations and can only surmise my data from the Tribal Nations that I worked with, and for, in Oregon. This is to also acknowledge that "Indigenous Knowledges are heterogeneous, not just *across* Indigenous communities but even *within* them" (Jacob, Sabzalian, Jansen, Tobin, Vincent, & LaChance, 2018, p. 158, emphasis in the original).

Chapter Summary

This marks the end of this chapter which justified this study's methodological design and processes decisions, including the conceptual framework used and my positionality. The chapter then outlined the recruitment and sampling choices, how data was collected, analyzed, and stored, and how conclusions were drawn and verified based upon the data analysis. This chapter also explored the sensitivities required when conducting research with Tribal Nations and non-AI/AN key partners, as well as how risks to participants were minimized and protected. Finally, the chapter then discussed how methodological issues were ethically reconciled.

The next chapter will explore policy implementation and the key partners interviewed in more detail.

CHAPTER 5: KEY PARTNERS: BRIDGING POLICY, ADMINISTRATION, AND PRACTICE

This chapter continues to situate Oregon's case study within the larger context of educational policy implementation and to also provide a rationale for the purposive sample of key partners that were interviewed in this study. In doing so, this chapter starts by offering a definition of how policy is operationalized in this study. The chapter then critiques the traditional linear implementation process and state mandates by outlining TH/SH's multiple levels of implementation and defining how coalitions are built to implement it. Next, the chapter will offer a detailed exploration of each key partner at the district, school, and community level, that was interviewed in this study and how coalitions built between them may bridge the policy, administration, and practice gap (Adams, 2000), with a specific focus on teachers in their roles as key implementors. Additionally, coalitions built between Tribal Nations and non-AI/AN key partners are critiqued.

Policy

Policy is a complex phenomenon that differs in its definitions and affects different actors across different disciplines. In the legal and political sense, policy can be seen as one form of a legal mechanism with varying degrees of complex, formalized, authorized, official, and binding governing laws, rules, and texts, which are created by governing bodies. These policies then order and set the standards for what is considered to be normal social and cultural values, guidelines, and behaviors that people must follow. In exchange, they may be rewarded with benefits, opportunities, and responsibilities; or conversely, be sanctioned with punishments, costs, risks, burdens, or resources are withheld accordingly. However, in addition to these

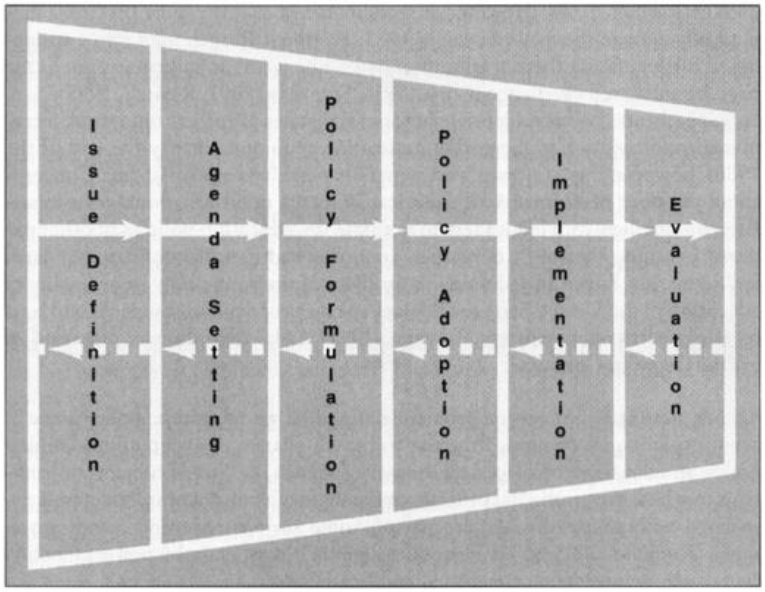
explicit definitions of policy, it can also be seen as perpetuating, and thus made through informal, implicit, unofficial, and arguably contested social ideologies, ideals, and discourses (Arafeh, 2014; Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005; Fowler, 2013; Levinson, Sutton, & Winstead, 2009; Marshall, Gerstl-Pepin, & Johnson, 2020; Smith, Miller-Kahn, Heinecke, & Jarvis, 2003; Walford, 2002).

Furthermore, as well as policy being viewed as its end product, some definitions of policy also include the strategies, interventions, and analysis involved in its research, creation process, planning, and implementation stages (Arafeh, 2014; Fowler, 2013; Hamann & Vandeyar, 2017).

Additionally, specifically educational policy, has been defined by the key partners involved such as the government, community based groups, parents, the media, and professional associations (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xiiv). This study investigated how some of these key partners experience implementing curriculum mandates that intends to honor Tribal Nations' perspectives.

Traditional policy analysis takes on a linear approach (See Figure 1), where an oversimplified explanation of the process entails: an agenda setting and ensuing discussion and debate; solutions are created to solve the problems outlined in the agenda; the implementation of the policy into various arenas; assessment and monitoring of the implementation of the policy; possible amendments or alternatives are offered; and any final changes, or even termination of the policy may occur, depending on these assessments (Arafeh, 2014; Fowler, 2013; Howlett, Ramesh, & Perl, 2020; Patton, Sawicki, and Clark, 2013).

Figure 1. *The Policy Process* (Fowler, 2013, p. 16)



In attempting to define policy, however, this study instead recognized its multifaceted and vacillating nature. Dynamic policy arenas can also be conceptualized as a "semiautonomous social field" (Levinson, Sutton, & Winstead, 2009, p. 777), where policies flow through stages and events to emerge through reconceptualized (and possibly conflicting) social and political spaces (Shore & Wright, 2011). Thus, it is through a reconceptualized approach to educational policies' journey through the implementation stage that will now be discussed.

Given the vast arena that policy can operate in, this study employed the term 'policy' within the parameters of state curriculum mandates. Thus, this study synthesized various scholars' definitions to conclude that state mandates, in this case, curriculum mandates are policies and rules mandated by state agencies, imposed from the 'top down' in a hierarchy to govern school districts and create compliance (Anderson & Togneri, 2005; Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005). Due to this obvious hierarchy, it is important to critique state sanctioned mandates because of their limitations as they are administrated in a 'top down' manner through a hierarchy with "elites" (Costigan, 2018, p. 209) at the top and educators

and community advocates at the bottom, resulting in an imbalance of power (Adams, 2000; Fullan, 2015; Gorlewski & Nuñez, 2020).

As a result, scholars have critiqued state mandates and asked, "Are they inevitable realizations of the totalizing ideologies that govern societies, subsuming differences into the mainstream, dictating even the ways that people regulate themselves?" (Foucault, 1977; Marcuse, 1991, as cited in Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xx). Thus, scholars are divided on the need for curriculum mandates where "Curriculum can reinforce injustice or be a force for equity and justice" (Gorlewski & Nuñez, 2020, p. 12). Some scholars argue that state curriculum mandates have been critiqued as being too ambitious, "unobtainable and unrealistic" (Costigan, 2018, p. 211), and are unable to be successfully implemented. In particular, if the mandate is related to 'liberatory' or equity-based curriculum, scholars argue that these policies are often contradictory with their aims to acculturate, or assimilate students into democratic ideals and norms, while also using curriculum mandates to interrupt that assimilation process (Gorlewski & Nuñez, 2020). These policies are seen as contradictory because:

> Democracy and diversity are messy concepts that cannot be packaged up neatly; conflicts in experiences, points of view, histories, and specific interests cannot be reduced to standardized formulas and narratives, nor can their resolutions be reduced to steps to follow. (Sleeter, 2014, p. 86)

Therefore, it has been argued that curriculum mandates are limited in themselves and are unable to promise such solidarity or liberation (Desmarchelier, 2022; Riehl, 2005). Furthermore, combined with the history and current climate of increased accountability and decreased teacher autonomy, the "real intentions" (Riehl, 2005, p. 422) of curriculum mandates are questioned:

> Are they merely a clever way to certify, under the guise of fairness, a new class of winners and losers in the competitive educational arena? Do they provide a smokescreen of equal opportunity that absolves school systems of responsibility if inequality persists? Or do these new policies reflect a genuine, long-overdue awareness that inequitable

> student outcomes are detrimental to students themselves and to society at large and therefore must be eliminated? (Riehl, 2005, p. 422)

On the other hand, scholars have argued that curriculum mandates, specifically those like TH/SH's mandate which intends to honor Tribal Nations' perspectives, need to be state sanctioned and mandatory as they allow for Tribal Nations' Tribal and educational sovereignty (See Chapter 8 for a more detailed discussion) through "claiming space" (Benally, 2019b, p. 6) within educational policy arenas.

Implementation Stage

For the purposes of this study, the implementation stage was the main focus and context of this study and is the fifth stage of implementation, deemed as a potentially difficult stage, as despite an educational policy's movement through the first four stages (See Figure 1), policy initiatives can still fail at the implementation level (Fowler, 2009). In order for successful implementation of educational policies there needs to be "both the *will* and the *capacity* of the intermediaries…All the will in the world cannot overcome lack of capacity or inability to do what the policy requires" (Fowler, 2009, p. 271, emphasis in the original). The need for both will, and capacity, will be discussed further on in this chapter.

Multiple Levels of Implementation

To give an example of how this study examined how a curriculum mandate such as TH/SH operates on multiple levels of implementation, in a cyclical way, this chapter will trace how a TH/SH, ideally, is influenced, or exposed to by all the key partners interviewed.

Thus, curriculum implementation's 'start point,' as operationalized in this study, refers to the implementation of curriculum mandates after the mandate has been passed as statute law. Then, if we begin at the top of the 'top down' hierarchy of curriculum implementation with TH/SH's legal mandate itself, the creation of a lesson itself fulfills TH/SH's intention of (1)(a)

"Develop a curriculum relating to the Native American experience in Oregon and make the curriculum available to school districts" (Oregon, SB 13, 2017). The creators of the lesson, ODE/OIE employees, Tribal Nations, educational advocacy groups such as curriculum creators, Education Northwest (Education Northwest, 2019), work together to create the lesson with fidelity to TH/SH's intentions, (2)(b) "including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events" and (2)(c) "historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate" (Oregon, SB 13, 2017). During this planning stage, teacher unions and their teacher member base may offer to pilot lessons and give feedback.

Once the lesson creation is complete, key partners at the school district level such as superintendents, school board members, and administrators should receive correspondence from ODE/OIE signaling that the lesson is ready to be implemented into their school districts. Assuming that the legal mandate requiring the implementation of this lesson into all public school districts in Oregon is 'flowing' down into school districts, educators such as principals, teachers, and education specialists would then implement the lesson into their classrooms. Educators may also attend professional development offered by ODE/OIE, their ESD, school district, Tribal Nation, or other educational advocacy groups such as subject area associations. Parents and youth and family centers would then see the impact that these lessons were having on their AI/AN, and non AI/AN students, and community members.

Within these multiple levels of implementation is the concept of building coalitions between key partners which will now be defined.

Building Coalitions Definition

In this study, the concept of building coalitions has been synthesized from the literature to mean the process of different key partners involved in curricular implementation working towards initiating contact and engaging meaningfully with other key partners who are also involved in curricula implementation. To continue building upon those relations, those initial meaningful engagements would then continue to form interdependent relationships, built in order to overcome any identified barriers to implementation. These key partners are now coalitions built from different groups and they all have varying roles and responsibilities to each other, in terms of overcoming identified barriers to curricula implementation.

Furthermore, the concept of building coalitions between key partners has been narrowed down to three sub-strands informed by the Indigeneity-Grounded Analysis framework (IGA) (Fleras & Maaka, 2010), and woven together as they appear in this synthesis of the literature: a) initiating meaningful engagement with key partners, b) forming respectful relationships between key partners, and c) ensuring those meaningful engagements and relationships are interdependent and reciprocal.

I must, however, problematize the concepts of building coalitions as it is not always the case that they are built on benevolent and mutually agreeable relationships (further discussion in the following chapters). Inequitable power dynamics from different key partners that may have more dominance and assertion during educational policy processes may enforce their authority and exploit other key partners in a ‘top down’ approach. Furthermore, although coalitions may be built they could be forced and strained, only to dissolve once the need for them has passed. This could be seen with superintendents and school board members’ elections and turnovers;

between Tribal Nations and school districts; and even between principals and teachers. Further discussion on problematizing the building of coalitions continues in the coming chapters.

To implement TH/SH's mandate and curriculum with fidelity and integrity lies at the heart of the teaching profession and offering accurate and appropriate curriculum that aims to honor Tribal Nations' perspectives benefits all students that all key partners in this study aim to serve.

As there are still numerous future roll outs of TH/SH's curriculum to follow (Grades K-3, 5-7, and 9, 11 & 12), it would behoove all of the key partners involved in its future implementation to assess the experiences that key partners are having with its current roll out of curriculum already developed for Grades 4, 8, and 10. As a former ELA and social sciences middle and high school teacher myself, I know first-hand how continuous iterations of curricula implementation with troubleshooting, trial and error, edits, and revisions can assist immensely in refining my pedagogical practices. Knowing what is working well should also be shared and celebrated so that they can continue to be successful teaching tools.

Bridging Policy, Administration, and Practice

Despite knowing how key teachers are to curriculum implementation, they exist at the bottom of an inequitable hierarchy where scholars emphasize that "In order for curriculum implementation to be successful, there needs to be a bridging of the three "loosely connected levels of policy, administration, and practice"' (Adams, 2000, p. 113). The vision of educational policies, as conceptualized through the linear 'top down' process, are conceived with the hopes that key partners lower down at the administration and practice level will implement curriculum mandates as per its intentions. However,

key partners at the administrative level have only so much control as to how educators, 'lower' than them on the hierarchy, implement the curriculum mandate. Furthermore, educators have been known to depend on the leadership from their superiors, as well as their own teaching practices, to implement curriculum mandates (Adams, 2000; Ryder & Banner, 2013). All three policy levels are difficult to balance and achieve, thus, this study sought to examine the experiences of key partners involved and how coalitions built between them could assist in implementing TH/SH's curriculum with fidelity to its intentions.

As Policy has just been outlined, the next two levels of Administration and Practice will now be discussed, along with justifications as to why this study interviewed the key partners that it has.

District-level Administrators

The next level of policy implementation that will be discussed are district-level administrators, which for the purposes of this study includes the state Department of Education staff (ODE/OIE), staff from the Teacher Standards and Practices Commission (TSPC), school board members, superintendents, and administrators at the school district level. Key partners at the district-level are the most powerful in the hierarchy as this key partner coalition can control and influence curricula concerns in school districts (Marshall, Gerstl-Pepin, & Johnson, 2020; Wills, Weeks, & Beckham, 2002).

These district-level administrators have been involved in a systemic shift and change in educational policies where localized and smaller scale micropolitical change is moving towards larger scale changes at the macropolitical level (district, state, or national). Since the 1970s, neoliberal, neoconservative ideologies or "political regimes" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xiii) that "attempt to eliminate public schooling and to

privatize it as a for-profit enterprise" (Costigan & Grey, 2014; Ravitch, 2013, as cited in Costigan, 2018, p. 211) have emerged that contest issues with funding, privatization and competition, curriculum development, competency standards, and accountability and testing issues (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005; Costigan, 2018; Desimone, 2002; Mintrom, 2001). Continuing after the 1990s, "the forces of globalization, marketization, and standardization that drive large scale educational reform also led to various challenges" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xxiii). These challenges include '"intentional disruption" as a corporate-style tactic of reform through threat of punishment and sanctions for non-compliance with imposed reform agendas, including closing 'failing' schools, tying tenure and job security to student test scores, all of that has likely resulted to a growing teacher shortage" (Christensen, Raynor, & Mc Donald, 2015; Ravitch, 2013b, as cited in Costigan, 2018, p. 210).

As a result, there has been an increased (de)centralization and accountability for schools, ultimately, for teachers and their implementation of educational policies such as No Child Left Behind (NCLB), Race to the Top (an example of the blatant exploitation of public schools for private profit by predatory market-driven neoliberals) (Scott, 2011; Lipman, 2015)), and the Common Core standards. For example, "Blanketed in the rhetoric of excellence and high standards, educational policy has historically shaped curriculum to reflect the realities of power" (Anyon, 2005; Reese, 1986; Spring, 2000, as cited in Ayers, Quinn, Stovall, & Scheiern, 2008, p. 310). Within each contested space, there existed "involvement of groups with differential powers and interests in virtually

every educational issue" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xiii).

Evidently, this powerful district-level coalition is viewed as influential due to their official abilities to hold the power, autonomy, and agency to activate policy creation, implementation, and analysis processes (Castagno, 2012; Castagno & McCarty, 2017; Hamann & Vandeyar, 2017; Shore, Wright, & Però, 2011). Thus, this study utilized TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010) to dissect these policy contexts so that those power dynamics may be "redistributed to serve and speak to other policy actors in the public domain, and not just the "policy elites"' (Levinson, Sutton, & Winstead, 2009, p. 788).

This study will now discuss each key partner in this coalition separately.

State Departments of Education

The inclusion of staff from Oregon's Department of Education, ODE/OIE, was integral to this study's aims to inform future TH/SH's curriculum implementation efforts as they are "the most important policy actors in any state" (Fowler, 2009, p. 148). Included in their responsibilities are the initial translation of legislation into comprehensible policies to be implemented into school districts and schools. They also ensure that there are detailed guidelines, rules, and regulations to aid its implementation and there is a means to measure, oversee, and monitor school districts' compliance in implementing curriculum mandates with fidelity to its intentions (Fowler, 2009; Marshall, Gerstl-Pepin, & Johnson, 2020).

Furthermore, ODE/OIE are the key partners who create and develop TH/SH's lessons by building coalitions with Tribal Nations and other key partners. Additionally, as per TH/SH's legal language, ODE/OIE are also responsible for funding TH/SH's implementation by funding Tribal Nations' TH/SH curriculum efforts and offering professional development to assist teachers and principals to implement ODE/OIE's TH/SH's created curriculum with fidelity to its

intentions. As one of the main policy elite groups in this study, ODE/OIE's inclusion in this study was vital for offering strategies into how to overcome any identified barriers with TH/SH's implementation.

Oregon's Teacher Standards and Practices Commission (TSPC) will now be discussed.

State Teacher Standards and Practices Commission

Oregon's Teacher Standards and Practices Commission (TSPC) is the state agency that oversees the licensure of public school educators including PreK-12 teachers, school district administrators, school counselors, school psychologists, and school social workers (TSPC, 2023). TSPC has autonomous status, or the final power to take "appropriate disciplinary action against teachers in violation of Oregon statutes or performance standards; adopts standards for teacher preparation programs offered by Oregon colleges and universities and evaluates programs to assure compliance with the standards; and sets the rules for Continuing Professional Development requirements for continuation of a teaching license" (Loeb & Miller, 2006, p. A-8).

The decision to include staff from Oregon's TSPC as a key partner to be interviewed in this study came about retroactively, in that TSPC's role in implementing TH/SH's curriculum was brought up by a few participants during their interviews. For example, participants commented that they thought TSPC had a role in ensuring that teachers were implementing TH/SH's curriculum through including TH/SH's mandate into the state standards. Currently, there is no mention of TH/SH's mandate in the state standards, however, Participant N, TSPC, did state that there were plans to include it in the next revision of teacher standards.

The next key partner to be discussed will be school board members.

School Board Members

As the majority (88%) of school board members are elected (NSBA, 2018, p. 2) the reasons for a school board member to run for office may vary considerably (Alsbury, 2014; Marshall, Gerstl-Pepin, & Johnson, 2020). It is due to their elite status (Alsbury, 2014; Mitchell, 2021) that they were included in this study as a key partner due to their ability to influence how curricula is implemented in schools.

School boards vary across the nation as do their roles, "ranging from apathy to active involvement—with the latter varying from conflictual to cooperative modes, depending on the conditions" (Fullan, 2015, p. 74). Scholars record that the responsibilities of school board members were:

> (1) to inform themselves about the curriculum,
> (2) to articulate the values of the present curriculum,
> (3) to affirm and help to extend the goals of schooling,
> (4) to inquire about and propose new curriculum content,
> (5) to enact general curriculum policies, and
> (6) to vote funds to put curriculum policies into effect.
> (Doll, 1996, as cited in Ekpone, 1999, p. 27)

However, research has also posited that there is some confusion regarding school board members' current roles (Alsbury, 2014), amassing to criticism of school boards as "dysfunctional" and contributing to, rather than solving, school district issues (Finn & Keegan, 2004). Thus, how much control school boards possess also vary, although existing research states that their roles may be "diminishing" (McNeil, 1996, as cited in Ekpone, 1999, p. 27); where school boards' roles are unclear and exist within "grey areas" of their perceived responsibilities, their training and professional development can be "episodic," and only a third of boards have the ability to self-evaluate their service (Danzberger et al., 1987, p. 58).

What is known about school boards, therefore, in the last two decades is that school boards can experience barriers such as:

> external federal and state funding which "promotes a "command-and-control" mindset; Individual board members, elected by constituencies, often do not vote in the interest of the whole community; There is large turnover, with new majorities often being established every 2 to 4 years; It is hard for school board members to learn as a team because they are frequently in public, political settings. (Greely, quoted in Senge and associates, 2000, p. 432, as cited in Fullan, 2015, p. 169)

Thus, school boards can be "crucial agents" if their capacities are strengthened, are offered professional development, and create self-evaluating processes (Fullan, 2015). Other research has noted that school boards "exert a significant role in the monitoring and accountability of teachers and school leaders and are instrumental in terms of resource allocation and the monitoring of expenditure of tax payers' money and public value" (Stoker, 2006, as cited in Baxter, 2020, p. 5).

Furthermore, as school boards have been assigned "the middle tiers of accountability between state and school" (Baxter, 2020, p. 1), they are in a prime position for coalitions to be built between themselves and superintendents and other district-level administrators to create successful school districts, in comparison to "conflictual or uninvolved boards" (LaRocque & Coleman, 1989, as cited in Fullan, 2015, p. 73).

According to Kowalski (2006/2008, as cited in Alsbury, 2014), the majority of school board members, "(87%) don't believe they need to behave based on the wishes of the public and view themselves as trustees rather than delegates of the citizenry" (p. 42). When performing in this manner, school boards can then in turn hire (and fire) local superintendents which "can indirectly affect implementation by hiring or firing reform-oriented superintendents" (Fullan, 2015, p. 73), and can affect superintendents' own curriculum mandate decisions "based on self-preservation" (Wisener, 1996, as cited in Alsbury, 2014, p. 47), as seen in the recent Curricular

Wars (as discussed in previous chapters). Thus, school boards' involvement in curricular implementation were examined as a key partner in this study.

The next key partner that will be discussed are superintendents.

Superintendents

District-level administrators, such as superintendents, in their curriculum implementation roles are also key to ensuring that curriculum implementation efforts are successful as they have the power to decide how much of the state mandate to adopt, or not, and for how long implementation would continue. Some superintendents decide to implement curriculum mandates in vague, superficial, and inefficient ways instead of promoting systems wide changes in "culture, role behavior, and conceptions of teaching and learning" (Cuban, 2013; Elmore, 2004b, as cited in Fullan, 2015, p. 66). For example, at the district level, if there is a lack of interest for the curriculum implementation, a lack of superintendents' ability to enact policy into practice, and a lack of funds for professional development and support for staff, research has shown that curriculum implementation can also fail at the school district level (Adams, 2000; Fullan, 2015).

Existing research has also shown that the superintendent is influential within curriculum implementation as they are responsible for "responding to matters before the Board of Education, initiating programs for the in-service education of teachers, making district personnel aware of changes occurring in other schools, and moderating outside demands for change" (Reed & Bergemann, 1995; Pratt, 1994; Tanner & Tanner, 1995, as cited in Ekpone, 1999, p. 26). Superintendents cannot work alone, thus, how they build coalitions with other key partners must also be examined:

> The superintendent took the curriculum demands from local state and federal governments and made them acceptable to the local population (McNeil, 1996), and was

> the key figure in curriculum innovation and educational decision making (McNeil, 1996). This was important because the superintendent took the curriculum mandates from government agencies and collaborated with professionals at the local level to develop relevant curriculum for the community. (Doll, 1996; Longstreet & Shane, 1993; Tanner & Tanner, 1995, as cited in Ekpone, 1999, p. 26)

Scholars have also noted that superintendents may have a variety of roles such as: a teacher-scholar, manager, political strategist or democratic leader, communicator, and applied social scientist, which "presents a complicated and perhaps impossible challenge, especially considering that the superintendent is constantly thwarted by internal culture that may often be antithetical to either good instructional practice or political acuity" (Alsbury, 2008; Fullan, 2006, as cited in Alsbury, 2014, p. 42).

One coalition that this study examined was between superintendents and school board members, where it has been widely researched that districts are governed successfully when coalitions between these two key partners are positive and collaborative (Alsbury, 2014; Björk, 2008; Kowalski, 2008; Mountford, 2008; Petersen & Fusarelli, 2008).

This chapter will now justify why school-based educators such as principals, teachers, and education specialists are included as key partners.

School-based Educators: Principals

Principals

Included in the educator key partner group with teachers and education specialists are principals. Research has shown that combined: teachers, education specialists, and principals, are the most important influences on students' learning where "leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school" (Leithwood, Seashore, Anderson, & Wahlstrom, 2004, p. 5).

Although considered an educator for the purposes of this study, principals also hold administrative roles and responsibilities, thus, yield power over teachers and education specialists as they can control and strategize the hiring, training, retention, development, and evaluation of teachers and education specialists. Thus, as principals can influence the whole school culture, individual students' learning and achievements are affected as a result of being exposed to those principal led learning conditions and school wide cultures (Grissom, Egalite, & Lindsay, 2021; Whitaker, 2003). Changing the master schedule to accommodate curriculum mandates such as TH/SH's curriculum is one example of how principals can directly affect students' learning.

Principals, and their leadership team, are also directly responsible for creating, and changing, the culture of the school community, "the collective beliefs and values that influence policies and practices in the school" (Whitaker, 2003, p. 50). In order to effect change to the wider school culture, however, research has shown that principals need to support individual teachers and education specialists to encourage them to develop their pedagogical practices so that they may be influential not only in their own individual classrooms, but inspired to enact ripples of change throughout the whole school community (Whitaker, 2003).

Existing research, for example, posits that effective principals are able to implement changes in school cultures successfully with practices that focus on "Communication, Observation, Relationships, and Expectations" (Whitaker & Zoul, 2008). Specifically, principals are deemed effective when they "orient their practice toward instructionally focused interactions with teachers, building a productive school climate, facilitating collaboration and professional learning communities, and strategic personnel and resource management processes" (Grissom, Egalite, & Lindsay, 2021, xv).

Teachers and education specialists will now be discussed.

School-based Educators: Teachers and Education Specialists

In Oregon, registered teachers can be employed as education specialists, who are teachers that are not currently classroom teachers, but in support roles to mentor or coach classroom teachers that are implementing TH/SH curriculum in their classrooms. In this study, both classroom teachers and their supporting education specialists colleagues are categorized as school-based educators.

Teachers as Key Implementors

Existing research consistently states that teachers are prominent and influential key actors in curriculum implementation, or any successful school reform, as they negotiate and make pedagogical decisions about the content of their lessons and classroom instructions (Desimone, 2002; Gorlewski & Nuñez, 2020; Graff & Sherman, 2020; Riehl, 2005; Vaughn, et. al., 2021). Without teachers as curriculum implementors, "until curriculum comes to life in a classroom, it remains only a plan, and unless it reaches the students there, it makes no difference in what they learn" (Walker, 1990, p. 225). It is widely researched, therefore, that if teachers are key implementors in curriculum implementation with efforts that surpass themselves inside the classroom to reach outside the school (Levin, 2008), then some scholars have argued that teachers go beyond merely implementing curriculum policy but through them policies are "enacted, interpreted, and translated" (Braun, Maguire, & Ball, 2010, p. 547), usurping curriculum implementation roles and rising as "curriculum maker" (Priestley & Philippou, 2018, p. 153). Thus, a synthesis of the literature deems teachers to have key, important, and complex roles as curriculum implementor, curriculum changer, and curriculum creators,

also known as “Street-Level Bureaucrats” (Weatherly & Lipsky, 1977). Such is their importance that these Street-Level Bureaucrats have been crowned “both an agent and a subject of policy enactments” (Braun, Ball, Maguire, & Hoskins, 2011, p. 586) and as “policy actors” (Lambert & Penney, 2020, p. 380). Teachers, therefore, have the ability to straddle both the micropolitics of their classrooms and schools and also on macropolitical districts and state levels (Blasé & Björk, 2010; Ekpone, 1999). However, this study chose to utilize the term ‘key implementors’ instead of “Street-Level Bureaucrats” as teachers and educators can “influence or subvert” (Osborn & McNess, 2005), “shape and define” (Adams, 2000), “negotiate” (Graff & Sherman, 2020), and “transform” (Sizer, 1984, as cited in Adams, 2000) curriculum during the implementation processes. This “ability and opportunity to shape policy during implementation” (Adams, 2000, p. 11) renders teachers as experts (Desimone, 2002) and their experiences as fundamental to this study.

However, despite this central and key role in curriculum implementation, teachers are relegated to the bottom of the ‘top down’ hierarchy that is used to implement curriculum, even though it is well known that teachers are the most affected and involved during the curriculum implementation stage (Heimans, 2012; Sabzalian, Miyamoto-Sundahl, & Fong, 2019), where they are “expected to deliver policy, deliver learning outcomes and deliver curricular entitlements” (Kelly, 2004, as cited in Hughes & Lewis, 2020, p. 291), but are the least consulted and are not offered opportunities to voice their opinions (Marshall, Gerstl-Pepin, & Johnson, 2020). In choosing this study’s research questions to focus specifically on teachers and education specialists, and the analysis of building of coalitions between them and other key partners, this study aimed to redistribute the focus onto those key partners that have hitherto been sidelined in comparison to other policy elites. Specifically, by illuminating the experiences that teachers and

education specialists may be experiencing with TH/SH's implementation, TH/SH's legal language and an IGA (Fleras & Maaka, 2010) framework as a conceptual lens can help to explore how they "produce, read, interpret, act upon, ignore, dismiss, adapt, co-opt, reject, disseminate and perform formal policy directives" (Gerrard & Farrell, 2013, p. 2), specifically during the implementation stage.

Furthermore, in this way, teachers and education specialists are situated as "Third-generation policy implementers" (Fowler, 2013, p. 248). This means that as the implementors of a policy, the focus is on them, rather than the policies; where "The main finding of third-generation policy implementation research is that the culture of a school, district, and/or educational institution often must change to achieve policy implementation" (Benally, 2019a, p. 14). These policy changes may be on a macropolitical level (the school's external environment dealing with local, state, and federal educational authorities), where schools are receiving pressure to enact education change and reform. Or, it could be on a micropolitical level where those pressures within the school in the form of enforced policies are facilitated, or act as an impediment to change and reform. For example, "Those actually implementing policy in schools turned out to be the final policy makers" (Blasé & Björk, 2010, p. 239). This study aimed to investigate if these issues, and others, are occurring in the school districts that were interviewed regarding TH/SH's curriculum implementation.

Scholars are calling for, therefore, a focus on teachers as deserving more than just existing at the bottom of the hierarchy as "Teachers do think about, perceive and act towards policy in particular ways in local circumstances but they are not simply autonomous and transparent social subjects" (Ball, Maguire, Braun, & Hoskins, 2011b, p. 611).

What these complex curriculum implementation conditions create have been called the "paradox of enactment" (Ball, Maguire, Braun, & Hoskins, 2011a, p. 625) where the main key partners in curriculum implementation are educators but they are not consulted during the implementation processes, nevertheless are blamed for its failure "to deliver" (Kelly, 2018). Teachers themselves have expressed their frustration due to a feeling that they lack agency, are not consulted, and even silenced about the curriculum they have been charged with implementing (Ayers, Quinn, Stovall, & Scheiern, 2008; Clandinin & Connelly, 1992; Ekpone, 1999; Vaughn, et. al., 2021).

Scholars have called this climate a "policy storm" where teachers are "are simultaneously constrained and inspired by policy" (Lambert & O'Connor, 2018, p. 159) where teachers' constraints relate to overloaded workloads so curriculum mandates are then implemented superficially, "where policy responses are incorporated in school documentation for accountability reasons, rather than for reasons of pedagogic or organisational change" (Ball, 2001, as cited in Braun, Ball, Maguire, & Hoskins, 2011, p. 586).

Thus, scholars have argued that in order for curriculum implementation mandates to succeed, teachers as the key actors in implementation need to have both, "the will and capacity" (Fowler, 2009) to successfully enact implementation.

The capacity of educators to implement curriculum mandates will now be discussed.

What is Capacity?

Firstly, teachers will need to have the capacity, means and resources, available to them in order to build the skills needed to implement curriculum mandates. Scholars list teachers' limitations that may hinder their ability to implement curriculum mandate such as the fact that teachers, themselves, are limited in time and resources, where the latter is context specific and

dependent on individual school districts and schools. This will vary from district to district, school to school, and classroom to classroom. Large scale curriculum mandates are difficult to plan and coordinate due to the differences in resources and budgets, and staff and student composition and experiences (Braun, Ball, Maguire, & Hoskins, 2011; Fullan, 2015; Penuel, Phillips, & Harris, 2014).

Additionally, teachers may not have the full capacity in implementing curriculum mandates due to a lack of sufficient professional development required that is "beyond what most policymakers or teachers ever imagined" (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xxii). Without sufficient professional development, teachers may struggle to implement curriculum mandates as they may require acquiring new and revised pedagogical practices related to subject knowledge, classroom organization, and instructional roles (Adams, 2000), within an already constrained and overloaded workload (Ransford, 2007), where:

> Workload and policy: This was the biggest issue for teachers experiencing declining commitment, affecting almost 60% of them. We're sorry to have to tell political leaders that teachers (in fact, people in general) don't usually gush with praise over successful policies. But they do notice when policies are awful or annoying. They complain about the "massive workload" that "eats away at your life," about excessive paperwork, about policies that are "very prescriptive," and about training that is overwhelmingly directed toward government initiatives—making teachers lose focus because they have no time for their own professional learning and reflection. (Fullan, 2015, p. 106)

If teachers do not have the capacity to implement curriculum mandates to the best of their ability, they may not fully comprehend the curriculum mandate's intentions, and thus, may not share the same vision of curriculum implementation as the policy makers. In other words, there is misalignment between policy and practice (Adams, 2000). Teachers need to understand and be able to comprehend what the curriculum implementation process entails. As it is known that teachers are not always consulted during the curriculum implementation process there is the

possibility that the curriculum is not fully comprehensible to teachers (Adams, 2000; Ayers, Quinn, Stovall, & Scheiern, 2008; Knapp & Meadows, 2005; Levin, 2008). Thus, implementing it at the classroom level may be difficult as "mandates are hard to understand, hard to interpret, and are easily misunderstood because they are counter-intuitive and disruptive of teachers' craft knowledge" (Costigan, 2018, p. 223). Existing research has also found that when teachers do not comprehend state mandates, they are more likely to revert back to prior teaching pedagogies and ideologies (Hughes & Lewis, 2020; Knapp & Meadows, 2005; Priestley, & Philippou, 2018) and question their motivations: "Will implementing this policy help me to accomplish my goals? Am I capable of implementing it? Am I likely to encounter encouragement or disdain by trying?" (Adams, 2000, p. 83).

What is known, however, is that teachers will tend to work in coalitions with other teachers to try and increase their comprehension of curriculum mandates. Existing research shows that teachers who work in coalitions, such as with other teachers, assists with curriculum implementation and allows for support from fellow experts (Adams, 2000; Desimone, 2002; Lasky, Datnow, & Stringfield, 2005; Roehrig, Kruse, & Kern, 2007), and fulfills teachers' personal, pedagogical, and organizational needs by communicating and working together towards the same goals (Fullan, 2015). So much so, that "Virtually every research study on the topic has found this to be the case" (Fullan, 2015, p. 107). It is clear, therefore, that when teachers are viewed as experts, they can support each other and build meaningful relationships to implement curriculum together, and educational policies are more likely to succeed.

This chapter will now discuss the will of teachers as they implement curriculum mandates.

What is Will?

Existing scholarship also states that in order for curriculum implementation to be successful, a sense of teachers' will, or "buy in" (Desimone, 2002, p. 447) with the curriculum mandate needs to exist. Teacher 'buy in,' then, is dependent on various factors, one being teachers' own varying ideological views. It is important to remember that as educational policies are implemented in context-specific and varying school districts, educators, such as principals, teachers, and education specialists also hold varying ideological views and goals surrounding curriculum implementation (Desimone, 2002; Hughes & Lewis, 2020; Levin, 2008; Osborn & McNess, 2005; Roehrig, Kruse, & Kern, 2007; Ryder & Banner, 2013).

If teacher 'buy in' for state mandated curriculum implementation is dependent upon their beliefs about the need to implement mandated curriculum, scholars have noted that these views are varied and sometimes based on "resistant personal beliefs and missions" (Goodson, 2003, p. 90).

Existing research tells us that these dispositions need to be included when discussing teacher 'buy in' to successfully implement state curriculum mandates: "existing professional knowledge, dispositions and beliefs" (Priestley & Philippou, 2018, p. 153); "personal and professional career trajectories, gender, age, life cycle and career stage" (Huberman, 1993; Acker, 1999; Bascia & Young, 2001, as cited in Osborn & McNess, 2005, p. 510); "personal biographies and identities, teachers' values, emotions, and morale as well as efficacy" (Osborn & McNess, 2005, p. 510); and "psychological state…personality… previous experiences and stage of career" (Fullan, 2015, p. 75).

Thus, scholars such as Laura Desimone (2002) also argue that curriculum implementation mandates are more likely to succeed when a combination of the above

factors align and are “ideologically compatible” (p. 447) with the intentions of the state mandate, lest implementation efforts can be weak, short-term, slow to enact, and supported by individual teachers only and not wide spread across the school if teachers do not ‘buy into’ the curriculum mandate due to their conflicting ideological views or pedagogical norms (p. 447).

Additionally, due to the placement of teachers at the bottom of the hierarchy, they may not be able to act authentically and be true to their individual ideological views, lest they are a victim of retribution and retaliation from their administrators so they run the risk to remain victims and impeded in their principals’ “cultures of fear” (Blasé & Blasé, 2002, p. 704). What the existing literature suggests, then, is when curriculum implementation refocuses from “moving beyond individuals” (Leana, 2011, p. 32) and “overselling teacher of the year” (Leana, 2011, p. 35), all the key partners involved can “combine forces” and build coalitions with different key partners such as parents and educational advocacy groups with principals and teachers combined. This is due to the fact that “in postmodern society you can no longer get the job of education done unless you combine forces. It has become too complex for any one group (such as teachers) to do alone” (Fullan, 2015, p. 157), as to build social capital between them is to “ask[s] school principals and district administrators to become more external in their focus—spending less time looking over teachers’ shoulders and more time on collaboration with potential outside supporters of teachers’ efforts” (Leana, 2011, p. 35). Therefore, scholars argue that educational reform, or for a new initiative such as TH/SH’s curriculum to be implemented, it needs to be systems wide and not just teacher focused. In other words, for curriculum implementation to be successful, a range of key partners need to share a vision, or reality (Fullan, 2015; Lasky, Datnow & Stringfield, 2005).

It is for these reasons that this study has chosen to include principals, teachers, and education specialists as part of the educator key partner group. To be clear, however, this is not to negate the fact that students' education also occurs in the family home and community, in fact, parents and youth and family centers were included as community level key partners to highlight the importance of their involvement in students' education.

This chapter will now move onto discussing community based partnerships starting with educational advocacy groups.

Community-Based and Educational Advocacy Partnerships

This study grouped together educational advocacy groups such as teacher unions, teacher preparation programs, youth and family centers, parents and families, and Tribal Nations' education directors as key partners in community based partnerships. These community based key partners will now be discussed, respectively.

Teacher Unions

Teacher unions were included as a key partner in this study when it emerged during data collection that through their member base and staff, they had had exposure to TH/SH's curriculum implementation. Furthermore, teacher unions' influence and power have been researched to be "by far the most powerful education interest groups" (Marshall et al. 1989/Questionable Clout, 1994, as cited in Fowler, 2009, p. 153). Oregon's teacher union (OEA) ranked the second strongest in strength in the U.S. in relation to "Resources and Membership, Involvement in Politics, Scope of Bargaining, State Policies, and Perceived Influence" (Winkler, Scull & Zeehandelaar, 2012, p. 9). For example, teacher unions, like OEA, have the ability to influence educational policies by "setting policy, and particularly in opposing education reforms" (Cowen & Strunk, 2014, p. 14).

Teacher unions' power and influence results from their massive member base and resources available to them from members' fees (Cowen & Strunk, 2014). Oregon's teacher union, Oregon Education Association (OEA), for example, currently represents over 48,000 public education employees (OEA, 2023).

Due to the significant influence teacher unions have on educational policies, Oregon's OEA was included as a key partner to be interviewed in this study so that their perspectives on TH/SH's implementation efforts in Oregon could be included.

The next educational advocacy group to be discussed will be teacher preparation programs.

Teacher Preparation Programs

The next group of key partners that will be discussed are other educational advocacy groups such as universities and organizations. Including universities in this study is important to ensure that the expertise, "especially schools of education and teacher preparation programs" (NCAI, 2019, p. 43) can be factored in to assist overcoming any barriers with TH/SH's implementation through the preparation of preservice teachers.

Teacher preparation programs were included as a key partner in this study as they have the scope to expose preservice teachers to TH/SH's mandate and curriculum so that preservice teachers can be prepared to begin to teach TH/SH's curriculum once they are in their own classrooms. The sooner preservice teachers are exposed to TH/SH's mandate and curriculum, the more time and opportunities they will have to begin to understand what TH/SH's mandate and curriculum's intentions are, and how to implement them with fidelity to its intentions. Research has indicated that if teachers can understand curriculum mandates at a deeper and more

comprehensive level, this can mean a more successful extent of implementation (Desimone, 2002).

Furthermore, teacher preparation programs are also the context for where preservice teachers' dispositions are examined and aligned to the teacher standards and expectations that they will be expected to follow. For example, scholars argue that teacher preparation programs should be the place where there are "ample opportunities early in the program for candidates to examine critically their taken-for-granted beliefs in relation to classroom actions" (Villegas, 2007, p. 374). Given that the demographics of teachers are 80% female, White, and middle class (NCES, 2018), ensuring that culturally responsive pedagogies are covered in teacher preparation programs can increase the cultivation of empathy as a teacher disposition (Warren, 2018). Empathy is but one characteristic that is essential to teaching and learning about new understandings, such as accurate Tribal Nations' perspectives as intended in TH/SH's mandate and curriculum.

The next community based partner to be discussed will be family and youth centers.

Family and Youth Centers

The decision to include family and youth centers as a key partner in this study was also a retroactive decision after another participant suggested that a particular staff member at a family and youth center be interviewed due to their involvement with TH/SH's conception and as a community member who has been exposed to TH/SH's mandate. This particular family and youth center serves predominately AI/AN community members, offering services conducted in culturally appropriate ways and specifically for AI/AN community members, including youth that attend public schools in Oregon.

Community centers, like the family and youth center that was included in this study, are important centers for Tribal Nations as oftentimes they can offer support services that are steeped in meaningful, reciprocal, and sustained coalitions between the center and AI/AN community members. Importantly, centers like the family and youth center that was included in this study serve AI/AN community members and are also able to advocate for and amplify AI/AN community members' needs. For example, in TH/SH's curriculum implementation's case, the staff member at the family and youth center that was included in this study was able comment on how TH/SH's curriculum was impacting the youth that used their center's services.

Additionally, including family and youth centers like the one that participated in this study aligns with recommendations from the NCAI (2019) report which advocates that:

> A broad-based coalition or group can help accomplish more than one individual….A community advocating for a common goal creates relationships and builds partnerships that will serve various purposes in the future…These organizations and groups can find or provide funding for gatherings, implementation, and advocacy. (p. 43)

It is clear, therefore, why youth and family centers needed to be included in this study as a key partner.

The next key partner that will be discussed are parents and families of students.

Parents and Families

This study included examining parents and families as a key partner and their experiences in curriculum implementation as it is well researched that parents and students' communities have an important role in students' academic successes at school (Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005). In addition, parents and families also influence non-academic successes such as assisting in students' development and competencies, building collaborative relationships and citizenship within the community, and advocating for equity and social justice (Corter & Pelletier, 2005; Leat & Thomas, 2018).

These successes are more likely to occur when students can move in between co-constructed learning in “school-like families,” and “family-like schools” (Epstein, 2010, p. 35). Research has suggested that coalitions should be built between educators and families to strategize how parents and families can further the curriculum objectives outside of the classroom (Ylimaki, 2011). However, in order to accomplish the increased involvement of parents and families into their children’s schooling, the correct conditions must be created to accommodate the socio-cultural-political needs and educational obstacles experienced by students’ parents and families, especially if they are from historically underrepresented and minoritized communities (Graff & Sherman, 2020; O’Connor, Anthony-Stevens, & González, 2013; Riehl, 2005). For example, student successes increases when students’ “funds of knowledges,” their social, cultural, and economic environments and identities are taken into account (Moll, Amanti, Neff, & Gonzalez, 1992). By aiming to include parents, especially AI/AN parents in this study, their perspectives on how TH/SH’s curriculum implementation has affected their children can be examined. By also aiming to include non-AI/AN parents’ perspectives on how TH/SH’s curriculum implementation has affected their children, this study can further examine how students who learn about accurate Tribal Nations’ perspectives are affected.

Furthermore, not only do positive coalitions between families and schools improve students’ academic and non-academic successes, but positive coalitions between families and schools can also improve school districts’ successes. Conversely, negative interactions between families and schools can also be detrimental to school districts’ successes (Tyack & Tobin, 1994).

Therefore, it is clear why this study included parents and families as key partners within community-based partners as their perspectives on how curriculum mandates have affected their children and community members should be examined for the myriad of reasons stated above.

The last key partner to be discussed are Tribal Nations and importantly, being cognizant of the sensitivities involved when building coalitions between Tribal Nations and non-AI/AN partners.

Tribal Nations

The last group of key partners to be discussed are Tribal Nation education directors and coalitions with them, which has been argued as the most important coalition that needs to be built when investigating curriculum like TH/SH's implementation process (Mackey, 2017; Mackey & Warner, 2013; NCAI, 2019; Sabzalian, 2019a). For example, as the most important coalition that could be built, the NCAI (2019) report argued that it is essential:

> for all parties to build a long-term relationship between school(s) and the local tribal nations. This is a lengthy, gradual, and complex endeavor and cannot happen overnight. While you may be ready to embark on including perspectives in your state's curriculum, you must start with building partnerships between the school and tribal nations in your state. While building these partnerships may take some time, they will be critical to the success of your efforts to advocate for Native American education for all public school students in your state. (NCAI, 2019, p. 49) (See Appendix I & J for the report's explicit recommendations on the role of Tribal Nations and other key partners in this process).

Not only would building coalitions with this group of key partners be honoring their Tribal and educational sovereignties, but the meaningful, reciprocal, and sustained relationships formed would also ensure that any information shared is accurate and appropriate. For example, Alutiiq scholar, Leilani Sabzalian, recommends that building coalitions between school districts and Tribal Nations could be "Premised on a recognition of and respect for tribal sovereignty, districts should develop tribal-district partnerships that can assist the district's support of those

nations' tribal members, and the implementation of more responsible Native content" (Sabzalian, 2019a, p. 221).

It is important to now discuss how building coalitions between Indigenous and non-Indigenous key partners needs to be treated with the appropriate sensitivities.

Indigenous and non-Indigenous Coalitions

Given the problematic history of assimilatory policies and the continuation of the settler colonial project, it is important to problematize and identify the tensions that may arise when non-Indigenous partners and other key partners involved in curriculum implementation try to build coalitions with Indigenous communities and families.

Embedded within Indigenous and non-Indigenous coalitions within educational systems—all systems—are inequitable systems of power:

> As Indigenous, critical, post-colonial theorists such as Smith (1999), Foucault (1980), and Said (1979) have incisively demonstrated, power relations saturate not only the broad stories that societies formulate about themselves and Others, but also constitute the DNA of day-to-day interactions. (Davis, 2010, p. 4)

Despite the need to examine and critique these coalitions, even by the early 2000s, research was scant regarding Indigenous and non-Indigenous coalitions in the social and environmental justice fields (Davis, O'Donnell, & Shpuniarsky, 2007; van der Wey, 2007). For example, Leanne Simpson (Nishnaabeg) writes: "Little has been written about how large, international coalitions have supported our community-based stances, or how we have nurtured relationships of solidarity with our friends and allies" (2010, xiv). Since then, examinations of environmental justice coalitions have increased as environmental injustices ensue and rage due to our hyper capitalistic society (Davis, O'Donnell, & Shpuniarsky, 2007; Larsen & Johnson, 2017; Tuck & McKenzie, 2015). However, the examination of coalitions between Indigenous and non-Indigenous

educational partners within curriculum implementation such as TH/SH's mandate remain unexamined, hence, this study aimed to examine how coalitions may have been built between these key partners during curriculum implementation processes.

What must be critiqued, therefore, when examining how relationships and relationality can be built between coalitions of Indigenous and non-Indigenous educational key partners is how these coalitions can be weak, tokenistic, or fabricated (Lampert, Burnett, Martin, & McCrea, 2014), thus, be inauthentic or skewed in favor of non-Indigenous educational key partners only (Anthony-Stevens, Stevens, & Nicholas, 2017; Davis, 2010; Davis, O'Donnell, & Shpuniarsky, 2007; Lampert, Burnett, Martin, & McCrea, 2014).

It is important to identify, therefore, what is known about the differing coalitions (with varying power dynamics) that can be built between Indigenous and non-Indigenous educational partners. Lynne Davis (2010) identifies three different ways coalitions can be built between Indigenous and non-Indigenous partners:

> (1) Both Indigenous and non-Indigenous partners work side-by-side…creating clear divisions of responsibilities.
> (2) Paternalism, where colonizers adopt a position of superiority by assuming they know what is best for Indigenous people.
> (3) Where Indigenous partners take the lead and are supported in their leadership by non-Indigenous people. (p. 5)

Davis (2010) argues that elements of all three coalition models can exist within non-Indigenous and Indigenous coalitions, thus, "defining the nature of the alliance is a first step in negotiating the power relationships that will ensue. Case study research has been helpful in identifying some of the dynamic tensions of relationship" (Davis, 2010, p. 5). Therefore, this embedded case study examined how elements of these three coalition building models between Indigenous and non-Indigenous key partners functioned within curriculum implementation (See Part IV for a discussion of the results).

Building meaningful, reciprocal, and sustained coalitions, therefore, is not without "resistance, tensions, and messiness" (van der Wey, 2007, p. 995). Historically, coalitions in the U.S. have been built to fight unjust and racist systems and institutions across racial and ethnic groups:

> The Black Panther Party, the Brown Berets, and the American Indian Movement (AIM) became formidable organizations which resulted in targeted surveillance by federal law enforcement agencies (Williams, 1987). Calls for the end of the war in Vietnam, LGBTQ rights, and the counterculture movement signaled that traditional notions of nonviolent protest could morph and transition into other forms of protest, organization, and leadership (Carmichael & Hamilton, 1967; Gonzales, 2001; Haley & X, 1964). Civil rights leaders also began to look for ways to expand what had once been regional and issue-specific movements. (Horsford, Alemán Jr, & Smith, 2019, p. 227)

The above examples of coalitions built across racial, political, and sexual orientations are included to exemplify how they have been successful historically, but to also echo that we should "assume no alliance" (Vaca, 2004) between minoritized communities without also noting "their distinct histories or competing interests can be costly and thwart any efforts for collective organizing and advocacy before it starts" (Horsford, Alemán Jr, & Smith, 2019, p. 228). For example, in the case of Indigenous and non-Indigenous coalition building it must be noted that Indigenous peoples "are not monolithic and are made up of members who will have different and perhaps competing identities as well" (van der Wey, 2007, p. 995).

Scholars have warned that ineffective coalitions happen when: there is not enough time committed to the partnership to discuss each person's roles and responsibilities; appropriate resources are not utilized; there is a lack of mutual respect and effective communication; cultural misunderstandings; and there is an adherence to stereotypes and racism (Lasky, Datnow, & Stringfield, 2005, Simpson, 2010).

Additionally, speaking from an Aboriginal Australian perspective, Indigenous people cannot walk away from their lived experiences, and relationship building becomes an extra responsibility when Indigenous people are called to be "cultural experts, 'cultural bridges' and role models… [who] *are* and *will be* responsible for all Aboriginal education issues" (Reid & Santoro, 2006, p. 294, emphasis in the original). However, for non-Indigenous educational partners "engagement with Indigenous issues is 'optional.' Non-Indigenous educators can walk away from the task, if they like" (Lampert, Burnett, Martin, & McCrea, 2014, p. 86). For example, tensions manifest very explicitly when non-Indigenous educational partners choose to engage with Indigenous educational partners in performative and superficial ways, often under the guise of the heavily critiqued "allyship" (Brown & Ostrove, 2013; Dabiri, 2021; Love, 2019; Sullivan-Clarke, 2020; Sumerau, Forbes, Grollman, & Mathers, 2021; Whyte, 2018b). Non-Indigenous allies—usually self-proclaim as allies—yet take no action to "challenge systems of oppression" (Sumerau, Forbes, Grollman, & Mathers, 2021, p. 358), and hold romantic and fantastical views of Indigenous people, yet take no action to "confront ongoing territorial dispossession and risks to health, economic vitality, lives, psychological well-being, and cultural integrity that Indigenous people experience" (Whyte, 2018b, p. 47). Thus, inequitable power dynamics are reified instead of working towards a coalition where "members of each group in the relationship of allies are epistemic equals" (Sullivan-Clarke, 2020, p. 186).

Lynne Davis (2010) speaking within a Canadian context, argues that all partners involved in building Indigenous and non-Indigenous coalitions need to reflect "critically with a face turned towards the truths of injustice, complicities, and contradictions at the level of individual actors and Canadian society as a whole" (Davis, 2010, p. 9). Similarly, scholars in the U.S. such as Vanessa Anthony-Stevens ask that other non-Indigenous educational key partners rise as

brokers of White privilege so that our voices "…can be used to absorb the risks involved in challenging instructional paradigms, racist curriculums, and normative discourses that paint [my] children's experiences and knowledges (and many, many others) as "deficit", or worse, non-existent… My usefulness to Indigenous educational sovereignty is operationalized through collaboration" (Anthony-Stevens, Stevens, & Nicholas, 2017, p. 32).

Despite these tensions that can be present when trying to build coalitions between Indigenous and non-Indigenous partners, some scholars agree that it is possible and so important to do so, with a myriad of benefits rippling across all sectors of educational policy and curriculum implementation contexts. For example, some Indigenous and non-Indigenous coalitions that do exist center a resurgence of relationships and relationality (Anthony-Stevens, Stevens, & Nicholas, 2017; Benally, 2019b) as crucial to improving educational outcomes for Indigenous students, and to "build movements of solidarity, and how we maintain strong alliances and coalitions that are impermeable to colonialism's mantra of divide and conquer" (Simpson, 2010, xiv). What is required, then, are commitments to "communication, knowledge, trust, respect and sustainable relationships" (Lampert, Burnett, Martin, & McCrea, 2014, p. 86). Non-Indigenous partners should commit to learning and understanding about coalitions "before approaching an Aboriginal or Torres Strait Islander person to seek a relationship" (p. 87) and for Indigenous partners to "strike a balance between their responsibility to self, to their community and to the policies and curricula of their educational setting" (p. 87).

This marks the end of the chapter which focused on policy implementation and how building coalitions between key partners can begin to bridge the policy, administration, and practice gap, as well as critiquing Indigenous and non-Indigenous coalitions.

Chapter Summary

This chapter offered a definition of how policy is operationalized in this study and critiqued the traditional linear implementation process and state mandates. TH/SH's multiple levels of implementation were then outlined and how coalitions are built to implement the lessons was defined. Next, the chapter offered a detailed exploration of each key partner at the district, school, and community level that was interviewed in this study and how coalitions built between them may begin to bridge the policy, administration, and practice gap (Adams, 2000), with a specific focus on teachers in their roles as key implementors. Finally, coalitions built between Indigenous and non-Indigenous key partners were critiqued.

The next chapter, Chapter 6, is the beginning of Part IV, Findings, where each research question's findings are outlined and then interpreted in succession.

Part IV: Findings and Discussion

CHAPTER 6: RESEARCH QUESTION 1 – BARRIERS, IMPACT, AND SYSTEMIC CHANGE

This study was the first in-depth embedded case study to investigate TH/SH's curriculum implementation through the experiences of educators and other key partners involved and how they may build coalitions to do so, and further examined these key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions to honor Tribal Nations' perspectives.

Part IV will now detail the five major findings, with interpretations of each finding to immediately follow, that emerged from the analysis of the research questions.

In brief, they are:

> RQ1: What are educators' experiences when implementing TH/SH curriculum?
> (a) educators are experiencing barriers to TH/SH's curriculum implementation, and
> (b) educators and their key partners are observing TH/SH's curriculum implementation as having a "*profound*" and "*powerful*" impact on AI/AN students, non-AI/AN students were more "*receptive*" and were "*empathetic*" as a result, and teachers and their colleagues were mostly "*excited*" and "*appreciative*" of TH/SH's curriculum implementation efforts to increase their exposure to accurate Tribal Nations' perspectives.
>
> RQ2: What is the role and significance of coalitions in the school-level curriculum implementation process?
> (c) building coalitions across key partners offers support systems to assist in implementing TH/SH's curriculum, and
> (d) building coalitions with Tribal Nations should be meaningful, reciprocal, and sustained.
>
> RQ3: What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions?
> (e) TH/SH's mandate is being implemented with fidelity to its intention of honoring Tribal Nations' perspectives, but it is not being "fully" (Desimone, 2002) implemented across all grade levels and subject areas as stipulated in the mandate.

The first finding related to the barriers that educators are experiencing when implementing TH/SH's curriculum and will now be discussed.

Research Question 1 was: What are educators' experiences when implementing TH/SH curriculum?

This question was answered by asking participants interview questions about their experiences during the planning stages in 2019 to implement TH/SH's curriculum, how they experienced implementation through the COVID-19 pandemic during 2020-2022, and what barriers they may have experienced when planning to implement, or implementing TH/SH's curriculum. Participants were also asked what they would change retroactively about their implementation of TH/SH thus far and were asked to offer some strategies to their barriers to TH/SH's curriculum implementation to help inform future grade roll outs. Furthermore, educators were asked how the implementation of TH/SH may have impacted their students, themselves, and their colleagues.

This chapter will now offer some of those findings to Research Question 1 through participants' In Vivo, or verbatim, responses.

Findings on Barriers to Implementation

Prior research conducted in similar curriculum implementation contexts identified barriers that educators experienced such as "money, time, personnel, space, equipment and materials" (Fowler, 2013, p. 263). Thus, educators were asked in interview Q(4) if they had indeed experienced any of these barriers while implementing TH/SH. Additionally, Interview Q(5) asked:

> How have any of the NCAI (2019) study's conclusions that identified these barriers to the implementation or support of implementation of Tribal History/Shared History in Oregon manifested for you in your [insert position here]?
> (a) access to curricula

> (b) adequate funding and state support for staff, technical assistance, professional development and evaluation
> (c) policies to expand Native American curriculum beyond social studies/history subject areas. (NCAI, 2019, p. 33)

Participants were asked if they had experienced any of these barriers and all participants commented that they had experienced at least one of the barriers listed above. This chapter will now present the findings for how key partners may experience barriers due to a lack of money, time, personnel, resources, professional development, moving beyond TH/SH's curriculum being relegated to social sciences, and disruptive events. Also embedded throughout these findings that outline the barriers are strategies that participants offered to overcome some of those barriers which related to pacing, pedagogy, communication, and policy areas.

Money Barriers

An example of the differing resources that are available to different schools and school districts is evident in this study when educators discussed that their capacity to implement TH/SH's curriculum was impeded by money. Examples of participants' responses included: a lack of funds impeded teachers' abilities to attend TH/SH trainings and implement its curriculum, *If I had the funding, I could pay for some people to go to that professional development at the Grand Ronde Summit* (Participant H, Native Education Specialist, AI/AN); that teachers were previously, and currently, exhausted, *It really comes down to time and money and capacity. I think that that has really, really, been exacerbated by the pandemic. Teachers are burnt out* (Participant D, ODE/OIE); that substitute teachers are not available which impedes teachers' abilities to attend TH/SH trainings and implement its curriculum, *But we can't get a substitute teacher to save our lives* (Participant Q, Education Specialist); and *Given the major sub shortage we experience especially at our school, Title I schools are struggling more with sub*

shortages than other schools, to take time off to be able to attend training, I just don't foresee that happening (Participant R, Teacher).

In addition to money barriers, timing barriers were also identified as a barrier to TH/SH's curriculum implementation.

Timing Barriers

Timing barriers featured predominately for educators as teachers discussed that their capacity to implement TH/SH's curriculum was impeded by the fact that there was a limited amount of time allocated to teach TH/SH curriculum, *So, having time to implement the lessons, I think is always important* (Participant Y, Education Specialist), and *I think time is probably the most precious resource we have, there's just not enough of it* (Participant R, Teacher).

Participants also commented that there was a limited amount of time within their already overloaded curriculum maps to embed TH/SH curriculum, *I just wish we had the support from our master schedule to be able to teach them without having to move around other subjects* (Participant J, Teacher). Educators also ask themselves, *Where does this fit? Do we do this in chapter five, do I pause for three days? If I pause, there's always the opportunity costs. If I put SB 13 in, then we either rush or take out something else. If we take something out then we need to make sure how everything we put back together is coherent and still makes sense* (Participant C, ODE/OIE). Additionally, *I think where some of the difficulties might come from is, again, it's a time constraint. I have so much that I have to teach during the day. Here is one more, and at this time if I were a Fourth Grade teacher I would feel this pressure because it's the only grade level* [at elementary level] *that's being asked to do this* (Participant Y, Education Specialist). Some participants cited the length of some of the TH/SH's lessons as a barrier, *I think when the lessons themselves are very long and I think that's when teachers think about changing*

something, it's "I'm only going to teach this part." And I think that they do understand that then takes out a part of the lesson. So, then the students aren't getting the full concept (Participant Y, Education Specialist).

The amount of time allocated to complete trainings was also cited as a barrier, *I feel like the biggest thing is the time, giving people and giving the teachers the time to go through training* (Participant B, Teacher), and *But our main thing is time in the day, devoted time, a lot of things have to be 'opt in' at this point because there just is no professional development time. There's very, very, very little and then in the teacher's day, there's very little. I'm sure principals would love to do a nice big training but they don't have that devoted time* (Participant F, Administrator).

Additionally, some educators noted that for them, or their colleagues, TH/SH's curriculum was seen as such a different type of curriculum that teachers' capacity to implement can be seen as additional work and labor that teachers may not be prepared to do, *I think that's also kind of what we're fighting right now also with the curriculum is that teachers don't want to spend hours preparing...So I think that's also where it gets tricky is teachers don't want to do a lot of background or a lot of homework* (Participant K, Ed Specialist), and *I think a lot of educators might see that it's additional work and labor, that's not information that they're taught in their teacher trainings. And so, being able to implement that effectively I think it needs all that partnership to really make it successful* (Participant U, Family & Youth Center, AI/AN).

Furthermore, participants commented that the time chosen to implement TH/SH's curriculum was not the best, *They chose the worst time to implement this curriculum… they implemented it for 2021/2022, which is the same year re-entering schools during Covid* (Participant M, Teacher). Additionally, participants cited that the pace of TH/SH's initial

curriculum implementation was too rushed, *I think they* [educators] *need to be given the time to do this work so that they feel comfortable* (Participant S, Native Education Specialist, AI/AN).

In offering some pacing strategies, participants suggested slowing down the pace of implementation, *Learning from my current role there is a lot of power in slowing down and to go fast later. I know that that can be really frustrating for people because people want to… we hear from teachers, "Just give me the curriculum, and I'll just teach it. I don't need to do all of these other things." But we're seeing the impacts of that. That's not helpful. It's not. It's not accelerating implementation. If anything, it's just slowing it down a lot* (Participant T, ODE/OIE, AI/AN). Thus, allowing time for TH/SH's curriculum implementation was important, *It's because the school district is huge, it takes time to steer a big ship, and so I think they just need more time to be able to implement fully and well* (Participant H, Native Education Specialist, AI/AN).

In addition to timing barriers, a lack of personnel was also identified as a barrier to TH/SH's curriculum implementation.

Personnel Barriers

Participants commented that extra personnel, or staff, could assist them with implementing TH/SH's curriculum. For example, more personnel support at the district level was recommended, *It would be nice to have someone who this is their specialty and they can come in and help us, or help support* (Participant R, Teacher).

Extra personnel was also suggested to assist teachers to embed the lessons into their curriculum maps. For example: *We created lessons for districts and what I'm learning is districts and teachers need support to embed a lesson within the scope and sequence* (Participant C, ODE/OIE). Thus, participants are asking for support because *If they don't take the time to map it*

out, align it to standards, and create their own scope and sequence for the students that are in front of them right now, then that whole implementation thing becomes very rote and you're just going through the motions (Participant D, ODE/OIE). For example, participants cited the lack of support they received in being able to scaffold some of TH/SH's curriculum's more difficult concepts contained in the lesson, *I'm not going to remember exactly because we taught it once and then we were like, wow, this was really difficult. There was a math one that had to do with the lamprey fish. It was like a measurement and data lesson, I remember it was harder mathematically than Fourth Grade level and we taught it once but we didn't do the graphing portion of it because the graphing portion was way beyond what my Fourth Graders understood* (Participant J, Teacher).

Participants then offered pedagogical strategies to overcome the barrier of a lack of personnel. For example, they suggested that support from personnel could come in the form of observing teachers teaching TH/SH's curriculum lessons and then giving feedback, *It would be nice if there were specific times where administration would come in and observe the lessons…More of that reflection and review and constructive feedback if something needs adjusted* (Participant B, Teacher); *Opening the door to bring in another teacher to model the lesson(s) or a system to support struggling teachers would be helpful in ensuring the implementation of the curriculum…Maybe a walk-through of teacher groups of walking through those lessons before they teach them* (Participant O, Education Specialist), and strategies such as creating *Videos of real teachers and real kids doing things, even if it's a master teacher or someone who's an expert in that area, I think that would be a really powerful to see what does this look like in the classroom* (Participant F, Administrator).

Participants also suggested some communication strategies to overcome the barrier of a lack of support from personnel. For example, having instructional mentors regularly discuss TH/SH's curriculum implementation was also seen as useful, *If those mentors could specifically, even if it's every six weeks or every little bit, go over and teach, or practice teaching part of that TH/SH just to keep it fresh* (Participant H, Native Education Specialist, AI/AN). Regular and clear communication from school districts were also suggested as strategies, *Then also having more clear communication from the district on which lessons are required, where/how they wanted to approach them, who to reach out to as partners, would have been helpful* (Participant O, Education Specialist).

Another communication strategy that was suggested was to create spaces where all key partners involved in TH/SH's curriculum implementation could take the time to listen and understand each other's stories. For example, participants commented that *Part of the learning process is we are wired and designed to pay attention to stories. A story catches our attention in the way that a fact doesn't. It's important to take time to hear each other's stories and then pull out academic content from that. The more stories I hear it changes me to be more empathetic, or more understanding, and to not put everything in the black and white box* (Participant C, ODE/OIE), and *I think once we humanize the work and I mean that in a way where anytime we have stories we can elevate successes or students saying, "This is the first time I actually saw myself… or I saw my family, or I saw my circumstance elevated in ways that hadn't been before"* (Participant I, ODE/OIE).

Furthermore, as another communication strategy participants suggested that key partners engage in the more difficult conversations:

I think to get to what you're talking about though that requires bigger and harder conversations about empathy, about cultural responsiveness, about trauma informed practices, about how to

meet your needs as the instructor in the classroom but also making sure that in doing that you're not harming anybody else, and that you're providing opportunity for your personal growth and development, and the growth and development of your students. (Participant D, ODE/OIE)

But you have to create an environment in which some difficult, deep, purposeful conflict is unpacked. If you don't do that, and you just play nice…You have to unpack why is it not happening? What are the impediments? Why is it that we have to do this regardless of whether it's required, or not? What is the real reason this has to be done? Those kinds of difficult questions have to happen early on and you have to survive all of the conflict that happens within that. And once you do that, you build trust, and then it builds and builds. But people try to create relationships by making nice and that doesn't work. You've got to get messy and unpack the real issues that we're dealing with in racism and if you can do that over time you will have created something. But that's what we avoid over and over again. (Participant BB, Teacher Union)

Lastly, participants suggested that building coalitions for communities of practice across key partner groups could also aid as a communication strategy. For example, participants suggested *Communities of practice where people feel safe to make mistakes and not be judged are truly important…But I think that that safe community of practice where people aren't being set up to feel like it's a 'Gotcha' is really helpful, especially where there's a lot of ignorance* (Participant V, ODE/OIE, AI/AN), and *We need to support our teachers. We need to make sure that we're not just providing training but providing time and follow up for the learning to take hold. We need to make sure that we're creating a culture where folks can learn, that it's not that the expectation isn't like "Implement and be perfect, and have a conversation without any type of failure"* (Participant L, Administrator, AI/AN).

Thus, participants argued for the creation of communities of practice:

There's going to be a challenge of most of our teachers are going to be from that White, European, female background, like 80%. That's a hard conversation to have if you haven't been prepped for it. It takes care, takes humility, to be open to those kinds of conversations. We are in a better position here in Oregon but I know of other places in our country where those kinds of conversations may even get a teacher fired so there's a real risk in some places with some of these laws being passed. How do we help them navigate that?... So having these Essential Understandings, the fact that they exist and they are identified by superintendents and school boards it goes a long way to give permission. We have to help to give courage to our teachers. (Participant C, ODE/OIE)

Furthermore, participants commented that building coalitions could enhance understanding:

It goes back to the why. Why is this good for our kids? Why is it good for our society? When people understand the why, they tend to become a lot less resistant. Also, if you presented in a way that is easy for a teacher, there's a bow on the top like, "Here, it's a gift…look at this cool resource, here's how you can present it to kids, here's what they could do with it, and think of all the ways it would expand their knowledge…their thinking." Teachers get excited about that kind of stuff and they're like, "Yes, sign me up." I've seen teachers do super hard things that they would have told you they never wanted to do but it's all in the why and the delivery of, "I've made it so easy for you." (Participant Q, Education Specialist)

In addition to a lack of personnel, a lack of resources was also identified as a barrier to TH/SH's curriculum implementation.

Resources Barriers

Resource barriers, or the lack of supplies and materials to support TH/SH's curriculum implementation, have also been cited as a barrier to educators' implementation. For example, educators commented that some TH/SH's lessons required extra resources in order for teachers to scaffold 'up or down' for them, *It would be nice to see, if we want this mandate to be something where it's equitable for students across the State…We have the same resources. We're sharing the load because this is a heavy lift and thinking about some of the smaller districts, it's a much heavier lift because they may not have the resources that a larger district has* (Participant Y, Education Specialist). Participant DD, ODE/OIE, AI/AN also echoed the need to support school districts with resources, *When I have talked with different districts that have not yet begun to implement it's not a matter of them not wanting to do it. It's a matter of their limited resources especially in those small districts where you have staff that are fulfilling multiple roles within their districts. Trying to create spaces for the professional development to occur has been challenging and also the supports that they feel that they need* (Participant DD, ODE/OIE, AI/AN). Other participants cited resources for educators, in particular, asking for *Learning*

opportunities beyond the initial training for SB 13, having books and resources to dig deeper so we're not having to buy out of your own pocket, to go and buy books that have more Indigenous history opportunities (Participant O, Education Specialist).

Additionally, some participants thought that TH/SH's lessons required modification and differentiation, especially for ELL learners, *I think, of course, resources are always going to be something that are needed, also we are a multilingual district. So, our largest population besides English is Spanish and the materials right now some are not translated in Spanish* (Participant Y, Education Specialist). Or, some of the TH/SH's lessons required extra resources and materials, *Sometimes finding materials and having the capacity to do some of the lessons, we taught the double ball lesson which it's like the physical games, we got hockey sticks, we taped together whiffle balls with the holes in it, and we played double ball with our kids which was so fun and awesome. But it took a lot of work for us to do and we could have easily chosen to do a different lesson* (Participant J, Teacher).

In addition to a lack of resources, a lack of professional development was also identified as a barrier to TH/SH's curriculum implementation.

Professional Development Barriers

Firstly, participants thought that TH/SH's curriculum implementation training should be mandatory for all educators, *I sought out that training on my own and so I think for me thinking back I feel like it should have been required* (Participant S, Native Education Specialist, AI/AN).

Most participants cited the lack of professional development to support TH/SH's curriculum that were available, *Why we are implemented at the level we're at is that there hasn't been enough in-person professional development* (Participant H, Native Education Specialist, AI/AN), and *This substitute teacher shortage really was tough because then we couldn't deliver*

professional development in ways that the district traditionally had (Participant V, ODE/OIE, AI/AN).

Almost all participants cited limited access to face-to-face professional development training as a barrier to their TH/SH's curriculum implementation. For example, *I also got trained on the internet and there wasn't a place to ask questions or someone to represent the Tribal lessons and to explain the program…I wish we would have an in-person training…to have a professional development session where people are going through the lessons with us and showing us the resources would be really helpful* (Participant J, Teacher), and *I went through that fast forward training. I think I had three hours and I think the original training might have been like all day or something. I don't know, even then it was like I got a lot of really amazing information, and yet it still wasn't enough* (Participant R, Teacher).

Participants also noted that they thought the online training materials could be more accessible and user-friendly: *We didn't have all of that* [online training] *out there accessible easily through that portal. There was a multistep process to access the training with teachers filling out a form to gain an access code which they then type into another portion of the ODE website to begin the SB 13 Training. It was not user friendly* (Participant O, Education Specialist).

Participants shared some strategies to overcome the barrier of a lack of professional development. For example, participants commented that they thought that TH/SH's curriculum implementation training should have representation from Oregon's Tribal Nations. Participant O, Education Specialist, shared their perspectives on a previous training with representation from Tribal Nations, *Starting off and including those voices specifically with them, talking and sharing was more impactful* (Participant O, Education Specialist). Furthermore, *I think if we did*

an in-person meeting, I would love for if there is somebody who is of Native American heritage to help train that because I feel like it's more meaningful if they could say, "This is my culture. This is my people that we're teaching about. And this is why it's important." And, because sometimes there's questions, I read through the lesson and they make sense. But there's parts of it that I don't understand culturally as a White person (Participant J, Teacher). Participant Z, ODE/OIE, AI/AN also agreed that keeping Tribal Nations' perspectives should be the central focus as *Front and center in the trainings to me is so important. Because we just wouldn't be here without them, without them this curriculum wouldn't be in existence without all the people that made it happen* (Participant Z, ODE/OIE, AI/AN).

Participants commented on how they thought additional professional development would assist with alleviating educators' fears and anxieties about implementing TH/SH's curriculum where some participants saw a correlation between higher levels of confidence in teachers that had gone through professional development, compared to those that had not. For example, *Those educators that have not yet rolled out have low levels of confidence, also they have not familiarized themselves with the Essential Understandings of which is the basis for all the lesson plans. Those educators that participated in the in-service training, that participated in the modules and familiarized themselves with the Essential Understandings, they delivered those lesson plans with a lot higher confidence and were part of those early adopter groups* (Participant DD, ODE/OIE, AI/AN). Additionally, participants commented, *I think that's the key into getting the materials actually introduced into the classroom is more professional development and alleviating those fears* (Participant E, Tribal Nation).

In addition to a lack of professional development, the misconception that TH/SH's curriculum was relegated to only the social sciences was also identified as a barrier to TH/SH's curriculum implementation.

Beyond Social Sciences

Participants noted that another barrier to implementing TH/SH's curriculum was the misconception that implementation was best suited to the social sciences only. For example, *I see that right now where I see the majority of the lessons in the district is within social sciences and if you look at the district's page, like the Kindergarten's resource page, a First Grade resource page, TH/SH is only under social studies* (Participant S, Native Education Specialist, AI/AN), and *Another barrier I would say is definitely that some feel that TH/SH belongs in the social sciences classrooms…Some people probably feel that it's easier to implement this in a history class rather than doing it in an English class because it doesn't necessarily lend itself to a book that we're reading. It would have to be very intentional whereas I think in a history class it's just kind of a given* (Participant K, Education Specialist). Other participants commented that the differences in subject areas between elementary, middle, and high school could account for the misconception that TH/SH's curriculum is relegated to the social sciences only, where *The high schools tend to be where it's hardest to effect change within the curriculum because there's so many different individualized subject areas* (Participant F, Administrator), and *I think at elementary as you have one class essentially, it's your group of kids, you're teaching them and it might be easier to fit something in, whereas up there* [middle and high school] *it's like, "But I teach science, but I teach that"* (Participant A, Native Education Specialist).

Some participants suggested more professional development to overcome this barrier,

I think you mentioned professional development and having teachers really be able to understand…How this could be implemented into other content areas? How this could be a part of P.E.? How this could be a part of health? How this could be a part of mathematics? How do we implement this into other content areas so it's not just a standalone in social studies? (Participant Y, Education Specialist).

Some participants commented that TH/SH's curriculum may not be implemented in other subject areas due to the fact that they are not specifically aligned with any content standards, *Our problem is that the Oregon State approved materials which we need and we're supposed to choose from, they were adopted in 2017/2018 so they are not aligned with SB13…but yet we're required to do this adoption to stay okay with the state* (Participant F, Administrator).

Therefore, as a strategy to increase levels of TH/SH's curriculum implementation participants suggested a policy strategy of including TH/SH's mandate into the state curriculum standards, *I think it should be within the standards for not only for teacher preparation because we work under two standards. There's the standards that I use for preparation of teachers and then there's the standards that ODE has for what actually is taught in the classrooms. I think those standards need to be very explicit, just like the math curriculum standards say that a student in Tenth Grade should know the basics of doing geometric proofs. It should be very clear about what the expectations are for TH/SH* (Participant N, TSPC). Participant CC, Teacher Preparation Program, also agrees, *I think that would be beneficial because that would also force teacher education programs that they're going to well, not force them, but they would feel, I think there'd be the added pressure that we better make sure that they are not only understanding the standards kind of generally as a whole, but they are specifically understanding these equity initiative standards. Right now, that's not required for TSPC. But*

that's where I would see that it would be very beneficial (Participant CC, Teacher Preparation Program).

In addition to the misconception that TH/SH's curriculum was relegated to only the social sciences, disruptive events were also identified as a barrier to TH/SH's curriculum implementation.

Disruptive Events Barriers

All participants commented that TH/SH's curriculum may not be implemented due to the fact that there was widespread disruption due to the COVID-19 pandemic and other social unrest. For example, all educators discussed how the COVID-19 pandemic interrupted their abilities to implement TH/SH's curriculum to some extent. For example, participants commented that, *I think that COVID happening in the middle really stalled what we had. We had a really good momentum going* (Participant F, Administrator), and *But COVID definitely…people, our educators, were not prepared for a global pandemic and having to switch priorities and having to go to online teaching* (Participant T, ODE/OIE, AI/AN).

Participants commented that due to the COVID-19 pandemic, schools were in crisis. *Our teachers were just in as much crisis as our students were, so being able to take lessons from a culture that you may not know anything about, and try to change them into lessons that you would do virtually was pretty much out of the question* (Participant H, Native Education Specialist, AI/AN), and *Now to be fair, it wasn't long after that* [TH/SH's initial rollout in 2019] *that we all were plunged into the darkness of a pandemic* (Participant AA, Superintendent).

Additionally:

What was tough, what we were really fighting up against was COVID. The response we got was, "We are just barely hanging on. We're trying to." They were cutting academic requirements at that time as far as what needed to be taught. It was just going down to the bare minimum of math, reading, writing, and even though TH/SH can be implemented within those areas, I think

some of them were so overwhelmed with just COVID in general that I felt there was some districts that definitely set it on the back burner. (Participant Z, ODE/OIE, AI/AN)

Similarly, participants' opportunities to attend TH/SH trainings were limited as a result of the COVID-19 pandemic and interrupted educators' abilities to implement TH/SH's curriculum. For example, *And then, very soon after that particular professional development, COVID went into effect and then it was almost like the implementation of all those curriculums were thrown out the window* (Participant H, Native Education Specialist, AI/AN), and *But then, because COVID and the pandemic shut us down and then they canceled the training* (Participant J, Teacher).

Participants also noted that online learning was not conducive for TH/SH's curriculum implementation as the lessons were not originally developed for virtual learning, *The lesson plans were not set up at that moment to be implemented via Zoom, or anything like that* (Participant H, Native Education Specialist, AI/AN).

Furthermore:

As we were planning to implement into the training we had to do it all online and so we didn't teach it in the spring of 2020. Then we waited until the winter of 2021 when kids were in person to teach those lessons for the first time because my team wasn't all working together because we were all working remotely. So, we didn't implement those lessons until 2021 in the spring because we didn't feel like teaching them online was the best way to teach them. So it was a little shaky to start off but a pandemic will do that to you. (Participant J, Teacher)

Additionally, due to disruption caused by the COVID-19 pandemic, participants noted that the extent of TH/SH's curriculum implementation was very low in their school districts as they were still recovering from the effects of school shut downs and online learning, *I would say no* [to TH/SH's implementation]. *I would say it was because we were halfway through the work and we got cut off* (Participant Q, Education Specialist). Additionally, *I don't think I'm able to answer it* [extent of TH/SH's implementation], *and part of the reason why I think it's hard to*

answer is we've just been through a global pandemic. Our whole practice in schools is completely turned upside down and we're doing the transition back (Participant BB, OEA), and *We know that coming out of Covid, or still in Covid, our youth and our schools are incredibly dysregulated. Returning to school was really hard for many people. So, I think there's a lot of work to do there* (Participant U, Youth & Family Center, AI/AN).

In addition to the COVID-19 pandemic, participants also cited other social and environmental disruption that affected TH/SH's curriculum implementation in school districts.

For example:

I was a <position at school board> *and at that time there were so many things going on, COVID and Black Lives Matter and all that chaos. This* [TH/SH's implementation] *was not even discussed in the community…This was just not the focus. We were barely holding the fort. Schools were closed. We were dealing with the wildfires, we were dealing with social unrest, and everybody was angry with me and others. And so, we were having a meltdown to put it mildly.* (Participant G, School Board Member)

Furthermore, participants noted the stress that educators were under due to disruptive events:

How do you get over the mental block of "This is just one more thing when I already have all of these other things? And, I have to do my own work. Plus, I have to sub because there aren't enough substitutes, plus I don't have enough desks for all my students, plus there's the smoke [wildfires] *and we can't go outside for recess because the air quality is so bad." All of these things are very, very, real barriers and it's not that people don't want to do their best job, they do, but the circumstances are such that they can't.* (Participant D, ODE/OIE)

This first finding, the barriers to implementation that educators and key partners are experiencing when implementing TH/SH's curriculum and the strategies within pedagogical, communication, pacing, and policy areas that they suggested in order to improve the extent of TH/SH's curriculum implementation in their school districts, will now be interpreted.

Interpretation of the Barriers to Implementation

The first research question asked, RQ1: What are educators' experiences when implementing TH/SH's curriculum? This study's major finding that educators experience certain barriers to TH/SH's implementation aligns with existing literature that there exists similar barriers with other curriculum implementation initiatives (Fowler, 2013; NCAI, 2019). Both the NCAI (2019) study, and Fowler (2013) list the barriers that educators may face during curriculum implementation. Combined, they are: "(a) access to curricula, (b) adequate funding and state support for staff, technical assistance, professional development and evaluation, and (c) policies to expand Native American curriculum beyond social studies/history subject areas" (NCAI, 2019, p. 33), and "money, time, personnel, space, equipment and materials" (Fowler, 2013, p. 263). These barriers ("space, equipment and materials" Fowler (2013) are collapsed into 'Resources' barriers) will be analyzed through existing literature which argues that barriers to curriculum implementation initiatives exist because educational policies are part of complex processes.

Educational Policies Are Complex

These barriers to curriculum implementation aligns with existing literature which cites a reason why curriculum implementation can fail is because educational policies are socially complex and the educational policy arena is volatile, dynamic, and context specific, where each school and school district will vary in resources, culture, and priorities (Anderson & Togneri, 2005; Ball, Maguire, Braun, & Hoskins, 2011a; Gorlewski & Nuñez, 2020; Fullan, 2015; Hughes & Lewis, 2020; Knapp & Meadows, 2005; Priestley & Philippou, 2018), and are thus, completely "messy" (Costigan, 2018, p. 209; McLaughlin, West, & Anderson, 2016, p. 135).

The results of this study suggest that in order for curriculum implementation to be successful, educational policies should account for the volatile, dynamic, and context specific ways that school districts will vary in their resources, culture, and priorities, and thus, their capabilities to overcome barriers to curriculum implementation. An example of the differences in resources is the barrier of money, where a lack of money meant a lack of professional development and personnel to assist with supporting educators to implement TH/SH's curriculum. These results align with existing research which states that due to its constant state of flux, the curriculum implementation process is often "reconfigured' or 'adapted"' (Bascia, Cumming, Datnow, Leithwood & Livingstone, 2005, p. xxi) to suit its relevant schooling context and site.

Strategies to improve future TH/SH's curriculum implementation that have been suggested by key partners included pedagogical strategies such as the need for more trainings. Educators may not have the full capacity in implementing curriculum mandates due to a lack of sufficient professional development required. Without the appropriate level of training offered to educators, they can lack the appropriate pedagogical skills, background knowledge, and subject area content knowledge to implement curriculum that may contain new concepts and epistemologies that are foreign to them (Adams, 2000; Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005).

Additional pedagogical strategies offered were to create model videos of TH/SH's lessons being taught, to continue the use of instructional coaches, and to build communities of practice. Extensive research has shown that teachers prefer to work in coalitions with fellow teachers, colleagues that can relate to their own personal, pedagogical, and organizational needs, (Adams, 2000; Desimone, 2002; Fullan, 2015; Lasky, Datnow, & Stringfield, 2005; Roehrig,

Kruse, & Kern, 2007), operating as "Street-Level Bureaucrats" (Weatherly & Lipsky, 1977), or as key implementors. Together, as key implementors, these coalitions of communities of practice where teachers are "taking the initiative" (Sabzalian, Miyamoto-Sundahl, & Fong, 2019, p. 17) to build coalitions together to create the conditions for optimal delivery of curriculum initiatives, are fortified and consolidated more so than if teachers operate on their own. In particular, the authors of the one study that looked at TH/SH's implementation in classrooms acknowledge that "Without this teacher initiative, we are asking too much of these Indigenous studies mandates and their respective curriculum; we risk positioning these initiatives as a magic bullet or "holy grail that will save us"' (Lomawaima, 1995, as cited in Sabzalian, Miyamoto-Sundahl, & Fong, 2019, p. 17). Similarly, participants in this study suggested through enacting these communities of practice, educators can take the time to communicate and listen to each other's stories to engage in the more difficult conversations with other key partners.

Furthermore, participants' responses suggested that TH/SH's curriculum may be adjusted to suit individual contexts when there is a lack of support from personnel and staff to assist them with implementation. Without this support from extra personnel, educators were adapting some of the TH/SH's lessons by shortening the lesson, or not teaching the lessons at all. These results align with existing research which demonstrates how curriculum implementation can be "muted, amplified, or otherwise altered" (Knapp & Meadows, 2005, p. 145) by key partners such as educators in their attempts to implement TH/SH's curriculum without the appropriate personnel to further support their implementation efforts. Thus, research has shown that effective leadership from principals, for example, can strategize "personnel and resource management processes" (Grissom, Egalite, & Lindsay, 2021, xv) to ensure that teachers and education specialists are supported as much as possible.

Another example of how barriers may differ in different schooling contexts is the barrier of timing: limited time for professional development, limited time for teachers to teach the lessons in their curriculum maps, the timing chosen to implement, and that the pace of initial implementation was too rushed. These results align with existing research that suggests that the importance of time needs to be factored into the curriculum implementation process, as the process to implement large scale curriculum initiatives takes time, with each school district experiencing different barriers to the same curriculum initiative (Braun, Ball, Maguire, & Hoskins, 2011; Fullan, 2015; Penuel, Phillips, & Harris, 2014).

A strategy to improve future TH/SH's curriculum implementation that has been suggested is to focus on pacing strategies such as slowing down the pace of implementation. This pacing strategy aligns with existing literature that states that teachers need to understand and be able to comprehend what the curriculum implementation process entails, lest they choose not to implement curriculum initiatives without receiving the appropriate time and support that may be required to understand the complexities of the mandate (Desimone, 2002), as "legal mandates can take years to reflect change in the classroom" (Sabzalian, Miyamoto-Sundahl, & Fong, 2019, p. 15).

The last strategy to be discussed that participants suggested to improve future TH/SH's curriculum implementation is focused on policy, such as including TH/SH's mandate into the state curriculum standards for the five subject areas that the curriculum pertains to: math, ELA, social science, science, and health/P.E. This strategy could begin to redress the barrier that TH/SH lessons should only be taught in social sciences.

However, this policy strategy was an unexpected strategy given the years that it usually takes for policy changes to be enacted due to the various stages: issue definition, agenda setting,

policy formulation, policy adoption, implementation, and evaluation stages (Fowler, 2013, See Figure 1). Even so, despite the longevity that this strategy requires to eventuate, Participant N, from the Teacher Standards and Practices Commission (TSPC) did state that movements towards enacting this strategy is in the works with a rehaul of teacher standards to be completed within the next couple of years, *What you're suggesting is exactly what we're starting to do now, so we're on that path, but it's probably going to take about two years. Usually, you know the way bureaucracy works it takes a while, but we'll get there* (Participant N, TSPC).

The next section interprets the disruptive events barrier and how they can be analyzed in relation to literature that posits that fluctuating contexts of educational policies can result in unpredictable outcomes. An explicit example of this volatile environment is the disruption to TH/SH's curriculum implementation that was caused by the COVID-19 pandemic, where virtual learning replaced face-to-face learning, and TH/SH's curriculum implementation efforts were thwarted in all public school districts between spring 2020 and fall 2021. These results continue to align with existing research which states that due to complexities within curriculum implementation processes, this can often yield unpredictable outcomes (Braun, Ball, Maguire, & Hoskins, 2011; Knapp & Meadows, 2005; Priestley & Philippou, 2018). In this case, the COVID-19 pandemic was completely unpredictable and stalled TH/SH's curriculum implementation efforts in all schools. Therefore, educational policy and curriculum implementation exists in a volatile and constantly changing environment which can create obstacles to successful implementation, especially if the initiative is new and recently mandated (Berends, Chun, Schuyler, Stockly, & Briggs, 2002). This was evident during the COVID-19 pandemic when almost all efforts to implement TH/SH's curriculum were thwarted.

In summary, the results of this first major finding indicate that due to the complexities of curriculum implementation processes, educators can face similar barriers that have manifested during other curriculum implementation initiatives (Fowler, 2013; Holtyn, 2018; NCAI, 2019). However, those experiences will differ due to their context specific spaces, micropolitical spaces (Ryder & Banner, 2013), thus, curriculum implementation is "neither automatic nor certain" (McLaughlin, 1976, p. 341). Curriculum implementation is a complex and messy process and the strategies posed here account for these complexities, lest without a move towards strategizing to improve TH/SH's curriculum efforts so that its curriculum is implemented with fidelity to its intentions, the impacts of what "full" (Desimone, 2002) implementation could have on students, educators, and key partners, may not be felt.

This marks the end of the first section on the major finding of barriers that are impeding TH/SH's curriculum implementation in school districts. As Research Question 1 asked: What are educators' experiences when implementing TH/SH's curriculum? the next major finding will discuss their experiences through the impact that TH/SH's curriculum implementation is having on AI/AN students, non-AI/AN students, educators, and their colleagues.

Findings on the Impact of TH/SH

This chapter will now present findings on what participants thought the impact of implementation of TH/SH's curriculum may have had on their students, themselves, and their colleagues.

AI/AN Students

To start, participants thought that AI/AN students were impacted by TH/SH's curriculum implementation in the classroom as they: *Were supportive* and *excited* (Participant O, Education Specialist); *Were engaged* (Participant B, Teacher); *Thrive more* and *had a sense of*

belonging (Participant H, Native Education Specialist, AI/AN); *Feel proud, have fun* and *enjoy learning* (Participant B, Teacher); *I've heard anecdotally stories of Tribal kids who have set up a little taller… That's one of the goals that those underserved population, that underrecognized kid that has to sit in a classroom and see Chief Wahoo, caricatures of his heritage dressed up as Halloween, or Pocahontas as a willing captive. All that bullshit taken away and to have them empowered… I just really see that as having a profound impact on those marginalized populations* (Participant E, Tribal Nation); *It was really neat to see him* [AI/AN student] *come to school every day, to sort of be the assistant teacher in the room, and to help his peers make meaning. It was the most engaged I saw him in the entire semester of work because it was something that he personally was an expert in his mind about and felt like he could share what he knew with his peers, so that was really powerful* (Participant Q, Education Specialist).

Continuing on, AI/AN participants in particular noticed:

And over a year's lesson plans that they [school district] *did, they started to see through their Tribal Attendance Promising Practices (TAPP) program, they started to see Tribal attendance for their students actually increase. So those students within that Fifth Grade classroom were actually coming to class more. They were showing up more. They were more engaged. That's only one classroom. It's only a handful of students of data points but it is an early indicator, though, that if we are teaching curriculum that is relevant and is culturally responsive that it does have an impact on student engagement and participation.* (Participant T, ODE/OIE, AI/AN)

We had students in the nearby district who, again, going back to they were normally disengaged during class time, and this goes for K-12 students, that when we started doing language lessons and implementing those kinds of things, we had students who were normally very quiet and wouldn't say a word, they started to speak up because they held this prior knowledge that they were proud to share with their classmates. It gave them this sense of empowerment to be able to offer something to the class that they normally haven't felt comfortable doing so before. We saw our students' confidence levels were starting to go up. We even had students who, as a result of starting to speak up more in class, they then started to volunteer and try to run for some of their Tribal youth councils and getting on those, so taking more active roles even just within their own community. And so, really just building up their own self-esteem and self-confidence, I think was one of the things that I saw a lot of while I was working for my Tribe and we were implementing our Tribal lesson plans. It was really beautiful to see because a lot of our students were just so shy. They wouldn't say anything for so long and so it's always so good to see them speak up and

be able to share because they're so brilliant. They're so brilliant. (Participant T, ODE/OIE, AI/AN)

We're also addressing some of the most at-risk students ['pushed out' is also an alternative term] *in the State and providing an opportunity for those students to connect with the curriculum creates a higher level of classroom participation for our students which we know increases their academic performance. Providing that recognition of Tribal history also allows parents to see their history integrated into the schools, which may effectively increase their participation in school activities when it comes to conference times, when it comes to communication with their teachers, and in maintaining their active participation in their students' education, because schools are showing their interest in their investment, Tribes, and their students by offering these lesson plans, actively implementing these lesson plans.* (Participant DD, ODE/OIE, AI/AN)

Non-AI/AN Students

Not only were AI/AN students impacted but participants also described TH/SH's curriculum implementation's impact on non-AI/AN students as: *It was valuable to know the history of boarding schools* (Participant R, Teacher); *It brings up interesting conversations about decisions made by dominant cultures* and *It brings a ton of empathy to students* (Participant J, Teacher); *They were learning together* (Participant B, Teacher); *They were receptive* and *appreciative of having a more inclusive history and having different ones represented* (Participant O, Education Specialist); *They enjoy and love the lessons, use a lot of skills, are genuinely interested*, and *There was a lot of positivity around the lessons* (Participant Q, Education Specialist); and *I see it as having an impact on those Eurocentric students who maybe then begin to think a little bit more about their privilege and place in the world and their social obligations* (Participant E, Tribal Nation).

Continuing on:

He [Fourth Grade son] *really did get…and he understood. We have a boarding school in Salem so they were able to make that local connection for the students as well. So that was the sorrow. And then I think for him it was also the heavy realization of we're on Kalapulyan land, but we're not Kalapulyan.* (Participant R, Parent)

I had students who came from conservative families repeatedly just share in class every week. I would go "What have we learned so far?" and just kind of popcorn around the room and whenever we got to the Western expansion of what we've learned so far, it was very much like the Tribal treaties were always mentioned every week, and it was always mentioned how we broke every treaty. I would say that for my students that's going to be something they carry with them throughout their education, or hopefully throughout their journey, is that recognition. (Participant M, Teacher)

She [teacher colleague] *told me the story the next day, but she had had a student, who was super quiet, never talked, never talks in class, never says anything. And they'd wrapped up the Treaties lesson. It was a week-long lesson that they had done, and it was on a Friday. We had a dance after school. She was chaperoning the dance, and in the middle of the dance, this boy who never says anything, walked up to her and says: "Why do some people not honor treaties?... Well, I'm just wondering why wouldn't they have honored the treaty with the Native Americans in Oregon? I don't understand why they just wouldn't. They made an agreement. Why wouldn't they stick to their agreement?"* (Participant Q, Education Specialist)

And when we talk about the history lessons, and whose history gets taught, and who gets to say, "This is your land or not your land? And why do you Europeans get to come and say everyone move away?" To them, the Fourth Graders, it makes sense. Their brains understand that wasn't right. I'm like, I know! And then they get it. (Participant J, Teacher)

They had shifting perspectives on representations of AI/AN people in the media…It was for a lot of students the first time they looked past what they see in the media, and looked, and sad as it is to say, but looked at Natives as people because oftentimes it's not always what's portrayed. That's something that as an educator I have to work with, of like, it's really to sit here as a <age> *year old adult and be like how could you all not see this? But, I have to remember at thirteen years old… if their only ever media portrayal is Pocahontas, right, like that? If that's the only thing they see, then, yeah, they're going have these viewpoints, and how to respectfully have them shift and change?* (Participant M, Teacher)

Themselves and Their Colleagues

The impact on educators themselves and their colleagues was described as being "*excited*" to return to implementing TH/SH's lessons: *I think this is the first year we're starting off with kids and so getting back to those lessons and what can we do and how do we move forward? I'm excited for us to move forward* (Participant A, Native Education Specialist).

Furthermore, some educators and their colleagues stated that they were "*appreciative*" of the TH/SH trainings that they had attended:

The feedback from teachers [TH/SH's training] *was overwhelmingly positive and that they really appreciated having that perspective and learning things they hadn't had the opportunity to learn before and it gave them a point of relevance as to why those lessons were so significant…I know that there were people from all different political beliefs, there were, in the initial one, especially the people that leaned more conservative were actually really appreciative of it because it included the voices that they hadn't always had the opportunity to experience.* (Participant O, Education Specialist)

I was able to go to one of the very first ones ('Train the Trainer' session] *that they ever offered and it was an excellent training. I really enjoyed it because they provided some background information that you would really need to know in order to implement the lesson plans well. And then we also were able to participate in one of the lesson plans that was guided, like as if we were the student versus being the instructor of it, and that in and of itself was extremely memorable to be able to do that.* (Participant H, Native Education Specialist, AI/AN)

Some educators still felt "*overwhelmed"* with implementing TH/SH's lessons and built their own coalitions amongst themselves to assist each other:

I started reaching out to other elementary teachers that I knew of who had signed up for it to say, "I'm feeling very overwhelmed if you would love to talk through this with me, maybe we can meet?" So, we started an online meeting before school started and then, once school began, we met once a month in person. All of us were feeling very overwhelmed about how deep this was and not wanting to get it wrong. (Participant A, Native Education Specialist)

Moreover, although there were indicators of the impact that the TH/SH's lessons were having on educators themselves, some educators noticed that for some of their colleagues the "will and capacity" (Fowler, 2009) to implement TH/SH's lessons were not there:

In terms of equity and these cultural lessons, they were a priority of mine because I care about them, but other teachers, it's not so much. So, it's a mix of their capacity and because they're at capacity, it's not their priority, and it's partly their biases showing, and so therefore it will not be done with fidelity. If it is done with fidelity, it's not done with passion. It's one of those things you tell students, "Okay, students, we have to do this lesson. We have to do it for this week." And then, because it's not done with passion, because it's something they have to do, they do it. They might get a grade for it, they move on, and it's never something that's brought about again. (Participant M, Teacher)

Combined, what these results suggest is that educators and key partners are noticing indicators that TH/SH's curriculum implementation is having an impact on AI/AN students, non-AI/AN students, educators, and their colleagues which will now be interpreted.

Interpretation of TH/SH's Impact

While all educators and key partners expressed the importance of implementing TH/SH's curriculum, most had observed the "*profound*" and "*powerful*" impact on AI/AN students. Furthermore, non-AI/AN students were "*receptive*" and were more "*empathetic*" as a result, and teachers and their colleagues were mostly "*excited*" and "*appreciative*" of TH/SH's curriculum implementation.

These results can be initially interpreted to show how curriculum like TH/SH, an example of culturally sustaining pedagogies, can impact AI/AN students' self-esteem, reaffirm their identities and belonging, tell an accurate version of their histories, and confirm their contemporary statuses (Anthony-Stevens, Moss, Jacobson, Boysen-Taylor, & Campbell-Daniels, 2022; Benally, 2019b; Castagno & Brayboy, 2008; Demmert, McCardle, Mele-McCarthy, & Leos, 2006; Ladson-Billings, 2021; Lee & McCarty, 2017; McCarthy & Stanton, 2017; Paris & Alim, 2017).

Additionally, the results of the study align with existing research and scholars that detail that curriculum initiatives like TH/SH's mandate that aims to honor Tribal Nations' perspectives, not only benefits AI/AN students, but also their non-AI/AN peers as they learn "…that Native peoples still exist while affirming for Native students that we have and continue to exist despite colonization" (Benally, 2019b, p. 6).

It is important, however, to discuss and critique who considers the impact of TH/SH's curriculum, one that aims to honor Tribal Nations' perspectives by relating curriculum to Native

American experiences in Oregon, to be ‘positive’ when the demographics of teachers are predominately 80% non-AI/AN and White, middle class, and female (NCES, 2018). Thus, as the teachers who are teaching TH/SH’s curriculum predominately do not come from the AI/AN perspectives that the curriculum relates to, it is important to highlight the lack of AI/AN representation on the evaluation of the curricula, especially as students’ own perspectives were not included as a key partner to be interviewed. Furthermore, non-AI/AN teachers may not be adequately prepared to evaluate and ascertain the impact that TH/SH’s curriculum may be having on their students based on the few TH/SH lessons that they may teach and implement. By utilizing an IGA framework (Fleras & Maaka, 2010), the principles of “Indigenous difference, Indigenous rights, Indigenous sovereignty, Indigenous belonging, and Indigenous spirituality” were coded into this study’s analysis of the findings.

For example, Participant X, Tribal Nation, states that they have received pushback regarding teaching TH/SH’s curriculum where teachers have contacted the Tribal Nation’s educational director:

We’ve received resistance through some of the schools that we have those Memorandum Of Understanding agreements with and just other teachers as well, who basically say in their emails to me, “Well, my principal said I have to teach this. What am I supposed to do? Because I didn’t learn this.” And so, most of the objection that we get is that teachers just do not feel knowledgeable about these concepts, to which as I said earlier I always reiterate to them, “Most people don’t. Most people don’t know any of this, and that’s not your fault.” (Participant X, Tribal Nation)

The implications of non-AI/AN teachers teaching TH/SH’s lessons to AI/AN and non-AI/AN students can be damaging if the teachers are not adequately prepared through professional development training and courses which would cover elements of the IGA’s framework’s (Fleras & Maaka, 2010) principles of “Indigenous difference, rights, sovereignty, belonging, and spirituality.”

Moreover, as demonstrated in the NCAI's (2019) report, culturally sustaining curriculum such as TH/SH's curriculum, which focuses on aiming to honor Tribal Nations' perspectives, is not being implemented at high levels in public schools across the U.S. Thus, students are not being exposed to enough accurate understandings of U.S history and Tribal Nations' perspectives. Furthermore, if students have a lack of exposure to accurate curriculum, this also means that educators, themselves, are also not being exposed to accurate curriculum, nor are they teaching it to their students. The results of this study suggest that the impact on educators themselves, or their colleagues, was described as they were learning alongside their students as this may be the first time that they have learnt about Tribal Nations' perspectives and accurate depictions of historical events. Other ways that TH/SH's curriculum implementation impacted educators' colleagues was described as educators were responding to the trainings that were offered in ways that improved their personal, interpersonal, and pedagogical practices and "*appreciated*" having the opportunity to learn through Tribal Nation's perspectives. The fact that these participants did not have an opportunity to learn through Tribal Nations' perspectives before reiterates the erasure of Tribal Nations' perspectives that is currently occurring within public school curriculum, teacher preparation programs, and higher education degrees.

These results align with another reason why existing literature posits that curriculum implementation can fail which is due to the fact that educational policies are ideologically laden.

Educational Policies Are Ideologically Laden

Educational policies have been touted to fail, not only because they are part of complex processes, but because they are also ideologically laden and based on social constructs (Adams, 2000; Apple, 2019; Vaughn, et al., 2021). Due to this fact, key partners' own will and desire, or

lack thereof, to implement curriculum which may oppose their own ideological views, may form a barrier to implementing curriculum like TH/SH's mandate.

For example, some key partners noted that they saw the will of other educators and school district administrators to implement TH/SH's curriculum, or their "buy in" (Desimone, 2002, p. 447) to TH/SH's mandate was impeded by their level of "*bias*," (Participant M, Teacher), and "*deficit*," (Participant T, ODE/OIE, AI/AN) views towards TH/SH curriculum, Tribal Nations, and AI/AN students themselves. Some participants also noted that other possible reasons for the low level of TH/SH's curriculum implementation is that other educators and school district administrators may be resisting the mandate because Oregon's settler colonial past is still the predominate narrative that is taught, thus, there is division in the community and that there would be a public backlash once TH/SH's curriculum implementation increases (as discussed in the coming interpretations). These results align with existing research that suggests that curriculum implementation does not occur in apolitical neutral vacuums; educational policies are ideologically laden in their conceptions and then further filtered through the ideologies of those who implement (or do not implement) them (Adams, 2000; Ayers, Quinn, Stovall, & Scheiern, 2008) in an arena also known as "the politics of curriculum" (Levin, 2008, p. 14). Hence, these results indicate that TH/SH's curriculum implementation is embedded within a policy arena that is laden with differing ideological views.

Some participants commented that non-implementation of TH/SH's curriculum may have to do with resistance to the mandate because of the will, or desire, (or lack thereof) of individual educators' personal ideologies, political beliefs, and pedagogical beliefs, manifesting in what could be called the Curricula Wars (as discussed in Chapter 2). If educators and other key partners have not been exposed to accurate understandings of U.S. history and Tribal Nations'

perspectives in their own K-12 schooling and adult lives, then a state sanctioned mandate like TH/SH's mandate which presents accurate understandings of U.S. history and Tribal Nations' perspectives, may seem foreign, unfamiliar, and erroneously untrustworthy. Hence, the Curricula Wars ensue.

It is from within the current context of the raging Curricula Wars that was detailed in the Literature Review that will now situate TH/SH's curriculum implementation and the complexities it holds as an educational policy mandate to be implemented in all public school districts in Oregon as a victory in these battles. Chapter 2 synthesized the debates surrounding the current iterations of the Curricula War to explicitly demonstrate how these ideological battles for the "hearts and minds" of students manifest through the embittered tug-of-war for the control of curricula implementation. For example, the aforementioned colonized systems of schooling are explicit examples of the existence of the Curricula Wars, and therefore are a "cultural manifestation of society thereby, reflecting nationalism, patriarchy and oppression" (Battiste, 2017, p. 159) for AI/AN students. The Curricula Wars can be a battleground for a "contested space" (Brayboy, 2014, p. 396), an "epistemic battle" (p. 397), "struggles for power" (Lomawaima & McCarty, 2006), "sites of struggle" (Grande, 2004, p. 6), and "a battle for the hearts and minds of Indigenous nations" (Brayboy, Faircloth, Lee, Maaka, & Richardson, 2015, p. 1). These "Safe and Dangerous" zones and pendulum shifts (Lomawaima & McCarty, 2006) within AI/AN educational policies can also be attributed to the "will to policy, that is, a will to make policy…subject to political winds and practical contingencies" (Levinson, Sutton, & Winstead, 2009, p. 771). As aforementioned, assimilatory policies such as the Boarding School and Termination Eras attempted to erase AI/AN peoples' identities, histories, and perspectives from public schooling curriculum. Whitestream and colonized ideologies were attempted to be

instilled instead. Thus, much of what is currently included in curricula about AI/AN peoples are "plagued with serious inaccuracies, negative stereotypes, and toxic misconceptions" (NCAI, 2019, p. 34). Furthermore, "This lack of awareness and knowledge of contemporary Native Americans leads to misguided school policies/practices, impaired relationships, racism, and discrimination" (p. 45).

The victor of this war yields the most power so whichever side of the Curricular War wins can implement their ideologies into their version of curricula to be implemented. Hence, if policies can be powerful vehicles and mechanisms to change societies (Shore, Wright, & Però, 2011; Yanow, 2011), if TH/SH's curriculum is implemented with fidelity to its intentions in all public school districts in Oregon, TH/SH has the ability to reconcile, and heal, some of the tensions that are encountered during the Curricula Wars. This result explicitly aligns with AI/AN scholars that advocate for mandates like TH/SH to have the ability "to acknowledge the wrongs of the United States against Indian tribes in the history of the United States in order to bring healing to this land" (Department of Defense Appropriations Act, 2010, sec. 8113.a.4 & 6, as cited in Benally, 2019b, p. 7).

The next finding to be detailed is the possibility of TH/SH's lessons (when implemented with fidelity to its intentions) to act as a catalyst for systemic wide change.

Findings on Catalyst For Systemic Wide Change

When participants were asked their perspectives on the possible impact TH/SH's curriculum implementation has had on all key partners, another finding emerged where TH/SH's curriculum implementation impact could be seen as a catalyst for systemic wide change.

Participants commented that the scope and breadth of TH/SH's mandate means that the impact of TH/SH's curriculum (when implemented with fidelity to its intentions) could enact a

significant change in our understandings of U.S. history and Tribal Nations' perspectives. For example, currently, participants noted that if they grew up in Oregon, they, themselves, were not taught an accurate understanding of U.S. history, *I'm learning new things constantly, because I mean I'm not going to age myself, but I didn't grow up learning about all this* (Participant CC, Teacher Preparation Program), and *What they learned in school, which was, you know, the Pilgrims and the Indians all sat down together and had a meal, and that's why we have Thanksgiving. I mean that's people's frame of reference… it's really not quite how this worked out and there's a lot of things to learn about the relationship that we've had throughout history* (Participant AA, Superintendent).

Participants also shared:

I grew up in a community adjacent to one of the federally recognized Oregon Tribes and so a ton of my classmates and people I grew up with identified as Native American. But I had, we had, no education about Oregon history in terms of the Tribes, we didn't ever talk about anything other than like, "Oh, back then when the pioneers came…" It was extremely Whitewashed, yet as an adult I realized how awful that was that none of us and none of my Indigenous classmates were learning anything about the place based history where we lived. That's always been a big gap in my own personal knowledge and I was super excited about SB 13 so the opportunity would be there for today's children, both Native and non-Native. (Participant F, Administrator)

In addition, *What I would change is just years of grounding myself in understanding Tribal Nations' perspectives that I didn't have. Like reading all the things, getting grounded in and all the ways that as someone who is White with a lot of privilege hadn't thought about until not necessarily this, but in the work that I was doing at the state level* (Participant I, ODE/OIE).

As a result of inaccurate histories being taught in Oregon's public schools, participants commented on the fact that they do not have a full and accurate understanding of U.S. history and Tribal Nations' perspectives, and wanted to redress that by learning through TH/SH's curriculum implementation, *I realized I did not know as much as I probably should. I think it was me just wanting to be there* [at TH/SH trainings] *to soak in the atmosphere and the work that has*

been done, to support it, and to do what I can to make connections to the <content area> *standards themselves. I felt like I was learning a lot* (Participant C, ODE/OIE), and *I grew up in Oregon, and I didn't know* [about Tribal Nations' perspectives]. *You don't know, what you don't know either, until you start to become educated and then it's sort of like, man, I want to learn everything I can. How do I share that message?* (Participant D, ODE/OIE).

Thus, it was noted by Participant L, an administrator, AI/AN, that the lack of exposure to accurate understandings of U.S. history and Tribal Nations' perspectives in Oregon's public schooling is part of a wider systemic problem. One that requires solutions and transformation on a wider and systemic level:

But that's like deep adaptive organizational change work right?…We almost can't just only focus on this [TH/SH's curriculum implementation] *because this is just one piece of the puzzle. And so, we're really trying to think about this larger, much heavier rock, if you will. If it was just that we didn't have the content, we would be doing this, but that's not what's happening. It's that we don't have the system, the culture, the belief. And so that's why this implementation is where it is.* (Participant L, Administrator, AI/AN)

Due to the current lack of exposure to accurate understandings of U.S. history and Tribal Nations' perspectives, some participants predict that eventually TH/SH's curriculum implementation will bring division: *There will be huge division of this and at some point it will make the headlines. It will be a big thing…We'll probably have a large backlash like, you know, Why are we talking about this? Why are we bringing up all these bad things that White people did a long time ago? It's like, well, it's because there's a lot to learn and that's why I actually really appreciate the shared history part of this* (Participant AA, Superintendent). Furthermore, the current climate in the community was assessed to be divided:

All these groups are separate. They don't talk to each other. They are suspicious and scared of each other. So that has been a problem because this curriculum and policies are not getting implemented because there is a division of knowledge and a mistrust among the groups…Right now, the biggest barrier I'm finding is there is division in the [school] *board. There's division in*

the community and everybody has their own agenda. The bandwidth to listen to this concept is so tiny. (Participant G, School Board Member)

Participant U, Youth and Family Center, AI/AN, also agrees that there is division in the community and this manifests within politized school boards:

But also looking at who's approving the curriculums? You see this across the United States right now, where unfortunately people are finding out that school boards can have leverage in these things and school boards don't necessarily know what's right. Sometimes these are people that just want to make sure that certain people aren't taught and that certain people aren't included. And we're seeing that pop up where that's an easy end to make these drastic changes or to put up big barriers to good work…I think it's really hard in education. It's been hard for a long time but it's just gotten so much harder. And then there's a lot of information, misinformation. There's always been misinformation about Native Americans. (Participant U, Youth & Family Center, AI/AN)

Therefore, due to misinformation and inaccurate understandings of U.S. history and Tribal Nations' perspectives that is being taught in public schooling, participants argued that this has caused *Deficit thinking that our teachers carry with them about our Tribal students and communities* (Participant T, ODE/OIE, AI/AN).

Hence, participants saw the ensuing Curricula Wars with the misinformation about Critical Race Theory (CRT) in K-12 schooling, as an example of how the battle to control curriculum results in student casualties, *I see it in other states with anti-CRT laws or something like that. My sense is that there are people that want schools to be just facts and nothing affective or emotional…When we think of Social Emotional Learnings they have become a battlefield for some reason but I think it's because it goes back to education should not be about feelings. In my thinking, we have to see our students as humans with feelings, with hopes, dreams, and fears* (Participant C, ODE/OIE).

Participants were hopeful about the impact of TH/SH's curriculum implementation leading to a change in understandings about U.S. history and Tribal Nations' perspectives so that TH/SH's curriculum implementation—as an initial catalyst—could then lead to systemic wide,

transformative change. For example, *This is a whole complete re-understanding and re-imagining of things…I think my greatest fear in all this is that people don't understand the scope and the breadth and the depth of what we're talking about…which is a significant re-understanding of our history together* (Participant AA, Superintendent), and:

Our education system is deeply rooted in the way that it functions, and the way that it operates… it requires a re-culturing of that system. And so, again, not looking at like, How do we re-culture the system to just implement TH/SH? But how do we re-culture it so that we are producing effective and high quality educators who are culturally responsive in their practices, no matter the content, but rather conceptually around being culturally responsive along the entire continuum? (Participant T, ODE/OIE, AI/AN)

In addition to a "*re-understanding*," a "*re-imagining*," and a "*re-culturing*" of our understandings of U.S history and Tribal Nations' perspectives, participants also advocated for a "*de-centering*" of their own perspectives:

I'm working with future teachers, preservice teachers, and students of mine who have more times than not grown up in their K-12 experience with what quite frankly, I would just call 'White Social Studies,' and just not realizing that it often is especially if they're White preservice teachers (which overwhelmingly they are in Oregon). It's about working also, not only on the pedagogy of what they're going to be teaching, it's really beginning with over the term, or terms, at the very beginning is this slow burn up of teaching them a paradigm shift, of again, decentering their own voice. (Participant CC, Teacher Preparation Program)

In order for these new learnings and transformative changes to occur, participants commented that relationships built across key partners are vital, *I think as a district, I think we have to continue to lead it, live into our values for community engagement and really do more around our engagement with Tribes and the Tribal consultation process. It's something that we, as a district, are trying to grow and to formalize. And I think that those relationships spark relationships which sparks transformation* (Participant L, Administrator, AI/AN).

Participant T, ODE/OIE, AI/AN, also agrees that those relationships, in turn, can lay the foundations for how new learnings and transformative changes can be consolidated, *I think that it really speaks to just that need of being able to lay out what is the critical foundation. What is*

the critical knowledge, skills, and dispositions that a teacher needs to have in order to teach this curriculum?...And so how is it that we build people's critical consciousness and to identify where are they on the continuum of understanding of what it is that they believe and know to be true about Native people, communities, and history? (Participant T, ODE/OIE, AI/AN).

This chapter will now analyze and interpret the finding that TH/SH's implementation can act as a catalyst for systemic wide change in our understandings of U.S. history and Tribal Nations' perspectives.

Interpretation of Catalyst For Systemic Wide Change

These results can be summarized to discuss that the scope and breadth of TH/SH's mandate means a significant change in our understandings of U.S. history and Tribal Nations' perspectives, and that the impact of TH/SH's curriculum implementation can lead to new understandings and learning, which can then lead to transformative change. The NCAI (2019) report, for example, cites that curriculum initiatives like TH/SH has the ability to repair broken relationships and:

> To counter and change these narratives in a way that presents the perseverance, intelligence, and contributions of Native peoples requires the development and implementation of accurate and authentic curricular and content resources authored by or in close consultation with Native peoples. (NCAI, 2019, p. 34)

Conclusively, TH/SH's victory comes in the call to engage in meaningful, reciprocal, and sustained coalitions with all sides of the Curricula Wars. When viewed in this way, TH/SH's curriculum could eventually be bestowed as a "gift" (Kuokkanen, 2007), through "principles of respect, knowledge, responsibility, commitment, action, and reciprocity" (p. 3) from Indigenous peoples to the "broader project of public education" (Jacob, Sabzalian, Jansen, Tobin, Vincent, & Lachance, 2018, p. 174) for all students, AI/AN and non-AI/AN.

Thus, the ways that participants saw how TH/SH's curriculum implementation could impact systemic wide changes suggests that participants saw immense possibilities for large scale societal and cultural transformation because the scope and breadth of TH/SH's mandate means a significant change in our understanding of U.S. history and Tribal Nations' perspectives. Participants cited that they were learning alongside their students through being exposed to TH/SH's curriculum and this was a re-learning of inaccurate understandings of U.S history and Tribal Nations' perspectives that they had been previously taught and they were able to now fill in gaps of misunderstandings.

How the impact of TH/SH's curriculum implementation could lead to new understandings and learning, which can then lead to transformative change, can be interpreted to be enacted through the next generation of students, current and future students, that will now be exposed to accurate understandings of U.S. history and Tribal Nations' perspectives through TH/SH's curriculum implementation. This was an opportunity that previous generations before them were not afforded. Once TH/SH's curriculum is implemented with fidelity to its intentions, through a "*seamless arc"* approach (Participant T, ODE/OIE, AI/AN) (to be discussed in the coming chapters), then the "*system, culture, and beliefs"* (Participant L, Administrator, AI/AN) related to accurate understandings of U.S. history and Tribal Nations' perspectives can be transformed on a systemic wide scale. These results align with scholars who argue that for educational reform initiatives to be successful, there needs to be a shared vision, or reality, across the system and key partners (Fullan, 2015; Lasky, Datnow & Stringfield, 2005). Without a shared vision, for example, there can be a dissonance between policy goals' aim to fulfill the ideological goals of constituents at various governing levels and structures, whereas the goals of

curriculum implementation in practice is to fulfill student learning goals (Adams, 2000; Fuhrman, 1993; Knapp & Meadows, 2005, p. 137).

The shared vision sentiment is also prevalent in the existing literature. In particular, the NCAI (2019) report suggested that coalition building could mobilize support because "A community advocating for a common goal creates relationships and builds partnerships that will serve various purposes in the future" (NCAI, 2019, p. 43). Additionally, scholars such as Catherine Marshall, Cynthia Gerstl-Pepin, & Mark Johnson (2020) also concur that there needs to be shared efforts to uncover power inequalities, center justice, build coalitions, and create alternative policies and frameworks (p. 5).

Thus, in this dissertation, by utilizing TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010) as the conceptual framework, these results can be analyzed through critically examining the power inequities and oppression within how U.S. history and Tribal Nations' perspectives have previously, and continue, to be understood through the lens of assimilatory, racist, and inaccurate curriculum (NCAI, 2019; Sabzalian, 2019a; Shear, 2019).

For example, participants' comments and the results from this study suggest that in order for a "*re-understanding*," a "*re-imagining*" and a "*re-culturing*" of our understandings of U.S. history and Tribal Nations' perspectives, and a "*de-centering*" of our (non-AI/AN peoples) own perspectives to occur, there must also be coalitions built so that these new understandings and learnings can be achieved. Without these relationships built across key partners involved, participants argued that inaccurate understandings of U.S. history and Tribal Nations' perspectives, such as inaccurate representations of relations between Pilgrims and the Mashpee Wampanoag Tribal Nation, dehumanizing caricatures of AI/AN peoples used in the media and as sporting mascots, and the teaching of Whitewashed subject content areas, will ensue. Instead,

meaningful, reciprocal, and sustained coalitions built between key partners to assist in implementing TH/SH's curriculum can lead to impacts of significant change in our understandings of U.S history and Tribal Nations' perspectives, and that the impact of TH/SH's curriculum implementation, as an initial catalyst, can lead to new learnings, which can then lead to transformative change.

This marks the end of the analyses and interpretation of findings to RQ1: What are educators' experiences when implementing TH/SH's curriculum?, and Chapter 7 will now move to analyze the results to RQ2: What is the role and significance of coalitions in the school-level curriculum implementation process?

CHAPTER 7: RESEARCH QUESTION 2 – COALITIONS

Research Question (2) was: What is the role and significance of coalitions in the school-level curriculum implementation process?

This research question was answered by analyzing responses to questions about who participants thought was ultimately responsible for TH/SH's curriculum implementation. Furthermore, all participants were asked if they had built coalitions with other key partners in order to support them in TH/SH's curriculum implementation and what roles those coalitions played to ensure they were meaningful relationships built within that coalition. Finally, participants were asked about their perspectives on the significance of how building coalitions could begin to bridge the gap between policy making to practice (Adams, 2000; Knapp & Meadows, 2005; Priestley & Philippou, 2018), and how they think those coalitions built would support TH/SH's curriculum implementation.

This chapter will now offer some of those findings to Research Question 2 through participants' In Vivo, verbatim, responses.

Findings on the Role of Building Coalitions

This research question was answered by asking all key partners interview questions about who was ultimately responsible for TH/SH's implementation. Participants' answers ranged from naming all key partners as having a collective responsibility to implement TH/SH, to explicitly naming specific key partners that need to work together in coalitions to hold shared responsibility.

Ultimate Responsibility for TH/SH's Implementation

Participants, in particular AI/AN participants, cited TH/SH's mandate's conception as efforts from decades of lobbying by a collective and community coalition, *The approach of the*

implementation of TH/SH was one that was really envisioned as being Native people led (Participant L, Administrator, AI/AN); *That this* [TH/SH's mandate] *was fought for years and by so many Native and non-Native partners that made this happen* (Participant Z, ODE/OIE, AI/AN); and *I think the fact that we had a university partner, that we had Tribal partners and coming together with the State as a partner, it was a very collaborative effort of then coming to educators and saying, "This is what this curriculum, and this is what this Senate Bill is, and this is why it's important. And this is the impact long term for our student success, if implemented correctly"* (Participant T, ODE/OIE, AI/AN).

Due to the fact that TH/SH's conception came from a community led coalition, participants thought that it was also a collective and community responsibility from all key partners to implement TH/SH's curriculum, *I would say that TH/SH is only as good as the people who design it and the people who implement it, it takes a village to run, to use and implement this curriculum* (Participant K, Education Specialist). These sentiments were also echoed by Participant Y, Education Specialist, *It takes a village. So, I think, you know, as a district we do a good job of trying to all support each other* (Participant Y, Education Specialist), and *I think that it's a community responsibility, it's not just individuals. If you work in a silo as an individual things aren't going to go well…But, if we have a responsible network of people that can use each other and then we all take responsibility for it, I think that we'll have a better implementation* (Participant O, Education Specialist). Other participants from ODE/OIE thought, *Even though this is a bill or a law that was passed by the State, our legislature, and is now the responsibility of ODE, I do believe that each person of the system holds a responsibility to that* (Participant T, ODE/OIE, AI/AN); that it was a *collective responsibility* (Participant I,

ODE/OIE); *everybody's responsibility* (Participant V, ODE/OIE, AI/AN); and it would take *a multi-tiered approach* (Participant DD, ODE/OIE, AI/AN).

To elaborate on how participants thought that TH/SH's curriculum implementation was a collective effort, Participant C, ODE/OIE, was able to encapsulate the varying roles and responsibilities that different key partners may be struggling with:

I think about the different players in the system. I think about the curriculum directors in districts or building administrators, they have so much on their plate. If we depend on them for implementation, it's not going to happen…I want them involved but they can't be responsible for leading the implementation because they just don't have the time for that and I don't think they ever will. I think about classroom teachers that we put a lot of responsibility on, perhaps unfairly to be curriculum writers and not just teachers…There's a substitute shortage and so what I see and hear from teachers is like even if they did have a prep period, it's been gone because they have to cover a class. They're surviving. If it's going to be on the shoulders of the teachers, it won't succeed either. The best professional development sometimes is just a coach or an expert coming alongside the teacher saying, "We have SB 13 to figure out, let's figure it out but we'll do it together." It's job embedded, it's ongoing, and they may be coming in to do the observations. If it's just the principal, the principal will just say, "We have SB 13, just do it." I think we need to do that kind of coaching on the side. (Participant C, ODE/OIE)

Furthermore, other participants commented that although they thought certain key partners had more responsibility than others, they thought that TH/SH's curriculum implementation was still a shared and collective effort:

I think that ODE probably has a little bit of a bigger share because the mandate comes from us. Districts, district administrators, like the real people in charge, have also a pretty big share of that pie chart because they're the ones that ultimately set the tone for everything else. If they're not on board, if they're not doing their part, if they're not actively engaging in the process themselves, then they can't expect that their teachers are going to. The teachers also have a part of that, they have to engage and do their self-reflection and their learning and figure out what is blocking them or maybe not blocking them, why they're so excited about it and how can they share some of that. (Participant D, ODE/OIE)

Lastly, Participant P, Principal, also commented that responsibilities to implement TH/SH's curriculum should be shared and through a chain effect, *I suppose it would be the responsibility of ODE communicating with districts, districts communicating with building*

administrators, who then communicate with specific teachers, and then principals making sure that they are also 'in the know' and helping support that effort (Participant P, Principal).

Alternatively, participants did charge ultimate responsibility to implement TH/SH's curriculum with fidelity to its intentions to certain key partners and in accordance with where those key partners were located on the 'top down' hierarchical approach to curriculum implementation. For example, participants charged ODE/OIE with ultimate responsibility, *Certainly, it starts at the top with ODE leadership and ensuring that it is a number one priority and is being implemented* (Participant Z, ODE/OIE, AI/AN). TSPC was also charged with some responsibility, *I would say that it is TSPC's responsibility as well* (Participant V, ODE/OIE, AI/AN). Moving onto the school board where participants argued that *The school board is ultimately responsible, the school board's responsibility is to have informed oversight by asking the superintendent...The school boards have to make sure the district superintendent implements what is legally required* (Participant G, School Board Member), and *What we've asked school boards to do is to actively support the implementation of the lessons as they're the conduit to the community* (Participant DD, ODE/OIE, AI/AN).

At the same level as school board members, superintendents were also charged with ultimate responsibility, where *The superintendent has to take those laws, translate that into policy, and translate that into implementation* (Participant G, School Board Member). However, superintendents' responsibilities were often cited in tandem with school board members. For example, Participant AA, Superintendent, commented that:

The ultimate authority is honestly the school board, so they have to say "Yes, we will implement that." But it is my job [superintendent] *to bring that to them. They are lay people generally and they're not supposed to keep track of all those things. That's my job…in a lot of ways the buck does end up on my desk, and it's my job to help the board understand, then make sure that they do the right thing and in approving us moving forward on that.* (Participant AA, Superintendent)

Participant L, Administrator, AI/AN, was also in agreement with this dual school board and superintendent responsibility, *So obviously, the school board and the superintendent have ultimate accountability* (Participant L, Administrator, AI/AN).

On the other hand, superintendents' responsibilities to implement TH/SH's curriculum with fidelity to its intentions were also coupled with principals, *In this work I would say it really, just like Chapter* [Division] *22 requirements, it really does come down to superintendents and principals…So the principals and the superintendents are the ones that really, I think, are the lynchpin of accountability* (Participant N, TSPC), and *I see that leadership role of the administration in a school, so superintendents, principals, and vice principals, making sure that the mandate is being followed through and then offering supports* (Participant A, Native Education Specialist).

Building administrators and principals, however, were also chosen as their own key partner group holding the ultimate responsibility for implementing TH/SH's curriculum with fidelity to its intentions, *And then you had asked who would be in charge of making sure that that was happening? And that would be the building principal or the building administrator* (Participant Y, Education Specialist), and *I think ultimately the building administrators are responsible for the lessons to be rolled out in their districts* (Participant DD, ODE/OIE, AI/AN).

Moving down the 'top down' hierarchical approach to curriculum implementation, instructional mentors were also charged with having ultimate responsibility for ensuring that TH/SH's curriculum was being implemented with fidelity to its intentions, *I think, from what I know at our district, it would be our instructional mentors. Our instructional mentors are the ones that say, "This is what's coming up"* (Participant J, Teacher).

This marks the end of this section of results which outlined participants' answers to the question of who was ultimately responsible for TH/SH's implementation. The next section will outline the next finding about the coalitions that key partners had built with each other.

Findings on Building Coalitions For Support in Implementation

All key partners were asked about their perspectives on how building coalitions with other key partners could support them in TH/SH's implementation. Some participants commented that building coalitions are essential in eliciting supportive networks.

Coalitions Are Essential Support Systems

For example, Participant P, Principal noted, *It's really important* [building coalitions]. *It's essential. We're not an island or a school that just exists by ourselves* (Participant P, Principal). Other ways building coalitions across key partners could assist in implementing TH/SH's curriculum was to offer support to preservice teachers, *I think it eases my preservice teachers that it's okay that they have to work as they have a little more learning to do because all three of those* <Tribal Nation education directors> *have been fantastic and being welcoming with them. I've just been fortunate that the resources from the local Tribal community have been wonderful and in partnering with us, so I work with them* (Participant CC, Teacher Preparation Program). Additionally, preservice teachers, the demographic with the least teaching experience can also be supported through coalitions built between them, and other key partners, *One of the things that the agency* [TSPC] *also needs to do is to help support and provide guidance to the teacher prep programs on, How do you build that disposition? How do you work and monitor that disposition in the educator?* (Participant N, TSPC).

Furthermore, coalitions between ESDs and Tribal Nations have also offered vital support to Tribal Nations that may not have the capacities as larger Tribal Nations, *I have a really good*

relationship with the Educational Service District, the <name of ESD> *to where they actually have someone that has been designated as their Senate Bill 13 contact within the ESD, and who has been incredibly helpful in getting materials in the hands of the end user* (Participant E, Tribal Nation).

Coalitions between community advocacy groups such as the Oregon Teacher Union (OEA) and educators also offered pedagogical support where TH/SH's lesson plans were piloted in classrooms of union members and were given feedback, *So, we've been a place where they could take their ideas and share that with practitioners that are in classrooms and get feedback* (Participant BB, OEA).

Lastly, participants shared that building coalitions is so essential for reconciling divisions in the community, *Building coalitions is the only way to alleviate it* [division in the community]. *It will do a couple of things. One) It will give an accurate understanding of what we are doing and what we are not doing, and Two) It will show the reverence and sacredness of this curriculum. This curriculum is like teaching a Hail Mary prayer to our children because these are our ancestors' story* (Participant G, School Board Member).

Coalitions to Build Understandings

Creating spaces where key partners can be honest with each other was also a way that building coalitions could build understandings between key partners, *We're hoping at the end of this year to create an opportunity for folks to come together for some in-person professional development to create those safe spaces for those educators to ask those pertinent questions, to be honest, and critical, if need be* (Participant DD, ODE/OIE, AI/AN). Participant D, ODE/OIE, also agrees that educators may ask, *"How am I supposed to teach this lesson when it is so different than the way that I understand the world?" That requires a really skilled facilitator*

with a soft touch that can help bring people along, give them a safe place to say what they need to say, and an honest invitation to broaden their perspective (Participant D, ODE/OIE).

One key partner group that participants thought that building coalitions to build understandings with could be with parent groups. For example, parents who were aware of TH/SH's mandate could assist with its implementation, *I think on the parent side of things, if parents knew that these were available* [TH/SH's lessons], *they could have advocated. If they weren't hearing their students come home and talk about the lessons then they would have known to advocate or call and ask about it* (Participant D, ODE/OIE). Similarly, parent participants also commented that they would have liked to have known that TH/SH's lessons were being taught so they could further support their children, if need be, *I trust my kids' teachers because I hope that parents trust me to make sure I'm teaching what I think should be appropriate* [participant is also a teacher and a parent]. *But it would be nice to know only so that I can have conversations with my kids about what they're doing so that if they come home and they seem upset, I have some context around why they're upset* (Participant R, Parent).

Interpretation of the Role of Building Coalitions and For Support in Implementation

What these results suggest is that building coalitions between key partners is an essential aspect of implementing TH/SH's curriculum with fidelity to its intentions and aligns with existing literature that curriculum implementation initiatives have more chances of success when implemented through coalitions of key partners (Adams, 2000; Jacob, Sabzalian, Jansen, Tobin, Vincent, & LaChance, 2018; Lampert, Burnett, Martin, & McCrea, 2014; Madden, Higgins, & Korteweg, 2013). Thus, it is clear how important building coalitions across key partners are in assisting to implement curriculum initiatives with fidelity to its intentions, where each key partner has their own specific roles and responsibilities to fulfill.

In analyzing how building coalitions can create support networks for key partners involved in curriculum implementation, the differing power dynamics within those key partners needs to also be considered.

Curriculum Implementation is Infused with Power Dynamics

In analyzing these results it is useful to remain cognizant of the perpetual power dynamics and relations that are evident within educational policy processes. Oftentimes these power dynamics and relations are inequitable, unbalanced, and flowing in "non-linear ways" (Priestley & Philippou, 2018, p. 154) as they are structured upon hierarchies that afford those higher at the top with more power such as policy makers, government agencies, state departments of education, school boards, and superintendents, in comparison to community based advocacy groups and educators languishing at the bottom with the least amount of power (Ayers, Quinn, Stovall, & Scheiern, 2008; Ball, Maguire, Braun, & Hoskins, 2011b; Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005; Costigan, 2018; Gorlewski & Nuñez, 2020; Levin, 2008). The fact that a 'top down' hierarchy is the model that curriculum implementation relies on is problematic given that the power dynamics is inequitable and does not reflect existing literature which cites educators as the central key partners in curriculum implementation as key implementors (Adams, 2000; Desimone, 2002; Graff & Sherman, 2020; Osborn & McNess, 2005).

Thus, when participants were asked who held the ultimate responsibility for implementing TH/SH's curriculum and whether or not the traditional 'top down' approach of curriculum implementation is the most conducive to implement TH/SH's curriculum, it is useful to analyze their responses through the theory of macropolitical and micropolitical "arenas of struggle" (Ball, 1987, p. 19) (as discussed in Chapter 2) where an external macropolitical

political culture imposes itself on a micropolitical level (Blasé & Björk, 2010, p. 240). Thus, some participants noted that the hierarchical 'top down' approach of implementing TH/SH's curriculum was, in their opinion, not the most conducive to implementing it with fidelity to its intentions. In other words, their responses can be analyzed as the possibility of TH/SH's curriculum implementation reconciling the 'Policy to Practice' gap through offering alternatives to the 'top down' hierarchical approach to curriculum implementation.

This chapter will now outline the finding that building coalitions could bridge the 'Policy to Practice' gap.

Findings and Interpretation on How Coalitions Could Bridge the 'Policy to Practice' Gap

Key partners were asked about their perspectives on the significance of how building coalitions could bridge the gap between policy making to practice (Adams, 2000; Knapp & Meadows, 2005; Priestley & Philippou, 2018) and how they think those coalitions built would support TH/SH's implementation. Participants' answers ranged from: building coalitions could offer key partners more 'buy in' to utilize the 'top down' hierarchical approach of curriculum implementation, to building coalitions could avoid relying on the 'top down' hierarchical curriculum implementation approach altogether, with alternative models offered instead.

The results from some participants suggested that the lack of TH/SH's curriculum implementation in public schools was due to this very reliance on the 'top down' hierarchy. If school districts and superintendents were not implementing TH/SH's curriculum with fidelity to its intentions, they were, therefore, not allowing the mandate to 'flow down' into their school districts, schools, and classrooms. For example:

The 'top down' approach from superintendents, down to building administrators, down to the educators rolling these out, I guess what I would like to see is what is going to be the best approach? We sent letters to superintendents, and that didn't always trickle down. We've sent letters to principals, and still, that didn't always trickle down. As I've met with different teacher

groups around the State I've asked, "Did you get your eyes on the letter that we had sent out?" And often more often than not, it was like, "No, we didn't." (Participant DD, ODE/OIE, AI/AN)

'Buy In' to 'Top Down'

Thus, building coalitions across key partners could also offer more 'buy in' to 'top down' implementation so that the 'top down' hierarchy becomes more effective when leaders prioritize TH/SH's mandate. For example, participants commented on the need for leadership from those higher up on the hierarchy, *So, superintendents and curriculum directors, or those high level district people* [responsible for implementation], *for sure. I think that with anything like this if there's not support from the top of the organization then it doesn't always filter through the whole organization very well* (Participant D, ODE/OIE), and *I think in order for it to truly be successful you do need those superintendents there. You do need school districts at the table because it's one thing to get a bunch of information and great tools, there could even be a mandate. But if there isn't that 'buy in' from the educators and the superintendents then I feel like it's really hard to push it through* (Participant U, Family & Youth Center, AI/AN). Other participants agree, *I do agree that there probably could have been a little bit more involvement of district people because I think it would even made the roll out stronger* (Participant N, TSPC). *I think having it come from the top of the district is helpful…to know when things should be done by so they can be clearly prioritized to ensure that there's a timeline of making sure that people have those opportunities to learn and include them in the planning process, as well as having the opportunity for principals and administrators to understand what's happening* (Participant O, Education Specialist). *It's kind of a 'trickle down' effect but it makes a huge difference when it starts at the top and comes down because then you've got leadership. You've got authority behind it. You've got all of that. And so, it starts up there. It comes down* (Participant H, Native Education Specialist, AI/AN).

However, participants noted that 'buy in' from those at the top of the hierarchy such as school district level administrators, needs to be built through coalitions that are built on trust and understanding of TH/SH's mandate's intentions and importance. For example, Participant Z, ODE/OIE, AI/AN, commented that *I think what helped was to gain trust from administrators and then they would then 'buy in,' then there would be kind of a 'trickle down' effect within their districts to ensure they dedicated enough time* (Participant Z, ODE/OIE, AI/AN).

Without 'buy in' from key partners at the top of the hierarchy, participants noted that the 'top down' approach to TH/SH's curriculum implementation would fail to implement curriculum with fidelity to its intentions:

I definitely think that having district folks on board is critical for successful implementation and I don't think it's enough to say, "Oh, here's this mandate from ODE, you have to do this and this is where you can find the lessons." I don't think that is sufficient, I think that there needs to be some training that goes along with that and I don't believe that is being done… I think that if district folks aren't on board, if they're not training their instructional coaches for how to support implementation, if there isn't a publicized concerted effort, then it really is "Just go click on the website and pick the lesson" then teachers are just following a script and it's not meaningful. (Participant D, ODE/OIE)

Participant G, School Board Member, agrees: *So once the superintendent 'buys-into' it because that's when she can bring that curriculum to the school board and the school board adopts it, then she can ask the principals and administrators for professional development, all that can come from top to bottom. If the community goes and talks to three teachers but at the superintendent level they haven't 'bought in,' you cannot implement it. That's how the organization works in this case* (Participant G, School board member).

Additionally, participants noted that the power dynamics involved in curriculum implementation hierarchy oftentimes means that those at the bottom are beholden to what their leaders choose to do at the top: *I can definitely see where sometimes I feel like there's that tension often in a lot of roll out implementation pieces with what classroom educators want to*

do, what administrators don't want to create the space to do, and vice versa. So, I don't necessarily know that it's a one way arrow, that this is the person creating the barrier. But I can see that happening because inevitably you default to what your supervisor is telling you to do, sort of regardless of what any mandates or regulations are from the Department (Participant I, ODE/OIE).

Building coalitions, partnerships, across key partners also featured prominently in participants' answers related to increasing 'buy in' from leadership at the top of the hierarchy:

I don't think pushing it back on the individual school districts…I don't think they have the capacity. I don't think they have the capacity or the desire to be able to put on, or facilitate, their own professional development. I think it needs to be done through the ESDs and I think it needs to be offered every time there is one of those scheduled teacher in-service days where every teacher in the district is supposed to go get some professional development. That every time there needs to be some TH/SH professional development offered. (Participant E, Tribal Nation)

This sentiment is echoed by other participants, *It needs to become part of our regular talking points as we're going out working with districts and ESDs. I think we need to cultivate the partnership with the ESDs to bring in as many people as possible and to talk* (Participant D, ODE/OIE).

Participants noted that building coalitions across key partners could offer more 'buy in' to 'top down' implementation so that the 'top down' hierarchy becomes more effective when TH/SH's mandate is prioritized by leaders in district level administration. However, participants also noted that support for implementing TH/SH's mandate from those at the top of the hierarchy, such as district-level administrators, needs to be built through coalitions that are built on trust and understanding of TH/SH's mandate's intentions and importance.

For example, participants commented on the shared responsibility between school board members and superintendents to ensure that TH/SH's mandate and curriculum 'flows down.' These two district-level, and powerful, key partners are "the middle tiers of accountability

between state and school" (Baxter, 2020, p. 1). This result aligns with research which states that a coalition between school board members and superintendents that share their power collaboratively and appropriately could be the determining factor in whether a school district is successful in implementing educational policies, or not (Alsbury, 2014; Björk, 2008; Kowalski, 2008; Mountford, 2008; Petersen & Fusarelli, 2008).

The next alternative model that was suggested that will be discussed is the 'bottom-up' model.

'Bottom-Up'

Alternatively, building coalitions could also offer alternative models of implementation to the 'top down' hierarchy, for example, a "*bottom-up*" model was suggested where educators, as the key implementors 'on-the-ground' (Desimone, 2002; Gorlewski & Nuñez, 2020; Graff & Sherman, 2020; Riehl, 2005; Vaughn, et. al., 2021) are the most important key partner and the 'top down' hierarchy is flipped. Participants commented that educators in a "*grassroots"* movement can then demand that TH/SH's mandate and curriculum should be implemented which will add pressure to their district-level administrators from the "*bottom up*." For example, participants commented that:

The 'trickle down' is the wrong way. If this is going to have success, it is going to have to be demanded by teachers. The teachers are going to have to demand…It really has to come from grassroots. And then the additional pressure on top of me [superintendent] *is the State saying, "You're going to do this!" And then I got people who were saying, "How come we're not doing this?" That creates that kind of sandwich pressure which actually will get things moving. But I think it would be a mistake to try to focus only on leadership. I think we're going to have to get more understanding by more people who are actually going to do the work with the children.* (Participant AA, Superintendent)

Furthermore, other participants also thought that the 'top down' approach is the wrong approach for curriculum implementation:

I'm going to use colorful language that that can or cannot be used but that hierarchy is bullshit. It's an exact replication of White supremacy. So, schools are producing the results that they were built to produce, period. So, what has to happen is unions have for a long time advocated for distributed leadership…But in terms of curriculum, in terms of so many other functions of schools, they need to be created by Teachers On Special Assignment (TOSA). That is one form. It isn't the best by any means but it's one. It's a better form than an administrator who is not a teacher, ever, and is not part of the bargaining group. If you have a TOSA, they are part of the bargaining group and that is important. Why? Because then they are accountable to their teaching colleagues…But you cannot have that hierarchy to get real change in, to get curriculum down, to get changed down, to get ideas up, to move the system, and make it nimble. You've got to have almost no administrators and almost all teacher leaders running the system. (Participant BB, OEA)

Based on this "*bottom-up*" model of curriculum implementation, teachers, as key-implementors (Desimone, 2002; Gorlewski & Nuñez, 2020; Graff & Sherman, 2020; Riehl, 2005; Vaughn, et. al., 2021) would be directly consulted for feedback about their experiences in the classroom implementing TH/SH's curriculum, *I think that if there are revisions or new iterations, it would be really cool to solicit some classroom teachers from those levels* (Participant F, Administrator). Some participants believed that this was supposed to be the case during the planning to implement stage:

I believe the intention at the beginning back in 2019 was that it would be teacher driven. I think that's why I was given a draft copy of lessons in the first place, "Hey, you're a teacher on the ground. Tell us, you know, some ideas we could do," and I think they were really trying to flip that paradigm and really start from the ground up…So I think it would have been great to have had more teacher time but I do think that that is where our district leadership wanted to go. I just think that circumstances, you know. (Participant Q, Education Specialist)

However, according to some participants, although they agreed that teachers were an important key partner in implementing curriculum they thought that there still needed to be 'buy in' from those key partners at the top:

The teachers can participate, see the problem with teachers is until you get the 'buy in' from the superintendent at the highest level, if we directly go to the teachers, it won't take off. That's the way these systems work. They are total hierarchical systems. So, you first have to get the highest level to align. Then you can start empowering the ground force. If you simply empower the lower thing [level], *but the highest level is not bought into it, it will get crushed.* (Participant G, School Board Member)

Additionally, *I see the merits of reaching out to the educators but I certainly don't want to circumvent the administrators or superintendents just out of respect for protocol. Also, thinking about the number of educators out there. Are we going to be able to reach them all?* (Participant DD, ODE/OIE, AI/AN).

Lastly, building coalitions across key partners also featured predominately in this "*bottom up*" model where community advocacy groups such as teacher associations could assist teachers in their key implementor roles, *I think what would have been interesting, just knowing that while you have a lot of leadership, the sole responsibility of roll out is really at the classroom space. And so even just thinking about collaborating with teacher associations* (Participant I, ODE/OIE).

In the alternative model to the 'top down' hierarchy that was suggested by participants, a "*bottom-up*" model where educators as the key implementors 'on-the-ground' are the most important key partner and the 'top down' hierarchy is flipped, participants commented that this model would instead assist in increasing the extent of TH/SH's curriculum implementation with fidelity to its intentions because educators are such key implementors. For example, research has shown that "Those actually implementing policy in schools turned out to be the final policy makers" (Blasé & Björk, 2010, p. 239) and participants noted that educators, in a grassroots "*bottom-up*" movement, could then demand (with assistance from community advocacy groups such as teacher unions and teacher association groups) that TH/SH's mandate and curriculum needs to be implemented, while adding pressure to their district-level administrators from the "*bottom-up*." Thus, this result aligns with existing literature where teacher 'buy in' to curriculum implementation initiatives has been researched as vital for mandates to be implemented with success and with fidelity to its intentions (Desimone, 2002).

The next alternative model that was suggested that will be discussed is the "*triangle*" model.

'Triangle'

Another way building coalitions could offer alternative models of implementation to the 'top down' hierarchy is envisioning a "*triangle*" approach where those with the most responsibility remain at the top, and their support systems are working together and strategizing along the bottom. For example, Participant N, TSPC, explains:

It's like a triangle but in two different ways. So, the hierarchy has people at the top and then more and more people as it spreads out to be doing the work. But I think the importance of who is doing that work is the reverse, meaning that I think there's nothing more important to the success of this work and at the top of that pyramid are the teachers who are teaching it. And then below it would be the administrators who are trying to support that work in the schools, then the ESDs and districts, and then it would be the Department of Education and TSPC. I guess it depends on what perspective are you looking at the importance. So, I guess structurally, TSPC would be pretty high in the hierarchy but in terms of the potential for success of the work, really, it's still going to be what happens in those schools. (Participant N, TSPC)

The "*triangle*" approach aligns to existing research which states that if the culture of a school is led by effective principals, for example, curriculum implementation of new initiatives can affect students' learning and achievements which can be reflected in their learning outcomes within the same year (Grissom, Egalite, & Lindsay, 2021). Additionally, as almost an inverse of the linear form, this model accounts for the problematic placement of educators at the bottom of the hierarchy, a place where they could be subjected to "cultures of fear" (Blasé & Blasé, 2002). For example, participants commented that these fears may relate to teachers having to follow their superiors' leadership, or lack of, in implementing TH/SH's curriculum. In a 'top down' hierarchical approach to curriculum implementation where educators are relegated to the bottom level, teachers are being blamed for the lack of implementation success of curriculum initiatives, its failure "to deliver" (Kelly, 2018) within this policy arena of a "paradox of enactment" (Ball,

Maguire, Braun, & Hoskins, 2011a, p. 625). Also called a "policy storm, where teachers are simultaneously constrained and inspired by policy" (Lambert & O'Connor, 2018, p. 159), teachers, those charged with directly implementing curriculum mandates, are not consulted with or given autonomy over the way the curriculum mandates should be delivered in their classrooms. Having a "*triangle*" model of curriculum implementation instead of a 'top down' hierarchical approach requires a building of coalitions along its base to offer support to the key partners aligned there.

The last alternative models that were suggested that will be discussed are approaches that are "*seamless arcs*" and "*circles.*"

'Circles' or 'Seamless arcs'

Lastly, another way building coalitions could offer alternative models of implementation to the 'top down' hierarchy is envisioning a "*circle*" or a "*seamless arc*" approaches where all key partners beginning at the K-12 level would be implementing TH/SH's curriculum and preservice teachers would also be receiving adequate exposure to TH/SH's mandate and curriculum in teacher preparation programs. Once they are employed as teachers, they would have clear leadership on how to implement TH/SH's mandate and curriculum through school districts and district-level key partners; receive further training from ODE/OIE and support from professional learning communities in their schools made up of fellow colleagues, Tribal Nation representatives, and community based advocacy groups; and the "*seamless arc*" would continue and cycle back to students learning through TH/SH's curriculum through all of their K-12 schooling. Participant T, ODE/OIE, AI/AN, explains:

In a perfect world, our K-12 students would be receiving the curriculum and all of this information building up their knowledge base for the Oregon Tribes and Tribal history, also current Tribal practices, and how it is that we are today. So, in K-12 they'd be building up that, then if they go into their teacher prep programs they're also then receiving the pedagogy, the

Indigenous pedagogy needed to implement said lesson plans. So, then that's happening at that part of the system. And then after they go into a school building and they're teaching, that there's also another part or component of that system through the licensing process that also holds some kind of accountability…The part that the state could play then is the professional learning then that goes into that and how is it that we're providing the ongoing and the iterative support and professional learning that folks need, whether that be through professional learning communities, or communities of practice, or mentoring and coaching. I think in a perfect world of a seamless system that's how the arc could look, if you will. (Participant T, ODE/OIE, AI/AN)

Other participants also described a model of curriculum implementation that resembles more of a "*circle*" approach:

Certainly, continuing that teacher input is helpful because I mean without them and teacher support and 'buy in,' it's just not going to continue. It'll just sit on the shelves and then you also need the upper level administrator 'buy in' as well to ensure that it's front and center. And so that's relationship building. I remember having lots of conversations with principals and superintendents and getting them to 'buy into' the curriculum in general, and modules, and we had some that took an entire in-service day and brought their entire staff, including their assistant teachers, and just made it mandatory for everyone to attend. So, getting that kind of 'buy in' from the administrator levels is important. I don't think one without the other really can work effectively. I think we need both administrators and teachers. I would look at it as a circle that it can't be just completely 'top down.' You need 'buy in' from all levels, you need 'buy in' from Tribal representatives, education partners, teachers, administrators, and districts. (Participant Z, ODE/OIE, AI/AN)

Again, like all of the other alternative models to the 'top down' hierarchy of curriculum implementation, participants suggested how building coalitions must also occur for a "*seamless arc*" or "*circle*" approach to curriculum implementation to work. For example, *I think one of the ways that we're addressing the power imbalance, or the way in which folks feel like they're not necessarily engaged is particularly pushing on our principals and our educators to say, "Who else isn't at the table?" And we need to bring in community partners who look like and reflect our students, who have accountability to our students' cultural communities to come in and be partners* (Participant L, Administrator, AI/AN). Similarly, participants commented on the need for continued pressure from community advocacy groups, *That's how good policies come out. Got to advocate from the inside and advocate from the outside. You will never get one hundred*

percent alignment in any system, in any part of the plan. Always there's going to be tension…The way that I approach things are I keep my foot on the pedal. Keep the gentle pressure so that the issue remains a top priority. Simultaneously start reaching out with parent groups, Tribal groups, and other groups so that they also start aligning with me and asking for it. So, there is the advocacy from the outside (Participant G, School Board Member).

Conversely, research states that when curriculum implementation is mandated from the 'top down' and without building coalitions with other key actors, such as teachers, it is more likely to fail (Gorlewski & Nuñez, 2020; Knapp & Meadows, 2005; Levin, 2008). Furthermore, when state mandates implementing curriculum are administered from the 'top down' can be too ambitious, and thus, 'fail' at being implemented successfully. Conclusively, the key partner at the bottom of the hierarchy, educators—the sector that has the least power and consultation during the implementation process—are the first to be blamed. For example, this 'failure' is explicated as due to "defective or deficient practices, and the defective current craft knowledge used by teachers" (Hursh, 2007; NCEE, 1983, as cited in Costigan, 2018, p. 209). Thus, teachers are blamed as being "unable to deliver" curriculum mandates (Costigan, 2018; Priestley & Philippou, 2018), instead of acknowledging that "that laws and mandates do not always deliver what they promise" (Belfield & Levin, 2004, p. 351).

Meanwhile, teachers at the bottom of the hierarchy see a reduction in their autonomy (Vaughn, et al., 2021), and a "lack of professional support and validation for carrying out their work in a reform context" (Knapp & Meadows, 2005, p. 145), as their accountability to implement these educational policies increases.

Moreover, the alternative models suggested by participants aligns with existing research which recommends a move away from glorifying educators working individually to implement

curriculum mandates, a feat which cannot be accomplished just on the backs of educators alone (Leana, 2011). In this way, the inequitable power dynamics inherent within the 'top down' hierarchical approach to curriculum implementation can be redistributed to all key partners involved and loses its power if the movement is replaced with an alternative model that is not based upon inequitable power dynamics.

These results also align with scholars Bradley Levinson, Margaret Sutton, & Teresa Winstead (2009) who invite us to instead view policy as "policy-as-practice" (p. 789) to accommodate for the dynamic ways that policies interplay into practice. For example, TH/SH's mandate's conception, its "policy-as-practice" (Levinson, Sutton, & Winstead, 2009) can be seen very much so through a community and collective effort (Sabzalian, Morrill, & Edmo, 2019), even though TH/SH's mandate was approved at the top, so to speak, of the educational policy process hierarchy as a state sanctioned statute law. Thus, it was important to those participants that suggested alternatives to the 'top down' hierarchy that TH/SH's curriculum implementation also accounted for diverse key partners such as Tribal Nations, community-based advocacy groups, and educators, who traditionally are relegated to the bottom of the 'top down' hierarchy.

This marks the end of the section on the roles that building coalitions across key partners has had in TH/SH's curriculum implementation. This chapter will now move on to discuss the finding on the significance of building coalitions.

Findings on the Significance of Building Coalitions

All key partners were asked what the significance of building coalitions played in their TH/SH's curriculum implementation. A major finding that emerged were participants' perspectives on the significance of building coalitions with Tribal Nations, given that TH/SH's mandate was intended to honor Tribal Nations' perspectives. Participants' answers reflected the

need to ensure that those coalitions were built to be meaningful and reciprocal relationships between non-AI/AN key partners and Tribal Nations, and in order for those relationships to become meaningful and reciprocal, key partners need to take the time to sustain those coalitions.

Meaningful, Reciprocal, and Sustained Coalitions

The first result in response to questions about the significance of building coalitions to implement TH/SH's curriculum found that participants wanted to see an investment in more AI/AN education staff in school districts so that the burden of Tribal Nations as the primary resource to support TH/SH's curriculum was alleviated: *I think the biggest thing, the biggest lever that the State can do is invest in Tribal education…So I actually think capacitating the Tribes in a much more respectful way that really honors how much capacity that they do have, those Essential Understandings, and the way of knowing of Tribes is really important… I think that's probably a much more sustaining way to have the work done, and you know we need to build stronger coalitions* (Participant L, Administrator, AI/AN). Participant T, ODE/OIE, AI/AN, agrees:

Then really building up the capacity within our school districts and within our building, so that they [Tribal Nations] *then can be seen as a resource and as an expert within content of implementation, so that we were starting to lift some of that ask off our Tribal Nations. So, then our Tribal Nations can really become not seen as the only person who can teach this content but that we're building capacity across our entire state. Where, then, the Tribes can just become more of a support and a resource and not the 'doers' that I think a lot of them have become.* (Participant T, ODE/OIE, AI/AN)

Additionally, in response to questions about the significance of building coalitions to implement TH/SH's curriculum, this study found that participants thought that appropriate resources containing Tribal Nations' perspectives should be produced to supplement TH/SH's curriculum implementation: *I would think in regards to specific lessons or things like that where teachers might want to have someone from the Tribe come out, that it could be nice to have*

videos that go with lessons that are Tribal Elders or things like that, or youth even, so videos are accessible that can supplement or be part of the lessons that they teach to go along with it (Participant S, Native Education Specialist, AI/AN). Participant V, ODE/OIE, AI/AN, agreed but added that Tribal Nation representatives need to be appropriately compensated:

I think the area of growth that could be beneficial to all involved would be a coordination of a 'Grow Your Own Program.' So that there's that exchange of knowledge, so say you have a Tribal individual working on behalf and with the Tribe to do professional development around getting the lessons right in that culturally competent way. They could also see how educators at a TOSA (Teachers on Special Assignment) *level are working with the material or supporting the material, or scaffolding the material, or creating documents, educational documents, whether it be like rubrics… I think that that could potentially be helpful. I think it would be nice to have local Tribes that are interested to do an audit potentially. But I don't think that there should be any kind of work that a Tribe does that isn't compensated.* (Participant V, ODE/OIE, AI/AN)

Participant U, Family & Youth Center, AI/AN, also agreed that working with Tribal Nations to implement TH/SH's curriculum requires compensation for their efforts, *They do need to get compensated for it* (Participant U, Family & Youth Center, AI/AN).

Participants who identified as AI/AN (either from a Tribal Nation in Oregon or nationwide) were asked about their perspectives on the significance of building coalitions between Tribal Nations and non-AI/AN partners and how they think that those coalitions could support TH/SH's implementation. Responses included the need for non-AI/AN key partners to understand the differing capacities that different Tribal Nations may have where *Different Tribes have different capacities and different staff numbers* (Participant DD, ODE/OIE, AI/AN). For example, *I'm not so sure there's space for one* [coalition between Tribal Nation and school district], *in my particular instance, and I'll qualify that. I don't feel like there's really space for one because we are a very small Tribe* (Participant E, Tribal Nation).

Participant DD, ODE/OIE, AI/AN also commented that ODE/OIE is trying to mediate this tension of non-AI/AN key partners overburdening Tribal Nations which may not have the

capacity to sustain relationships, *We've continued to help facilitate those connections as we've received those asks from different districts wanting to connect with Tribes. Instead of providing that information for that direct line to education directors, we've facilitated that contact. We work as a 'go-between,' so that education directors are not inundated with those requests* (Participant DD, ODE/OIE, AI/AN).

Additionally, non-AI/AN key partners who want to build coalitions with Tribal Nations can be overly demanding:

With Indigenous People's Day in October, Native Heritage Month in November, Thanksgiving, or Restoration Day, we have been flooded these last couple of months with requests for guest speakers, requests for specific lessons, it's very, at times, feels very demanding of what teachers want. I know that most of them are coming out of good intentions. They want to teach these concepts but sometimes those aren't things we're willing to share or we don't even have the capacity to share. I would love to create 5,000 lessons on our Tribe, but we just can't do all of that right now and so I always tell teachers, "I'm sorry we can't provide this, or we don't have this lesson, but I need you to use what we have and we understand that that's all that you have access to. We're not going to expect you to know any more than what we're giving you access to." And so, I think that's a big part of it is just sometimes people become a little bit too invested without thinking about, "Well, what are they even comfortable sharing? What do they want people to know?" Like some Tribes are very… they want to be secluded still, they don't want to be out in the news and a bunch of information to be out about them. Other Tribes don't mind that as much. (Participant X, Tribal Nation)

Additionally, when non-AI/AN key partners try to build coalitions with Tribal Nations these relations can often be inconsequential and unreciprocated. For example, *A lot of times, because we're being very transparent and honest here, a lot of times I feel like we are the Tribe at the table because we needed to check that box off. That happens a lot, "Oh yeah the Tribe needs to be here." Well, does the Tribe really need to be here? Because this is not a service that's really profoundly affecting any of my Tribal members. Are you just checking a box? I get that a lot and that's not uncommon* (Participant E, Tribal Nation). In order to protect Tribal Nations against inconsequential and unreciprocated relations, Tribal Nations have chosen to regulate contact with non-AI/AN key partners:

Before we enter into any agreement, we start with are you using our curriculum? What does that look like? How is it being used? Who is using it? That's step one, and if they say, "Yes, we love your curriculum. We've been using it for years. It's used K-12." Then we're like, okay, this is a group who we can tell has genuine interest and wanting to partner and not just for a checklist for a grant. So that's kind of what we have to navigate. Moving beyond, once we're into a partnership with somebody like that a lot of what we search for is us to play the role of consult, with them being the ones producing. So, we want them to say, "We're thinking of doing this event, or we think we want to do these display cases. What do you think about that?" And then we can say, "Well, here are some of our suggestions. We have resources. We can offer you this versus can you put together this for us?" It's a very different approach that we have to, again, carefully navigate conversations with. (Participant X, Tribal Nation)

Non AI/AN participants, like Participant BB, OEA, offered their thoughts on how to build meaningful, reciprocal, and sustained coalitions with Tribal Nations:

We said, what we have to do is go to all of the Tribes and develop relationships and talk about all these things. But to listen, to find out what they have to say. We found out early on that there are many Tribes that are connected in very negative ways to their educators in their local area. We found out very early on that many of the Tribes have different takes on 'Land Back' initiatives, and many of the Tribes don't like anybody from the outside asking them any questions that they're not in a relationship with. We learned early on that we have always been transactional with them. We've always said, "We're doing these things. Do you want to join us?" And then when they invite us, we don't do the same kind of outreach to our members and commitment to support them and their things. We had to stop and say, "Okay, you know that's where we have to really start in relationship"...I think if we could go back and do anything differently it would be to start that relationship early, make it not about what we want but what the Tribes want, and use that to help us to continue to communicate with our members that they are neighbors to these Tribes, that they live in the same lands as these Tribes and so that in this country if you are doing this work, you need to be in a relationship with these Indigenous people and that that is as critical as this content that you need to teach. That we are sharing this land together and their children are in your schools, so be in relationship with them. I think there was a whole lot of learning. There's still a whole lot of learning to come for us in that and I think it's the only way forward for us. (Participant BB, OEA)

Participant C, ODE/OIE, also stated a need for key partners to take the time to build sustained coalitions: *How do we create those conversations and spaces for those relationships to flourish? Because it takes time. We need a mechanism to connect people and we need to find a way to support them in those conversations and we need to find ways to maintain relationships over time and refine and iterate. I never want to think of a lesson as being one and done; it's a relationship* (Participant C, ODE/OIE). Participant BB, OEA, also agrees:

Well, yes, it [building coalitions] *does engage time. Time is a component which is very difficult because time is also kind of a White construct that gets in the way of a lot of things, "If I can't do this and see a result right now, then it's not a commitment. It's not something that I need to do. I can ignore it. Move forward." But time is something that is also a concern for BIPOC because they have children coming up that they don't want to have experienced the same thing that they've experienced but time is critical…So, you have to develop trust over some period of time*. (Participant BB, OEA)

Participant Z, ODE/OIE, AI/AN, also mentioned the importance of trust when building coalitions across key partners, *Sometimes relationships are easy initially to build but to sustain takes a lot of work but it's so worth it because trust is a large part of getting administrators and teachers to 'buy in'* (Participant Z, ODE/OIE, AI/AN).

Interpretation of the Significance of Building Coalitions

Building meaningful coalitions across all key partners, and not just relying on educators to implement curriculum mandates, has been heavily advocated for in previous literature (Fullan, 2015; Lasky, Datnow & Stringfield, 2005). Scholars have argued that oftentimes coalitions are superficially built and are not reciprocal for all key partners involved (Davis, O'Donnell, & Shpuniarsky, 2007; Lampert, Burnett, Martin, & McCrea, 2014; Simpson, 2010). These sentiments align with the results of this study which explored participants' responses to questions around the significance of building coalitions across key partners to assist in TH/SH's curriculum implementation. For example, participants noted that, in particular, coalitions needs to be meaningful, reciprocal, and sustained over time.

These results align with existing research which argues that the most important coalition that needs to be built when investigating curricula like TH/SH's implementation process is between key partners and Tribal Nation representatives, as this would be honoring Tribal and educational sovereignties, and building meaningful, reciprocal, and sustained coalitions would also ensure that any information shared is accurate and appropriate for sharing (Mackey, 2017;

Mackey & Warner, 2013; NCAI, 2019; Sabzalian, 2019a). For example, the NCAI (2019) report argued that it is essential "for all parties to build a long-term relationship between school(s) and the local tribal nations. This is a lengthy, gradual, and complex endeavor and cannot happen overnight" (NCAI, 2019, p. 49).

All participants agreed that coalitions between key partners and Tribal Nations were important. However, the quality of the coalitions and whether they were meaningful, reciprocal, and sustained were called into question, as was the feasibility of all Tribal Nations having the capacity to sustain these coalitions, quite often, at the request of school districts or individual schools. These results are consistent with existing frameworks such as the IGA (Fleras & Maaka, 2010) which emphasizes that coalitions built between key partners, especially with Tribal Nations, should encompass these aspects: (a) initiating meaningful engagement with key partners, (b) forming respectful relationships between key partners, and (c) ensuring those meaningful engagements and relationships are interdependent and reciprocal.

It is useful to analyze the results in this study relating to building coalitions between Tribal Nations and non-AI/AN key partners though existing literature which emphasizes the need to be cognizant of building meaningful, reciprocal, and sustained coalitions. As discussed in Chapter 4, embroiled within Indigenous and non-Indigenous coalitions within educational systems—all systems—are inequitable systems of power (Foucault, 1980/Said, 1979/Smith, 1999, as cited in Davis, 2010, p. 4). Furthermore, in order for meaningful, reciprocal, and sustained coalitions to be built between Indigenous and non-Indigenous key partners, scholars from around the world have called for an interrogation of the inequitable power dynamics evident in the wider scope of Indigenous issues, such as acknowledging how settling on stolen land has benefited settlers (Tuck & Yang, 2012); identifying the continuing "injustice,

complicities, and contradictions" (Davis, 2010, p. 9); and for non-Indigenous key partners to challenge problematic educational policies and to be "brokers of White privilege" (Anthony-Stevens, Stevens, & Nicholas, 2017, p. 32). On the latter, some participants' answers particularly from non-Indigenous participants identified that as non-Indigenous key partners, they had a responsibility for "*creating space*" (Participant I, ODE/OIE) for their Indigenous key partners' perspectives, and to "*decenter their own perspectives and their preservice teachers' perspectives*" (Participant CC, Teacher Preparation Program).

Participants also commented on that fact that Tribal Nations may not have the capacity and resources to build and sustain coalitions with key partners, and if they do agree to build coalitions, they must be compensated for their efforts. Furthermore, participants that were also Tribal Nation representatives commented that they are often inundated with requests for information that they may not be comfortable with sharing. These results align with existing literature which discusses the need for non-Indigenous key partners to be cognizant of the inequitable power dynamics that may exist when they are trying to build coalitions between themselves and Tribal Nation representatives. For example, coalitions built between Indigenous and non-Indigenous key partners can be inconsequential, weak, tokenistic, or fabricated (Lampert, Burnett, Martin, & McCrea, 2014); thus, unreciprocated, or skewed in favor of non-Indigenous educational key partners only (Anthony-Stevens, Stevens, & Nicholas, 2017; Davis, 2010; Davis, O'Donnell, & Shpuniarsky, 2007; Lampert, Burnett, Martin, & McCrea, 2014).

For example, participants that were Tribal Nation representatives commented that sometimes they felt that non-AI/AN key partners were trying to make contact with the Tribal Nation as a checkbox, or to acquire a grant, without wanting to build meaningful, reciprocal, or sustained coalitions with the Tribal Nation. Instead, key partners wanted Tribal Nations and their

perspectives be kept "*front and center*" (Participant Z, ODE/OIE, AI/AN) of TH/SH's curriculum implementation efforts through investment in more Tribal education staff in school districts so that the burden of Tribal Nations as the primary resource to support TH/SH's curriculum was alleviated. This result aligns with research conducted in Australia which advises that non-Indigenous partners should commit to learning and understanding about coalitions "before approaching an Aboriginal or Torres Strait Islander person to seek a relationship" (Lampert, Burnett, Martin, & McCrea, 2014, p. 87).

Additionally, key partners thought that appropriate resources that reflected Tribal Nations' perspectives should be produced to supplement TH/SH's curriculum implementation, and that Tribal Nation representatives were compensated appropriately when they did agree to support TH/SH's curriculum implementation efforts. This sentiment of ensuring that Indigenous partners are appropriately compensated is echoed in research where scholars are calling for Indigenous partners to "strike a balance between their responsibility to self, to their community and to the policies and curricula of their educational setting" (Lampert, Burnett, Martin, & McCrea, 2014, p. 87).

Furthermore, these results align with existing literature which details that inconsequential and unreciprocated coalitions between Indigenous and non-Indigenous key partners occurs when there is not enough time committed to the partnership to discuss each person's roles and responsibilities; appropriate resources are not utilized; there is a lack of mutual respect and effective communication; misunderstandings due to cultural reasons, and there is an adherence to stereotypes and racism (Lasky, Datnow, & Stringfield, 2005, Simpson, 2010). Furthermore, for non-Indigenous educational partners, "engagement with Indigenous issues is 'optional'. Non-Indigenous educators can walk away from the task, if they like" (Lampert, Burnett, Martin, &

McCrea, 2014, p. 86). Inconsequential, unreciprocated, and rushed coalitions between Indigenous and non-Indigenous key partners are not conducive to curriculum implementation efforts and cannot be sustained.

To begin to address these tensions and problematic coalitions between Indigenous and non-Indigenous key partners, existing literature advises for taking the time to build meaningful and reciprocal relations with Tribal Nations that cultivate mutual respect and effective communication; to utilize appropriate resources that may already exist in order to alleviate the burden from Tribal Nation education directors; to conduct individual research and self-learning that will reduce misunderstandings based on cultural reasons and interrogate one's own embedded biases, stereotypical, and racist views; and to commit to building coalitions that are built on longevity and sustainability over time (Lampert, Burnett, Martin, & McCrea, 2014, p. 86; Lasky, Datnow, & Stringfield, 2005; Simpson, 2010). Together, meaningful, reciprocal, and sustained coalitions built between Tribal Nations and non-AI/AN partners could move to "build movements of solidarity, and how we maintain strong alliances and coalitions that are impermeable to colonialism's mantra of divide and conquer" (Simpson, 2010, xiv). Without these intentional aims to build coalitions that are meaningful, reciprocal, and sustained, coalitions across key partners can be superficial, inconsequential and unreciprocated, resulting in a lowered rate of TH/SH's curriculum implementation which would be contrary to its intentions.

This marks the end of findings that answered Research Question 2. This chapter will now move on to outlining the findings that answered Research Question 3.

CHAPTER 8: RESEARCH QUESTION 3 – MANDATE FULFILMENT

The third research question asked, RQ3: What are educators' and those coalition members'/key partners' perspectives on the extent to which TH/SH's curriculum fulfilled its intentions? In attempting to answer this question this study investigated what key partners' perspectives were on the extent to which TH/SH's curriculum was implemented with fidelity to its intentions.

All participants were asked if they thought that TH/SH's curriculum had been implemented with fidelity to its intentions and to what extent did they think TH/SH's curriculum was being implemented in their school district. What these results suggest is that most key partners thought that TH/SH's curriculum was being implemented with fidelity to its intentions because they thought that the curriculum did honor Tribal Nations' perspectives and that TH/SH's mandate, as a state sanctioned mandate, created the conditions where Tribal Nations could "claim space" (Benally, 2019b) for Tribal and educational sovereignty. However, participants answers suggested that there were varying extents between "partial," "moderate," and "full" implementation (Desimone, 2002, p. 437) of TH/SH's curriculum in their school district.

The responses to questions about whether participants thought that TH/SH had been implemented with fidelity to its intentions will now be discussed and this chapter will now offer some of those findings to Research Question 3 through participants' In Vivo, verbatim, responses.

Findings on TH/SH's Intentions: Honoring Tribal Nations' Perspectives

Participants commented that they thought TH/SH's mandate did fulfill its intentions as its curriculum honored Tribal Nations' perspectives, but did not think that it was being implemented across all the grade levels and subject areas as it was intended.

What were TH/SH's intentions?

Here is the legal language of the mandate (See Appendix H for the full mandate):

> **ORS 329.493**
> **Curriculum relating to Native American experience in Oregon**
> Section (2) The curriculum required by this section must be:
> (b): Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events;
> (c): Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and
> Section (5): The department shall ensure that the federally recognized Indian tribes in Oregon are given the opportunity to collaborate in the development of the curriculum and the provision of professional development, and may make moneys available to those tribes to support collaboration efforts. [2017 c.632 §2] (Oregon, SB 13, 2017).

TH/SH's legal mandate has two components that can be explained with reference to its language in the legal mandate. Section (2) relates to the ODE/OIE developed lessons in the five subject content areas: math, ELA, social science, science, and health/P.E. These lessons are mandated and are currently implemented at Grades 4, 8, and 10, with the view that all K-12 lessons will be created for implementation in the near future.

The second component to TH/SH's legal mandate relates to Section (5) where the nine federally recognized Tribal Nations in Oregon were given funds to create their own place-based lessons that could be used to complement ODE/OIE's written, and mandated, lessons. These Tribally written lessons, however, are not mandated and are optional for school districts to implement.

Participants answered the interview questions posed to them in relation to whether or not they were exposed to either ODE/OIE's created lessons, or Tribal Nations' created lessons, or both.

The finding that participants thought that TH/SH's mandate honored Tribal Nations' perspectives will now be outlined.

Honoring Tribal Nations' Perspectives

Participants were asked if they thought that TH/SH's mandate was being implemented with fidelity to the mandate's intentions. Some participants answered that they thought the lessons were developed with fidelity to the mandate's intentions, but they weren't sure to what extent TH/SH's curriculum was being implemented in school districts with fidelity to its intentions. For example:

I would certainly say they were created with fidelity so I see they were developed with the intent of the law reflected. I don't know how in terms of implementation from like a student experience, I think it's going to vary from the support from the district, it's going to be based on the teacher's perspectives both about <subject content area> *and the Essential Understandings. If you have someone who's just doing this as a checklist to get it done that's not the same as someone who is trying to implement this with spirit.* (Participant C, ODE/OIE)

Participant Q, Education Specialist, also commented, *I feel like systematically in our district though the intent of the law is definitely being fulfilled or rolled out but with fidelity is hard because like I said I'm not in every classroom all the time. I can't tell you that for sure* (Participant Q, Education Specialist), and Participant T, ODE/OIE, AI/AN, stated: *I think that all of that is reflected. The reality of what's actually happening on the ground, though, I think it's very different*.

Additionally, within the legal language of the mandate and the Essential Understandings document that accompanies TH/SH's curriculum is language that conveys what TH/SH's mandate's intentions are. For example, Tribal Nations' perspectives are centered and honored in

the legal language of the mandate in Section (2)(b) where TH/SH's curriculum must be "Related to the Native American experience in Oregon…" [2017 c.632 §2] (Oregon, SB 13, 2017). For example, Participant M, Teacher, commented that *The videos and the activities that were given; it was very much from the Native American perspective and experience* (Participant M, Teacher), and Participant J, Teacher, stated that *I know I am teaching the Native story that wasn't told and I get to advocate and represent parts of history that have been hidden in the past…Could we teach a different lesson instead? Could we teach the Native perspective instead of the European perspective?* (Participant J, Teacher).

Most participants thought that the mandate's intentions and goals were reflected in their TH/SH's curriculum implementation. In particular, Section (2):

> The curriculum required by this section must be:
> (b): Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events. [2017 c.632 §2] (Oregon, SB 13, 2017)

was viewed as being implemented with fidelity to its intentions. For example, *It does seem like they're making an effort to address historical legal issues, address treaty rights, et cetera. So, I do think that the lessons as written are attempting to meet the mandate* (Participant R, Teacher). Additionally, some participants noted that they thought Section (2):

> The curriculum required by this section must be:
> (c): Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate. [2017 c.632 §2] (Oregon, SB 13, 2017)

was reflected in their TH/SH's curriculum implementation. For example, participants commented that they thought that TH/SH's curriculum was "historically accurate," *It's a good one* [boarding school lesson]. *It's our favorite one to do. And the Lewis and Clark one. Because Fourth Grade's all about the Oregon Trail, and we're like, let's talk about that. Let's talk about how awful they were because they weren't the greatest* (Participant J, Teacher).

Furthermore, participants commented that they thought TH/SH's curriculum was "contemporary," *It's nice to have curriculum and have lessons that are current because some of our curriculum and some of our books are really old. They're older than me, I read them and I don't want to read this book because it's not appropriate anymore. It's not appropriate for 2022 because it was written in the eighties* (Participant J, Teacher). Additionally, participants commented that TH/SH's curriculum negates the misconception that Tribal Nations are extinct, instead: *People are still here because it can feel like we're just talking about groups of people that were slaughtered four hundred years ago. That's the end of the story, and it's* not (Participant R, Teacher).

In addition to TH/SH's curriculum being "contemporary" participants also thought that they were "developmentally appropriate." *I think that when it came from the Tribes, yes, I do think that and developmentally appropriate, it was for all ages* (Participant U, Family & Youth Services, AI/AN).

Finally, some participants noted that they thought:

> Section (5): The department shall ensure that the federally recognized Indian tribes in Oregon are given the opportunity to collaborate in the development of the curriculum and the provision of professional development, and may make moneys available to those tribes to support collaboration efforts. [2017 c.632 §2] (Oregon, SB 13, 2017)

was reflected in their TH/SH's curriculum implementation because of the collaboration with Tribal Nations and professional development opportunities for Tribal Nations. For example, *I do feel like there are significant collaboration efforts, or if folks aren't available, I do know there has been significant collaboration in the development of whatever has been rolled out* (Participant I, ODE/OIE).

Other participants thought that although funding had been made available to Tribal Nations to create their own TH/SH's lessons, however, there was a lack of "professional

development opportunities for Tribal Nations," *I can speak from the Tribal side that says, yes, it has been adequately funded to develop the curriculum and to offset costs associated with the distribution of hard copies. The professional development, I think that's where we're really lacking is the professional development pieces* (Participant E, Tribal Nation).

Interpretation of TH/SH's Intentions: Honoring Tribal Nations' Perspectives

Participants were asked what their perspectives were on if TH/SH's mandate needed to be state sanctioned and if its curriculum would still be taught if they were optional additions, as opposed to mandatory. Almost all participants agreed that TH/SH's mandate needed to be a state sanctioned mandate as it included funding which enabled the curriculum to be collaboratively developed and that its existence would redress the inaccurate Tribal Nation's perspectives within public school curriculum. Thus, enshrined within the legal language of TH/SH's mandate is Section (2), which ensures that all curricula written by ODE/OIE is related to the Native American perspective, and Section (5), which ensures that Tribally written curriculum is funded and supports collaborative efforts between key partners to ensure TH/SH's curriculum is implemented with fidelity to its intentions (Oregon. SB 13, 2017).

In regards to TH/SH's mandate's Section (2) which ensures that all curricula written by ODE/OIE is related to Tribal Nations' perspectives, some participants expressed concern about how much of the ODE/OIE written lessons were developed in collaboration with Tribal Nations, and how much of the lessons' content were from Tribal Nations' perspectives. For example, at the beginning of the process to create the ODE/OIE written lessons, ODE/OIE outsourced some of their lesson creation to external consultants (Education Northwest, 2019) to develop some of the Grade 4, 8, and 10 TH/SH's curriculum that was part of the first initial implementation roll out in 2019. While using external consultants is not prohibited in TH/SH's legal mandate,

feedback from some participants expressed their perspective that although the Tribally written, place-based curriculum supplements the mandated ODE/OIE developed curriculum, they thought that the Tribally written curriculum was more consistent in honoring Tribal Nations' perspectives than the earlier developed lessons that ODE/OIE wrote.

As I was not employed at OIE during the initial ODE/OIE development of TH/SH's lessons, I cannot comment on how much of those initial lessons honored Tribal Nations' perspectives with fidelity to the mandate's intentions. I can, however, critique from my intern experience in 2021 that subsequent lessons developed by ODE/OIE does include direct collaboration with Tribal Nations to ensure that their perspectives are honored with fidelity to the mandate's intentions.

In summary, the results of this major finding found that most participants thought that TH/SH's curriculum was being implemented with fidelity to its intentions where honoring Tribal Nations' perspectives can allow for Tribal Nations to "claim space" (Benally, 2019b) for their Tribal and educational sovereignty.

It is important, however, to discuss how this study does, or does not, honor Tribal Nations' perspectives as intended by TH/SH's mandate's aims. By utilizing TH/SH's legal language and an IGA framework (Fleras & Maaka, 2010), this study analyzed this research process, the findings, and interpretation and analysis of the findings, and posits, therefore, that despite the intentions of TH/SH's mandate's aims to honor Tribal Nations' perspectives, it is imperative to evaluate how the erasure of Tribal Nations could still occur in this research process (See Chapter 9, Limitations, for more details).

Additionally, it is also important to critique whether the notion that TH/SH's curriculum implementation does what it was intended to do, which was to honor Tribal Nations' perspectives through curriculum mandates. For example, it should be critiqued how a curriculum which is related to the Native American experience in Oregon can be taught, with fidelity, by non-AI/AN educators? This study utilized the IGA principles of 'Indigenous belonging' and 'Indigenous spirituality' (Fleras & Maaka, 2010) to analyze how a curriculum which is related to the Native American experience in Oregon can be taught, with fidelity, by non-AI/AN educators.

As a reminder, the IGA principle of 'Indigenous belonging' contends that for Indigenous peoples, ideas of belonging can be rooted to ties to a group and to homelands (Fleras & Maaka, 2010, p. 18). The IGA principle of 'Indigenous spirituality' contends that for Indigenous people, spirituality can be a diverse experience ranging from religious doctrines to "traditional beliefs and practices derived from a sense of belonging to the land, to people, to culture, and to the creator, including fundamentally distinct ways of thinking about the world and relating to it holistically" (Fleras & Maaka, 2010, p. 19).

As these two IGA principles of 'Indigenous belonging' and 'Indigenous spirituality' can be very different to non-Indigenous ideas of belonging and spirituality, it can be questioned, then, how can a curriculum which is related to the Native American experience in Oregon be taught, with fidelity, by non-AI/AN educators? In particular, Participant Z, an AI/AN employee at ODE/OIE states that for non-AI/AN teachers, *I think there's a lot of fear and anxiety about teaching it incorrectly.* Additionally, Participant DD, also an AI/AN employee at ODE/OIE states: *There's a big scare within some of our educators rolling out the lessons and I think that's been our biggest limiting factor is that they want to provide the lessons but they're afraid of making mistakes. They're afraid of sharing these lessons and I guess teaching something*

incorrectly that that they feel may cause more harm (Participant DD, ODE/OIE, AI/AN), and *The number one reason teachers are telling me that I find that they are not teaching Native lessons* [Tribal written lessons] *is because they feel uncomfortable with the information because they didn't learn it, so I always tell them to use those ODE lessons as a foundation and as a base* (Participant X, Tribal Nation).

Participant K also agrees: *I would say that another barrier is that there isn't enough professional development. Sometimes teachers feel that they don't know enough about the subject matter. They don't know enough about the history; they are afraid of making mistakes with names and they're afraid of being vulnerable in front of their students* (Participant K, Education Specialist).

As TH/SH is a state sanctioned mandate which requires its curriculum to be implemented into all public schools in Oregon, participants offered some solutions. For example, Participant Z, an ODE/OIE AI/AN employee states:

> *I think, combating some of that fear and helping them* [educators] *have courage to be able to teach it and to understand it. It's so different, I think, than any other just general curriculum because there's just so much meaning behind it and there's parts of it that are a dark chapter as well that has never been shared up to this point since TH/SH began. And so, it's all new, teachers are learning with the students but taking those that have already taught it and getting them to serve as trainers along with ODE experts and Tribal representatives in trainings would be outstanding.* (Participant Z, ODE/OIE, AI/AN)

In addition, by utilizing TH/SH's legal language and the IGA framework (Fleras & Maaka, 2010), the term 'fidelity' itself should also be critiqued to analyze who the notion of fidelity serves and who it overlooks, and what fidelity could mean from a non-AI/AN perspective. In this study, the term 'fidelity' is operationalized to mean TH/SH's curriculum is implemented as per the mandate's aims where the curriculum written should be related to the Native American experience in Oregon and it is implemented at the grade levels there are lessons

available (Currently Grades 4, 8, and 10). An IGA framework, with the principles "representation, recognition, rights, and resources" (Fleras & Maaka, 2010) asks us to analyze who does the notion of fidelity serve and who does it overlook? In this case, due to the erasure of Native American experiences in curriculum implementation in Oregon hitherto, the notion of TH/SH's mandate being implemented with fidelity is intended to serve and honor Tribal Nations and their perspectives. However, what could fidelity, in this sense, mean from a non-AI/AN perspective? Without appropriate exposure to accurate Tribal Nations' perspectives, implementing TH/SH's curriculum with fidelity from a non-AI/AN perspective may clash with their will, and capacities (Fowler, 2009) to implement it as per the mandate's aims.

For example, Participant M, Teacher, told anecdotal stories of other non-AI/AN teacher colleagues who may only teach and implement TH/SH lessons because it is a mandate. By utilizing an IGA framework, the concepts of "Power-sharing, Partnership, and Meaningful Participation" (Fleras & Maaka, 2010, p. 21) are useful here to analyze how Participant M, Teacher, observed how their colleague was possibly resisting teaching and implementing TH/SH's curriculum because "*It's not their priority, and it's partly their biases showing, and so therefore it will not be done with fidelity."* Perhaps Participant M's colleague's "will and capacity" (Fowler, 2009) to implement TH/SH's curriculum could begin to increase if they were exposed to the principles of "Power-sharing, Partnership, and Meaningful Participation" (Fleras & Maaka, 2010, p. 21) through adequate professional development in the first instance.

Additionally, this study relied upon the critical consideration of "Safe and Dangerous Zones" (Lomawaima & McCarty, 2006) to critique how seemingly benevolent curriculum mandates such as TH/SH, which may have the intentions to implement curriculum which relates to the Native American experience in Oregon, but the policy "pendulum swing" could mean that

TH/SH's mandate and curriculum implementation could oscillate into the "Danger Zone" with divisive community backlash. For example, the current climate in the community was assessed to be divided by Participant G, School Board Member: *There's division in the community and everybody has their own agenda. The bandwidth to listen to this concept is so tiny* (Participant G, School Board Member).

Participant AA, Superintendent, also predicted a backlash into the "Danger Zone," *There will be huge division of this and at some point it will make the headlines. It will be a big thing…We'll probably have a large backlash* (Participant AA, Superintendent).

What these two data points and their interpretation demonstrates, therefore, is the division in the community that could possibly occur due to TH/SH's implementation. This result suggests that most key partners involved in TH/SH's curriculum implementation believe that TH/SH's mandate's intentions honors Tribal Nations' perspectives and the mandate should be required as a state sanctioned mandate in order for it to be implemented with fidelity to its intentions.

The finding on participants' perspectives on whether the Essential Understandings were being implemented with fidelity to TH/SH's mandate's intentions will now be outlined.

Essential Understandings

The Essential Understandings (Oregon Department of Education, 2020b) is a document that was collaboratively created by all nine federally recognized Tribal Nations in Oregon. The document outlined nine essential, or core concepts, that all Tribal Nations thought needed to be included in TH/SH's curriculum implementation. When the ODE/OIE written lessons were developed, each lesson identified how many of the nine Essential Understandings that particular lesson was centered on. Teachers were asked to read the Essential Understandings document to

build upon their background knowledge and assist in their implementation of TH/SH's curriculum.

In brief, here are the nine Essential Understandings:

Essential Understanding 1: Since Time Immemorial
Essential Understanding 2: Sovereignty
Essential Understanding 3: History
Essential Understanding 4: Tribal Government
Essential Understanding 5: Identity
Essential Understanding 6: Lifeways
Essential Understanding 7: Language
Essential Understanding 8: Treaties with the United States
Essential Understanding 9: Genocide, Federal Policy and Laws

Additionally, it states in the Essential Understandings document that the document acts as an: "Introduction into [the] vast diversity of the Oregon Native American experience…Demonstrates the beauty, resilience, determination, and strength of Tribal Nations…Validates the inherent power and sovereignty of Indigenous nations…[through] Shaping a new future for Oregon [and] Shaping relationships with Tribal Nations" (p. 2).

All key partners were asked about their knowledge of the Essential Understandings and whether or not they thought they were being implemented with fidelity within TH/SH's curriculum implementation. Similar to TH/SH's mandate, participants' comments varied on whether or not they thought that TH/SH's curriculum had been implemented with fidelity to the Essential Understandings and to the legal mandate's language in Section (2) (b): Related to the Native American experience in Oregon [2017 c.632 §2] (Oregon, SB 13, 2017).

Most participants commented that they thought that the Essential Understandings were essential and played a central role in implementing TH/SH's curriculum with fidelity. Some participants had been involved in the development of the Essential Understandings through their role as a TH/SH Advisory Committee Member. Thus, their comments reflected a very strong

exposure to the Essential Understandings and their intentions to be implemented along with TH/SH's curriculum. For example, participants commented, *I have very strong feelings in regards to the Essential Understandings…they are the underpinnings of that curriculum. If you do not understand, or even if you do not know about them, you're never going to be able to pick up that curriculum and do a decent job* (Participant E, Tribal Nation); that *the Essential Understandings are the absolute backbone of it all, they're so important* (Participant F, Administrator); that *I think the Essential Understandings are quite essential to TH/SH. Because it's the foundational aspects that the Tribes wanted to really move the ball forward on or support* (Participant V, ODE/OIE, AI/AN); and *I think it's important to understand what those Essential Understandings are saying because the questions proposed to that group is, What do we want all students of Oregon to know about the nine Tribes? That document rolls it out exactly according to the feedback that was provided by all nine Tribes of Oregon* (Participant DD, ODE/OIE, AI/AN).

Another participant thought that the Essential Understandings were essential in honoring contemporary Tribal Nations' perspectives:

We have that huge document that they can go to get an overview of all of these nine big world things. I also like to use them because I feel like they increase teachers' understanding that Native Americans are not just history, right? Like those Essential Understandings bring Native people more to life and emphasize basically Tribal governments. That's a modern kind of concept. It's not just saying Tribal chiefs, or Tribal leadership even, government pulls it into the real world. I think that helps get Native curriculum just out of history textbooks and into other categories of education. (Participant X, Tribal Nation)

Additionally, one participant stated that they thought the Essential Understandings could help convey Tribal Nations' perspectives as TH/SH's mandate intended: …*these* [perspectives] *aren't coming from me. This is coming from the people who have made this for us to help us understand about speaking from their* [Tribal Nations'] *perspective* (Participant R, Teacher).

On the other side of the spectrum, some participants had not heard of the Essential Understandings at all and their comments ranged from: *I'm not familiar with that, that I know of.* (Participant P, Principal) and *No, I have not. I don't recall ever a report on this* (Participant G, School Board Member). Some participants commented that they thought this was probably the case with most teachers, *I don't think as many teachers know about them as one would hope and it doesn't seem to me that it's being implemented to the level that people would have hoped* (Participant U, Youth & Family Center, AI/AN). Participant H, Native Education Specialist, AI/AN, also concurred with Participant U's perspective, that they thought *The Essential Understandings are extremely important and that we have teachers that don't totally understand them, or why it's important that they should be teaching about it* (Participant H, Native Education Specialist, AI/AN).

The finding on participants' perspectives on whether TH/SH's mandate needs to be state sanctioned will now be outlined.

Findings and Interpretation of the Need For TH/SH to Be a Mandate

All key partners were also asked if they thought that TH/SH's mandate needed to be mandatory and state sanctioned in order for implementation to be rolled out with fidelity. All answers from key partners commented that they think TH/SH's mandate needs to be a legal mandate in order for implementation with fidelity to occur, where participants commented that particularly in Oregon, *SB 13 is a law in our land. There's no 'Ifs' and 'Buts' about it* (Participant G, School Board Member); *It has to be a mandate especially in a state like Oregon which is so steeped in settler colonialism around the pioneering history that without it being a mandate, I think it would likely be taught along the I5 corridor and probably not as much south of Salem* (Participant V, ODE/OIE, AI/AN); and *In 2022, in Portland, Oregon, probably*

couldn't happen without a mandate simply because of the ways that curriculum and standards have been politicized (Participant L, Administrator, AI/AN).

Furthermore, participants commented that without TH/SH's mandate Tribal Nations' perspectives would not be honored, *I think there's been a 100 years of history that is very obviously shown us that if it's not being mandated, it's going to start falling through the cracks and eventually getting erased. It's the reason we don't have Native histories in school right now is because it just starts falling through the cracks and so I am in full support of the mandate* (Participant X, Tribal Nation), and *I think even less implementation would occur. I think it should be a mandate* (Participant M, Teacher).

Lastly, participants commented that they thought TH/SH's mandate needed to be mandate due to the attached funding, *So, it wasn't just a mandate that was thrown out there and here, "You guys figure out how to do that." It was a funded mandate so there were actually quality materials that were developed as a result of that. Had it been an unfunded mandate and left up to the nine Tribes to develop, we would still be struggling to get that information out there, it wouldn't be consistent, and it wouldn't have been done in a professional manner* (Participant E, Tribal Nation). Furthermore, TH/SH's mandate's attached funding also provides support so that the curriculum can be implemented with fidelity to its intentions, *The mandate gives us the leverage to implement and ensures that there's going to be support and training moving forward* (Participant O, Education Specialist).

Claiming Space for Tribal and Educational Sovereignty

It is important, therefore, to be cognizant and critical of how state sanctioned educational mandates have been very damaging for Tribal Nations, as seen in the genocidal Boarding School Era (mid-1800s to the late 1990s), and Termination Era (beginning in 1954 in Oregon), yet still

continues with the current erasure of Tribal Nations' perspectives within public school curriculum (NCAI, 2019; Reclaiming Native Truth, 2018).

Thus, as scholars have critiqued state mandates warning us that they could be too ambitious and impractical (Costigan, 2018); limited in their promises to interrupt assimilatory schooling (Gorlewski & Nuñez, 2020); limited in their promises to offer solidarity and liberation (Desmarchelier, 2022; Riehl, 2005); and they could be "totalizing ideologies" (Foucault, 1977; Marcuse, 1991, as cited in Bascia, Cumming, Datnow, Leithwood, & Livingstone, 2005, p. xx), where "Curriculum can reinforce injustice or be a force for equity and justice" (Gorlewski & Nuñez, 2020, p. 12).

How can we be certain, then, that TH/SH's mandate, a state sanctioned mandate that is regulated by the state Department of Education in Oregon, ODE/OIE, is not reminiscent of the legacies of assimilatory educational policies enacted upon Tribal Nations?

To answer this question, we can look to the very few studies published on TH/SH's implementation in the classroom, such as Fourth Grade teachers and scholars, Rina Miyamoto-Sundahl, Robin Fong, and Leilani Sabzalian (2019) who discuss how they revised their current social studies curriculum on The Oregon Trail to better align and prepare for the implementation of TH/SH's lessons into their classrooms.

The teacher-researchers and scholars in this study incited other teachers to build these coalitions amongst themselves through teachers "Taking the initiative" (Sabzalian, Miyamoto-Sundahl, & Fong, 2019, p. 17) to ensure that civics and nationhood were focused on rather than "a fascination with culture" (p. 15), and that their teaching pedagogies are anticolonial, privilege Tribal sovereignty, teach critical analysis skills, and resist bias and stereotyping. Thus, these

teacher-researchers argued that there was a "critical" (p. 6) need for curriculum initiatives like TH/SH to be implemented into classrooms in order to "support student learning about tribal history, governance, sovereignty, and contemporary issues from Indigenous perspectives" (p. 6).

Furthermore, we can look to other similar curriculum initiatives in other states such as Washington State where studies conducted in those states have shown how state sanctioned mandates can also honor Tribal Nations' perspectives. For example, studies examining the impact of Washington State's Since Time Immemorial Curriculum (STIC) (WA. Dept. of Ed., 2020) was shown to honor Tribal Nations' "political sovereignty and temporal claims to the right to be reflected in the historic record" (Winstead, 2014, p. 48).

Specifically, those scholars who have had direct exposure to state sanctioned curriculum mandates that deal with including Tribal Nations' perspectives argue that they are essential. For example, curriculum mandates in Washington, Oregon, Idaho, and Montana "stand to change the terms of teaching and learning in public schools to be more reflective of Indigenous pedagogical sovereignty" (Brayboy, 2019, as cited in Anthony-Stevens, Jones, & Begay, 2020, p. 3).

In Oregon, TH/SH's collective beginnings as a community led, grassroots initiative (Sabzalian, Morrill, & Edmo, 2019) was lobbied for by community advocates including Tribal Nations' representatives from all nine federally recognized Tribal Nations in Oregon. For example, participants commented that due to TH/SH's conception as "*Native people led"* (Participant L, Administrator, AI/AN) they can be confident that TH/SH's mandate's intentions are to honor Tribal Nations' perspectives. As Participant X, Tribal Nation, also commented:

I know with confidence that anything that's being produced under this SB 13 is being vetted, is appropriate and accurate, and it has that Tribal voice in it. I think the thing that we have to remind schools, or I remind these individuals that are bringing up these concerns is Tribes don't have the capacity to produce all of this themselves, and Tribes are only going to produce information about their Tribe. If we're wanting information about Native people as a whole in Oregon, it's going to have to come from a higher up agency. And thankfully our Native people

have been able to go to school and educate themselves and become individuals who are leading this initiative. Hopefully it stays that way for a very long time but I also know in going to government-to-government meetings with other Tribal Nations across the State, we have a very strong group of individuals right now who are double checking things. They're keeping eyes on things and they're advocating for their Tribes and their people. And so, I think Tribal Nations are only becoming stronger. And with that they're going to make sure that things are not going to happen the way they have in the past. (Participant X, Tribal Nation)

What this result suggests is that TH/SH's conception as a community led coalition by Tribal Nations intends on honoring Tribal Nations' perspectives through building coalitions with key partners involved in implementing its curriculum. These results align with existing research and scholars such as Cynthia Benally (Diné), who states that curriculum mandates like TH/SH's mandate are strategic ways that Tribal Nations "can and have claimed space in settler society's curricula" (Benally, 2019b, p. 6), are examples of Lands-based pedagogy, and redress the myth of extinct AI/AN peoples; "We are still here" (Benally, 2019b, p. 8). Benally (2019b) argues that mandates like TH/SH "apologizes…to all Native Peoples for the many instances of violence, maltreatment, and neglect inflicted on Native Peoples by citizens of the United States" (Department of Defense Appropriations Act, 2010, sec. 8113.a.4 & 6, as cited in Benally, 2019b, p. 7).

Furthermore, the Essential Understandings (Oregon Department of Education, 2020b) document is testimony to TH/SH's mandate's collective beginnings and living evidence of what all nine federally recognized Tribal Nations in Oregon agreed would be the core Essential Understandings that would underpin TH/SH's curriculum implementation in all public school districts in Oregon. Additionally, some of the participants in this study were members of the TH/SH Advisory Committee which deliberated on what the Essential Understandings would be and confirmed that TH/SH's mandate, although state sanctioned, is endorsed by all nine federally

Tribal Nations in Oregon as a means to honor Tribal Nations' perspectives and for Tribal Nations to "claim space" (Benally, 2019b) for their Tribal and educational sovereignties.

The final finding on participants' perspectives on the extent of TH/SH's curriculum implementation in school districts will now be outlined.

Findings on the Extent of TH/SH's Curriculum Implementation

Which grade levels does TH/SH's curriculum have to be implemented in? Here is the legal language of the mandate stipulating implementation must occur between Grades K-12 (See Appendix H for the full mandate):

> **ORS 329.493 Curriculum relating to Native American experience in Oregon**
> Section (3) School districts must implement the curriculum developed under subsection (1) of this section for students in kindergarten through grade 12. [2017 c.632 §2]. (Oregon, SB 13, 2017)

All participants were asked if they thought TH/SH's curriculum was being implemented in Grades 4, 8, and 10 (the current grade level roll outs) as the mandate intended and their answers varied. Some participants commented no, either they did not know about the mandate, or they confirmed that lessons were not currently being implemented in their school district. Participant P, Principal, for example, had not heard of the mandate prior to being approached to be interviewed for this study, *I don't recall hearing about this specifically the topic that you're researching* (Participant P, Principal). Participant AA, Superintendent, also did not think TH/SH's curriculum was being implemented in their school district (where they had been recently employed): *Nothing as of now, my director of teaching and learning knows about it. Her assistant director there is starting to gather the things as it comes along so that people are aware of it. Not everybody is but many people are aware of it. It's not an unknown thing among the leadership* (Participant AA, Superintendent). Additionally, *I didn't even know that was being taught. Number one. Number two…My guess it is not implemented with the fidelity as it should*

be (Participant G, School Board Member), and *I'm not convinced that it has been implemented in the school districts. I can only speak to (because I don't do direct service anymore), I can only think of the perspective of either my staff members with what they see in schools, or mine, me as a parent with a student in* <school district name>*, and I haven't seen TH/SH rolled out in a way that makes me feel that that has happened* (Participant U, Family & Youth Services, AI/AN). Lastly, participants commented that compared to the planning stages of TH/SH's curriculum implementation in 2019, implementation was lower. *Now in 2022, do I feel like that happened? No, I do not, but I felt like we had, that they* [school districts] *had an understanding of their obligation with a mandated curriculum and quality materials* (Participant E, Tribal Nation).

Other participants commented that yes, in their opinion, lessons were being implemented but they were not sure to what extent. For example, Participant H, Native Education Specialist, AI/AN commented, *I do know that we have leaders in the school district that are really trying to get it implemented and implemented well at all the levels. And they are striving, that's been happening, to get it like that. And, people are pushing further at the higher levels. But how far and how well it's been trickled down to teachers? I couldn't tell you* (Participant H, Native Education Specialist, AI/AN).

Therefore, most participants did not think that there was full implementation of TH/SH's curriculum in school districts with fidelity to its mandate and predict that there are variances on the extent of TH/SH's curriculum implementation, *We still experience different pockets of districts around the State that haven't actively began implementation even though it's been a requirement for several years* (Participant DD, ODE/OIE, AI/AN), and *There may be some patchy implementation rather than scaled up standardized implementation. So, there may be like hit and miss here and there…So to be honest, I don't think it is consistently implemented across*

all Fourth Grade, all Eighth Grade, and all Tenth Grade (Participant G, School Board Member). Finally, Participant, L, Administrator, admits that *I don't think we've arrived as a district on implementation, that doesn't mean that we're not working towards that and that there isn't some good momentum towards that. But we haven't arrived. I can't think of a single implementation of curriculum, of new curriculum, where we've arrived* (Participant L, Administrator, AI/AN).

The finding on participants' perspectives on the level of compliance checks conducted in schools to determine the extent of TH/SH's curriculum implementation with fidelity to its intentions, will now be outlined.

Compliance Checks

Participants were also asked if their implementation of TH/SH's curriculum was ever checked to be in compliance with the mandate. All answers suggested that there were relatively low, or no checks, conducted by principals or district-level administrators. Thus, almost all participants stated that they did not think that there were enough compliance or accountability measures to ensure that either they were implementing, or supporting those that would implement TH/SH's curriculum with fidelity in their classrooms. For example, *I would have to say that even last year, in my role, no one assigned me to work with TH/SH* (Participant K, Education Specialist); *But there's nobody that checks on me. There's nobody that reminds me…I could not teach TH/SH and I don't know if anybody would notice, to be honest* (Participant J, Teacher); and *Well, I'm not sure that my administrator would have looked for it* [TH/SH's curriculum implementation] *and even if they were, I'm not sure if they would have been able to tell if they saw it, or not* (Participant Q, Education Specialist).

Participants commented that this lack of accountability may account for the low levels of TH/SH's curriculum implementation that may be occurring due to a lack of compliance checks, *I*

mean, there's just things like that [checking for compliance], *that internally, we need to have that process and we need to develop it but it's not developed* (Participant H, Native Education Specialist, AI/AN).

Thus, as participants noted that there were a lack of accountability and compliance checks to monitor the extent of TH/SH's curriculum implementation in school districts, participants commented that any compliance checks must not be from a punitive approach, but restorative instead for them to be effective. For example, *But at the end of the day if it's not happening in the schools, the only accountability lever I have in my agency is to truly go to the administrator or the teacher, if it's bad enough, and say, "You know what, you're not doing what you're supposed to be doing under your license and therefore I need to investigate you, and maybe suspend you." But you can see how that's not a good solution, that kind of solution doesn't necessarily help the system* (Participant N, TSPC). Additionally, *There needs to be some curriculum monitoring to ensure that things are done with fidelity. And just like we are working for restorative practices with our students, it needs to be done in restorative ways for teachers. It cannot be seen as a punishment. It should be seen as some training tools that we can provide our teachers* (Participant M, Teacher). Finally, *That's really the 1 million dollar question* [how to check for implementation compliance]. *Well, there are a couple of ways to do it. One way, which I have not ever seen to be very successful in the majority of cases is to say, "Thou shalt do this, I will check up on you, and I will make sure that you're doing this. I'm going to micro manage every single day"* (Participant AA, Superintendent).

Additionally, Participant DD, ODE/OIE, AI/AN also confirmed that TH/SH's curriculum implementation is not yet classified to be reported under Division 22 of the District Assurances of Compliance with Public School Standards, (ODE, 2022), but as it is a legal mandate there are

plans to include it in the near future: *Our office has been taking a supportive approach as opposed to a punitive approach, but at some point it's going to come down to Division 22. If districts are just not willing to roll out these lessons they may have some Division 22 issues down the line. Obviously, our office doesn't have any authority to enforce these but Division 22 is a mechanism that may be rolling out in the near future* (Participant DD, ODE/OIE, AI/AN).

To combat the "partial" (Desimone, 2002) extent of TH/SH's curriculum implementation in school districts, participants suggested some strategies to aid with compliance checks. These included ODE/OIE created templates, *So, you could actually keep track or follow up with staff and say, "Okay, implemented here in year one. How well did we do? How did we do in year three? Four?" Those kinds of things so that there could be real data on that. And then, if there's a report or something that has to be given back to the State from the district and they actually have a rubric to follow up on* (Participant H, Native Education Specialist, AI/AN).

Checklists and rubrics were also suggested from other participants: *I mean whether we call it a checklist or a rubric or a whatever it may be, it's something, some kind of an articulation of where on the continuum there might be on one side it's not happening. On the other side it's fully implemented and embraced and students are able to go out and share, or somewhere in the middle that it's being taught and students are learning it* (Participant P, Principal). In addition: *Something that we have wanted in our district is an implementation 'look for' for building leaders, instructional coaches, and teacher leaders, anyone who's in that realm of assessing what's going on, not in an evaluative way but just implementation wise. Our team before COVID had talked about trying to push for that getting developed, or even develop it ourselves, but I think a statewide implementation rubric, or 'look-for's' would be great* (Participant F, Administrator).

Furthermore, Participant DD, ODE/OIE, AI/AN commented that a similar "self-scoring rubric" was already available:

In our educator toolkit, we do have that self-scoring rubric, utilizing that to gauge educators' knowledge about TH/SH I think is a good tool for building administrators. In terms of rolling out the lesson plans, we're heavily reliant on the districts reporting, annual reporting, on their progress. We don't have the capacity within our office to monitor each of the districts. So, we rely on that reporting from the building administrators. We could also go further and perhaps create a checklist. There is a checklist when it comes to Tribal consultation. So, we could create something similar to provide building administrators to assess their effectiveness in rolling out the lessons while also integrating that self-scoring rubric so they can measure the comfort level, the effectiveness, or the knowledge that their educators have around TH/SH. (Participant DD, ODE/OIE, AI/AN)

This chapter will now analyze participants' comments on the extent to which they think TH/SH's curriculum is being implemented in school districts.

Interpretation of the Extent of TH/SH's Implementation

The results in this study suggest that most key partners involved in TH/SH's curriculum implementation believe that although they thought that TH/SH's curriculum embodied aspects of the mandate's intentions—such as honoring Tribal Nations' perspectives—they did not think that the levels of implementation in public schools could warrant them stating that TH/SH's curriculum had been implemented with fidelity to the mandate's intentions.

Most participants did not think that there was "full" (Desimone, 2002) implementation of TH/SH's curriculum in their school district as set out in the mandate. Participants were also asked if their implementation of TH/SH's curriculum was ever checked to be in compliance with the mandate. Almost all participants stated that they did not think that there were enough compliance or accountability measures to ensure that either they were implementing, or supporting those that would implement, TH/SH's curriculum with fidelity in their classrooms. All answers suggested that there were relatively low, or no checks, conducted by principals or school district administrators. Participants commented that this lack of accountability may

account for the lack of TH/SH's curriculum implementation that may be occurring. This result aligns to literature which states that superficial implementation of curriculum initiatives can occur just for "accountability reasons, rather than for reasons of pedagogic or organisational change" (Ball, 2001, as cited in Braun, Ball, Maguire, & Hoskins, 2011, p. 586). Furthermore, scholars have referenced that policy shifts in the past two decades towards making teachers more accountable to high-stakes data driven testing has changed principals' priorities and their expectations of their teachers' and education specialists' pedagogical practices (Grissom, Egalite, & Lindsay, 2021). For example, participants noted that if TH/SH's curriculum was not a priority in their school, then there were very little, or no compliance checks to monitor their implementation of the lessons.

These results also align with existing research which states that most curriculum mandates are not implemented as they are intended (Hughes & Lewis, 2020; Penuel, Phillips, & Harris, 2014; Snyder, Bolin, & Zumwalt, 1992). Furthermore, implementation can be of varying degrees: "partial," "moderate," and "full" implementation (Desimone, 2002, p. 437) because large scale curriculum mandates are difficult to plan and coordinate due to the differences in resources and budgets, and staff and student composition and experiences (Braun, Ball, Maguire, & Hoskins, 2011; Fullan, 2015; Penuel, Phillips, & Harris, 2014).

Moreover, TH/SH's mandate as a mandatory state sanctioned statute law with the intention that its curriculum will be implemented without alteration and with fidelity to its intentions to honor Tribal Nations' perspectives, means that participants were unable to state that they thought its curriculum was being fully implemented with fidelity to its intentions. Thus, TH/SH's varying implementation status across the two ESDs that participated in this study,

coupled with the complexities involved in curriculum implementation, does not make the results of this study surprising.

For example, it is well known that curriculum is developed and implemented in diverse and a “non-linear recontextualization process” (Bernstein, 2000, as cited in Priestley & Philippou, 2018, p. 153). These “non-linear” models are akin to the alternative models of curriculum implementation that participants suggested to replace the ‘top down’ hierarchical approach. Combined with another well-researched fact that the educators who are implementing the curriculum mandate are known to adapt, change, and alter the curriculum in their pedagogical practices (Gerrard & Farrell, 2013; Snyder, Bolin, & Zumwalt, 1992) what research tells us, therefore, is the “mutual adaptation approach” is more successful than the “fidelity approach” (Snyder, Bolin, & Zumwalt, 1992). However, as TH/SH’s mandate is a state sanctioned mandate that regulates all public school districts to implement ODE/OIE’s developed curriculum, the “fidelity approach” is non-negotiable and mandatory. These results of “partial” and “moderate” (Desimone, 2002, p. 437) implementation of TH/SH’s curriculum in these two ESDs that participated in this study, therefore, are not surprising given the barriers that educators cited that they were experiencing due to the complexities involved with any curriculum implementation initiatives.

How do we reconcile, then, this deviation from educators’ natural inclination to change and adapt curriculum implementation initiatives to suit their pedagogical styles and to better serve the students that they teach, yet, with mandates like TH/SH’s mandate to implement with fidelity to its intentions to honor Tribal Nations’ perspectives relegates that no changes or adaptions are to be made to TH/SH’s curriculum, lest it dilute or create misinterpretations and inaccuracies to those Tribal Nations’ perspectives?

The results of this study suggest that a strategy that can begin to reconcile these tensions are to build meaningful, reciprocal, and sustained coalitions with all key partners, including Tribal Nations' representatives, or charging those with the responsibilities such as district-level administrators and the state Department of Education, ODE/OIE, to facilitate and build those coalitions to better enable and support those key implementors, such as educators, to implement TH/SH's curriculum with fidelity to its intentions. If TH/SH's intentions are to honor Tribal Nations' perspectives, then it is essential that educators implementing its curriculum containing perspectives that are quite often very different to their own are supported and trained adequately and efficiently to ensure that students are exposed to the impacts that TH/SH's curriculum can effect. Similarly, as educational policies are "productions of culture" (Hamann & Vandeyar, 2017), educators themselves, as well as all other key partners involved in TH/SH's curriculum, can enact transformative and systemic wide change through building coalitions with key partners to learn and understand the importance and ramifications of working collectively to honor Tribal Nations' perspectives in public schooling curriculum.

This marks the end of the results and interpretation chapters and a recap and summary of all the findings will now be outlined.

Summary of Findings and Interpretations

At the beginning of Part IV, Chapter 6 discussed this study's findings about educators' and key partners' experiences during the planning stages in 2019 to implement TH/SH's curriculum, and how they experienced implementation through the COVID-19 pandemic during 2020-2022. Participants listed a range of barriers that they were experiencing such as barriers of money, timing, a lack of personnel, a lack of professional development, misconceptions of TH/SH's curriculum belonging only in social sciences, and the effects of disruptive events such

as the COVID-19 pandemic. To overcome these barriers, participants offered strategies in pedagogical, communication, pacing, and policy areas.

The next finding outlined the potential impacts of TH/SH's curriculum implementation that educators observed on their students, themselves, and their colleagues. This impact was seen as a possible catalyst for systemic wide change which could affect all key partners.

The third finding that Chapter 7 outlined related to the roles that building coalitions could offer as support systems for key partners involved in TH/SH's curriculum implementation. Participants commented on which key partners they thought were ultimately responsible for TH/SH's curriculum implementation depending on where those key partners were located on the 'top down' hierarchical approach to curriculum implementation. An analysis of how the alternative models to the 'top down' approach that participants offered was interpreted to have the ability to begin to bridge the 'Policy to Practice' gap (Adams, 2000; Knapp & Meadows, 2005; Priestley & Philippou, 2018).

Next, Chapter 7 continued to outline the finding that related to the significance of building coalitions across key partners involved in implementing TH/SH's curriculum. Participants suggested that one of the most important coalitions to be built when implementing curriculum that honors Tribal Nations are partnerships with Tribal Nations themselves. An analysis of participants' responses noted that building coalitions with Tribal Nations must be meaningful, reciprocal, and sustained, was then offered.

The last finding, Chapter 8, outlined whether or not participants thought that TH/SH's mandate had been fulfilled with fidelity to its intentions. Participants commented that they thought TH/SH's mandate did fulfill its intentions as its curriculum aimed to honor Tribal Nations' perspectives, but did not think that it was being implemented across all the grade levels

and subject areas as it was intended. An analysis of participants' responses on how TH/SH's mandate can allow for Tribal Nations to "claim space" (Benally, 2019b) for their Tribal Nations' Tribal and educational sovereignty, whether TH/SH's mandate needs to be state sanctioned, the extent of TH/SH's curriculum implementation, and compliance checks in school districts, was then offered.

The final chapter, Chapter 9, will now include a discussion of the implications of theory, practice, and future research, the limitations of this study, and offer final concluding thoughts.

CHAPTER 9: IMPLICATIONS, LIMITATIONS, AND CONCLUSIONS

This final chapter will discuss this study's implications, limitations and conclusions. This study aimed to investigate Oregon's exceptional results in the NCAI (2019) report and examine TH/SH's mandate and implementation from the perspectives of educators and other key partners.

Implications

Implications For Theory

The results in this study can be summarized by their implications within their related theories. For example, the results relating to TH/SH's curriculum impact on students and educators can be discussed through their significance on the fields of culturally sustaining pedagogies (Castagno & Brayboy, 2008; Demmert, McCardle, Mele-McCarthy, & Leos, 2006; Ladson-Billings, 2021; Paris & Alim, 2017). Participants shared their observations on how TH/SH's curriculum implementation impacted their students, themselves, and their colleagues. These results are significant because they add to the canon of curriculum implementation theories that advocates for culturally sustaining curriculum initiatives that honor Tribal Nations' Tribal and educational sovereignty (Anthony-Stevens, Moss, Jacobson, Boysen-Taylor, & Campbell-Daniels, 2022; Benally, 2019b; McCarthy & Stanton, 2017). Additionally, educators and key partners, themselves, are also impacted as quite often they are being exposed to accurate Tribal Nations' perspectives for the first time and are also learning alongside their students. Combined, all of these factors suggest that TH/SH's curriculum implementation can help to begin to bridge the division caused by the ensuing Curricula Wars.

Additionally, the results relating to the roles and purposes of building coalitions to assist with TH/SH's curriculum implementation can be discussed through their ability to begin to reconcile the 'Policy to Practice' gap (Adams, 2000; Knapp & Meadows, 2005; Priestley &

Philippou, 2018). Participants shared who they thought were ultimately responsible for the implementation of TH/SH's curriculum so that it is implemented with fidelity to its intentions. Answers varied from participants mostly allocating responsibility to a collective coalition of key partners; to charging specific key partners along the 'top down' hierarchical approach to curriculum implementation. As these key partners and their responsibilities were identified to ensure that TH/SH's mandate was implemented with fidelity to its intentions, participants also commented that it was precisely due to this reliance on the 'flow down' of power that is thwarting efforts to implement TH/SH's curriculum with fidelity to its intentions. This can occur when those deemed at the top such as superintendents, school board members, and school districts do not take the lead to ensure that TH/SH's curriculum mandate 'flows down' into their schools and classrooms by providing resources and building upon the "will and capacity" (Fowler, 2009) of educators in order to support the implementation of TH/SH's curriculum 'on the ground' in their classrooms. Most participants offered alternative models of implementation to mitigate the inherent inequitable power dynamics that the 'top down' hierarchy of curriculum implementation relies upon. For example, participants offered alternative models that relied upon collective coalitions that centered key implementors such as educators, but also with Tribal Nations, given the intentions of TH/SH's mandate are to honor Tribal Nations' perspectives. These results are significant because they outline the ineffective operation of the 'top down' hierarchy of curriculum implementation and offer alternatives to try and reconcile the 'Policy to Practice' gap, as outlined in existing literature and theory (Adams, 2000; Knapp & Meadows, 2005; Priestley & Philippou, 2018).

Furthermore, the results relating to whether TH/SH's curriculum was implemented with fidelity to its intentions and goals can be discussed through their significance to the fields of

theory related to the importance of honoring Tribal Nations' perspectives and how Tribal Nations can "claim space" (Benally, 2019b) for Tribal and educational sovereignty. Most participants shared their perspectives that they thought TH/SH's mandate's intentions were implemented with fidelity by aiming to honor Tribal Nations' perspectives in the curriculum. Additionally, participants commented on the fact that they thought that TH/SH's mandate should be a required mandate, lest implementation of its curriculum would be even lower if it were not; without TH/SH's mandate, Tribal Nations' perspectives will continue to be erased and inaccurate representations of Tribal Nations will continue to be taught in public schools instead.

These results are significant as TH/SH's mandate aims for Tribal Nations' perspectives to be honored and their Tribal and educational sovereignty upheld, and relayed to all public school students when implemented with fidelity to its intentions.

Implications for practice will now be discussed.

Implications For Practice

The results in this study can also be summarized by their implications for practice in their related fields. For example, the results relating to the barriers experienced by educators and key partners when implementing TH/SH's curriculum can be discussed for their implications for practice through the strategies for implementing TH/SH's curriculum as suggested by key partners. Participants shared their experiences of implementing TH/SH's curriculum and discussed the barriers that manifested for them which impeded their abilities to implement TH/SH's with fidelity to its intentions. What these results suggest is that due to the complexities of curriculum implementation initiatives, there may be barriers. However, as educators are the key implementors (Desimone, 2002; Gorlewski & Nuñez, 2020; Graff & Sherman, 2020; Riehl, 2005; Vaughn, et. al., 2021) of curriculum initiatives, they are also the best suited to offer

strategies to overcome these barriers to implementation. For example, participants offered strategies that related to TH/SH's pedagogical, communication, pacing, and policy areas. These results are significant because they outline the barriers educators and key partners experience when implementing TH/SH, and offer the strategies they posed to overcome these barriers which can have direct and explicit implications for classroom instruction and pedagogical practices to inform the next 10 future grade roll outs of TH/SH's curriculum.

Additionally, the results relating to the significance of building coalitions, including those with Tribal Nations, to assist with TH/SH's curriculum implementation can be discussed through its implications for building meaningful, reciprocal, and sustaining coalitions across all key partners. Participants commented on how coalitions built across key partners could assist them to implement TH/SH's curriculum with fidelity to its intentions. For example, participants mentioned that coalitions can become meaningful when they are reciprocal and built over time. Explicitly, participants who were Tribal Nation representatives disclosed that inauthentic and superficial connections between them and key partners would not result in a meaningful, reciprocal, and sustained coalitions. What these results suggest is that in order for TH/SH's curriculum to be implemented with fidelity to its intentions, in practice, this would mean key partners would commit to building coalitions that would cultivate mutual respect and effective communication; utilize appropriate resources that may already exist in order to alleviate the burden off incapacitated Tribal Nation education directors; conduct individual research and self-learning that will reduce misunderstandings based on cultural reasons and interrogate one's own embedded biases, stereotypical, and racist views; and to commit to building coalitions that are built on longevity and sustainability over time (Lampert, Burnett, Martin, & McCrea, 2014, p. 86; Lasky, Datnow, & Stringfield, 2005; Simpson, 2010).

Furthermore, the results relating to the extent to which TH/SH's curriculum was implemented with fidelity to its intentions and goals can be discussed through its implications for creating mechanisms that can check and support key partners' compliance in implementing TH/SH's curriculum with fidelity to its intentions. For example, almost all participants commented that they thought there were little, to no checks on their compliance to implementing TH/SH's curriculum with fidelity to its intentions. Some participants offered some strategies that could assist with increasing TH/SH's curriculum implementation in their school districts such as implementation checklists or rubrics, and hiring staff at the school district level that deals with TH/SH's curriculum implementation specifically. What these results suggest is that participants thought that the low levels of implementation of TH/SH's curriculum were connected with the low levels of compliance checks that were being conducted and by utilizing some of the compliance checking strategies that they offered, in practice, the extent of TH/SH's curriculum implementation with fidelity to its intentions could increase in their school district.

Implications for future research will now be discussed.

Implications For Future Research

This study's results can offer two further implications for future research into curriculum implementation from state sanctioned mandates such as TH/SH's mandate.

The first implication for future research is to cast a wider net for a larger case study where researchers could compare educators' and key partners' experiences of implementing curriculum like TH/SH's curriculum across school districts. Utilizing a larger dataset could also assist in recruiting more key partners to participate in the study and deepen the dialogue to produce rich and detailed accounts of educators' experiences and the roles and significance of coalitions built across key partners in order to assist in implementing curriculum like TH/SH's

curriculum with fidelity to its intentions. Furthermore, including student perspectives would also add authenticity and is germane to the central purpose of curriculum implementation like TH/SH's curriculum which is to ensure that Tribal Nations' perspectives are taught to the public school students that educators serve. Combined, by recruiting larger datasets, and including student perspectives, this would yield comparative datasets that could be analyzed for similar and different correlations.

The second implication for further research that can be gleaned from this study's results is the recommendation of creating a measure of compliance so that the level of implementation of curriculum like TH/SH's curriculum can be measured. By creating this measure, or tool, researchers can have a more accurate indication of the level of implementation that may be occurring in school districts. Having a more accurate level of implementation of curriculum that is similar to TH/SH's mandate is significant so that strategies for increasing educators' "will, and capacity" (Fowler, 2009) can increase, and to overcome barriers that they may be experiencing, can be suggested. Furthermore, by having a more accurate measure of levels of implementation of curriculum similar to TH/SH's mandate and by identifying which key partners are responsible for implementing curriculum similar to TH/SH's mandate, researchers can also analyze how coalitions that are built across key partners can be improved so that they are meaningful, reciprocal, and sustained.

This study's limitations will now be discussed.

Limitations

This embedded case study that focused on one state sanctioned curriculum mandate in one state, Oregon, presented with some limitations where two will now be discussed: a lack of participants from all key partners, and the possible effect of disruptive events on the interpretation of results.

The first limitation was due to the lack of participants that this study was able to recruit. Initially, it was projected that this study would recruit from the top four school districts in Oregon with the highest number of AI/AN students enrolled. Within those four school districts, I would have then bound the recruitment of school board members (n=4), superintendents (n=4), principals (n=4), teachers (n=8), and parents (n=4). Additionally, I aimed to interview officials from the state Department of Education (n=4), Tribal Nation representatives (n=4), and representatives from educational advocacy groups (n=2), with a total of 34 participants.

Due to the lengthy school district approval process where approval must be sought from the superintendent and any other IRB review board, I was unable to recruit participants as projected above. Instead, I was able to procure four school districts (two that had high AI/AN student enrollment), where those four school districts came from two separate ESDs. Furthermore, although I was able to recruit at least one participant from each key partner group, I was unable to reach the total number projected. For example, my participant tally resulted in: school board members (n=1), superintendents (n=1), principals (n=1), school district administrators (n=3), teachers (n=4), specialist educators (n=6), and parents (n=1). It is important to note that even though I had low recruitment of parents, I was able to speak to a teacher who was also a parent of a child who had been exposed to TH/SH's Grade 4 curriculum and was given their consent to use the same interview time to discuss their experiences as both a teacher,

and as a parent. Additionally, I did not initially include administrators from the school district level, however, as principals were proving difficult to recruit I decided to add a separate key partner group for those school district administrators who did agree to participate in this study.

Furthermore, I ended up interviewing more than the projected number of officials from the state Department of Education, ODE/OIE (n=7). I believe this enthusiasm to participate in my study could have been impacted by my connections as a previous intern at OIE, hence, I knew quite a few of the participants from coalitions that had been built there during my one year internship in 2021. Finally, I also interviewed officials from the Teacher Standards and Practices Commission (n=1), one representative from each educational advocacy groups (teacher union, teacher preparation program, and youth and family center) (n=3), and Tribal Nation representatives (n=2). On the latter, as expected, it was difficult to recruit Tribal Nation education directors due to varying capacities within each Tribal Nations' education departments and also due to the fact that some Tribal Nations in Oregon have specific IRB protocols, such as requiring separate Tribal Council approval which extended beyond my data collection allocation time. In total, this study interviewed a total of 30 participants (one of which held two capacities both as a parent and a teacher).

Therefore, the limitations of recruiting within school districts and Tribal Nations that may have reduced capacities and their own IRB processes has meant that these results are gleaned from a limited number of key partners and this limitation should be taken into account when interpreting the results analyzed in this study (See also the detailed discussion on my positionality and critiques of being a non-Indigenous to the U.S. teacher-researcher in the Prologue, Chapters 4, 6, 7, and 8).

For example, it is important, however, to include a section discussing how this study does, or does not, honor Tribal Nations' perspectives as intended by TH/SH's mandate's aims. Additionally, despite the intentions of TH/SH's mandate's aims to honor Tribal Nations' perspectives, it is also imperative to evaluate how the erasure of Tribal Nations could still occur in this research process.

In the first instance, there is a disproportionate number of AI/AN participants recruited in this study, where overall, there were n=11 AI/AN participants (identified with 'AI/AN' after their participant details in the findings) with n=2 Tribal Nation Educational Directors, n=5 ODE/OIE employees, n=1 District Level Administrators, n=2 Education Specialists; and n=1 employees at Youth and Family Centers, making up over a third of the total participants interviewed for this study. By utilizing principles of the IGA framework such as the need for Tribal Nations' "representation, recognition, rights, and resources," (Fleras & Maaka, 2010, p. 14) these statistics can be interpreted as indicative of the inequitable and low number of AI/AN representation in the district and school levels of the educational policy implementation process.

However, inequitable and low number of AI/AN representation in the district and school levels of the educational policy implementation process are not the only reasons why there are a lack of AI/AN participants in this study. As a non-AI/AN teacher-researcher looking to conduct research that analyzed curriculum mandates that aimed to honor Tribal Nations perspectives, I encountered tensions and challenges in recruiting AI/AN participants. Specifically, I lamented on the lack of AI/AN participants in this study in one of my Analytic Memos where I pondered "*Because* <school district name> *said no, I'm thinking maybe I should have waited and asked the Tribal Nation's Educational Director to contact the superintendent instead because there was a relationship there as opposed to just emailing them*" (Analytic Memo, 10/20/2022). In

interpreting this excerpt from one of the study's Analytic Memo, it can be surmised that as a non-AI/AN researcher attempting to conduct research in school districts that are not familiar with who I am and my research aims, tensions can arise and ultimately, my request to conduct research could be denied. Therefore, an implication of the low number of AI/AN participants recruited for this study means that there is a continued erasure of AI/AN peoples' perspectives in this study despite this being a study where their voices should be honored.

The other limitation that this study faced was the limitation of disruptive events, such as the effects of the COVID-19 pandemic impacting participants' ability to answer some of the interview questions with clarity. TH/SH's mandate was passed in 2017 and initial implementation started in 2019, and included trainings and professional development for educators and school district administrators to support in the dissemination of the Grades 4, 8, and 10 lessons in math, ELA, social science, science, and health/P.E. However, less than a full school year later, the COVID-19 pandemic then shut down schools around the country, including Oregon, at different stages of the spring school term in 2020 and schools did not fully reopen until mid-April 2021, hampering many school districts' ability to implement TH/SH's lessons with fidelity during the time between TH/SH's curriculum's initial roll out in 2019 and mid-April 2021. Some participants had to use their diaries to confirm the status of their school's implementation of TH/SH's curriculum, if they had even started to implement at all. Additionally, to have such a large-scale disruptive event occur at the beginning of such a unique curriculum mandate, one that aims to honor Tribal Nations' perspectives and has not been attempted before, compacts the already complex educational policy processes that results in curriculum initiates failing more often than not (Adams, 2000; Braun, Ball, Maguire, & Hoskins, 2011; Riehl, 2005). This limitation of having such a large-scale disruptive event implode within

school districts' efforts to implement TH/SH's curriculum should be taken into account when interpreting the results in this study.

After discussing the limitations of the study, the final section will be concluding thoughts.

Conclusion

At the beginning of Chapter 3, Dawn is quoted as being excited for the implementation of TH/SH's curriculum to begin to create relationships between AI/AN students like herself and key partners charged with responsibilities in implementing curriculum mandates like TH/SH which honor Tribal Nations' perspectives.

However, Oregon, although a high scoring state in the NCAI's (2019) report, is at a critical juncture. Arguably, the potential impacts of implementing TH/SH's curriculum on students and key partners could not have been achieved without meaningful, reciprocal, and sustained coalitions being built across all key partners. Similarly, the strategies posed by key partners to overcome the barriers that key partners experienced during their TH/SH's curriculum implementation efforts cannot be achieved without building meaningful, reciprocal, and sustained coalitions. Specifically, strategies such as ensuring that adequate professional development is offered to the predominately non-AI/AN teaching force that is implementing TH/SH's curriculum, and to create the conditions to increase all key partners' "will and capacity" (Fowler, 2009) to implement TH/SH's curriculum, can increase the extent of the mandate's implementation with fidelity to its intentions. Moreover, at its core, TH/SH's mandate not only requires accurate Tribal Nations' representation to be taught in all public K-12 schools in Oregon, but in order for the mandate to be implemented with fidelity, it is crucial that Tribal Nations and their citizens directly involved with TH/SH's implementation are honored, prioritized, and their efforts compensated within the educational policy arena, lest the mandate be implemented at a "partial" (Desimone, 2002), tokenistic, and superficial level, with the danger of causing harmful, rather than beneficial, impacts on students.

Thus, building coalitions that are meaningful, reciprocal, and sustained can also reconcile the 'Policy to Practice' gap (Adams, 2000; Knapp & Meadows, 2005; Priestley & Philippou, 2018), whereby the inequitable 'top down' hierarchical approach to curriculum implementation is replaced with alternative models that advocate for collective efforts and includes all key partners involved in curriculum implementation.

Importantly, implementing TH/SH's curriculum with fidelity to its intentions is a collective and community effort and exposes accurate Tribal Nations' perspectives to all public school students in Oregon. Additionally, it also honors Tribal Nations' Tribal and educational sovereignty through Tribal Nations "claiming space" (Benally, 2019b) within the contested educational policy "arenas of struggle" (Ball, 1987, p. 19). TH/SH's mandate, when implemented with fidelity, has the ability to begin to reconcile these divided spaces, including the ensuing Curricula Wars.

Lastly, in order for TH/SH's mandate to be implemented with fidelity to its intentions, restorative, as opposed to punitive, compliance checks must be conducted to ensure that full implementation is occurring as state sanctioned mandates exist to achieve.

The significance and implications for theory, practice, and future research of TH/SH's curriculum being implemented with fidelity to its intentions has massive scope for the potential impacts on students, educators, and other key partners. Furthermore, when meaningful, reciprocal, and sustained coalitions are built across key partners and relationships are created, transformation can occur when new understandings and accurate learnings are undertaken about U.S history and Tribal Nations' perspectives. By implementing TH/SH's curriculum with fidelity to its intentions, state sanctioned mandates can reverberate into systemic wide change, transforming generations to come.

APPENDICES

Appendix A: Initial Email Script

Dear [insert name]:

My name is Nhung Luong and I am sending you this email to personally invite you to participate in my research study for my PhD dissertation with the University of Arizona (with Institutional Review Board (IRB) conditional approval based on your consent).

I was forwarded your contact details by our mutual friend/acquaintance [insert name] as they mentioned that you may be interested in sharing your contributions/participation with Tribal History/Shared History's educational policy processes, where you were/are a [insert position] during the implementation stage.

[Or]

I read in [insert document/article's name] that you were/are a [insert position] during the [insert policy stage] of Tribal History/Shared History.

I am interested in learning more about Tribal History/Shared History's implementation in public schools, and in particular, your experiences that you may have faced while you were/are a [insert position] during the implementation stage. The purpose of my study is to examine the experiences of educators and other key partners involved in the curriculum implementation of TH/SH, and how they may build coalitions to do so; and to analyze what educators' and other key partners' perspectives are on the extent to which TH/SH's curriculum fulfilled its intentions.

I am a teacher-researcher in the departments of Teaching, Learning, and Sociocultural Studies and American Indian Studies, having taught in an Aboriginal Australian school in Arnhem Land in Australia, and interning for 12 months at the Office of Indian Education at the Oregon Department of Education in 2021, where I assisted with co-creating Grade 9 Tribal History/Shared History lessons. To be clear, as a Việtnamese-Australian refugee, I do not have any Tribal affiliations to any Oregon Tribal Nations.

I am inviting you to be interviewed for one hour maximum. I would ask you to share your story about Tribal History/Shared History's journey through its implementation stage as outlined above. This can be face-to-face, or over Zoom, and scheduled at a time that suits you.

I am also offering a short 15 minute information session where you can also ask me any questions about your participation in the study. Please let me know if you would like to schedule one before the interview.

Additionally, if you would like to see the participant consent form which outlines the interview process, as well as the confidentiality statement, and any potential risks that may be involved in participating in this study, I have attached it to this email. After reading through it, please

complete this consent form and email it back to me if you would like to participate in this research study.

Tribal Nation and/or Tribal Citizen Inclusion

[Include this section if emailing a Tribal Nation]

I would like to also inform you that I am aware of the appropriate research protocols involved in working with, and for, Tribal Nations. I have sought guidance from the Director of Native Peoples Technical Assistance Office (NPTAO) at the University of Arizona to ensure that I am aware that I need to seek formal permission from [insert Tribal Nation's name]. I have also confirmed with the University of Arizona's IRB that any data collected in interviews with citizens from [insert Tribal Nation's name] remains as property of the [insert Tribal Nation's name]. Please refer to the attached participant consent form for more details.

Please accept this letter as a formal request to interview citizens from [insert Tribal Nation's name]. Alternatively, if there is a formal [insert Tribal Nation's name] IRB procedure that I need to follow, please inform me so that I can follow proper [insert Tribal Nation's name] protocols.

Feel free to also contact me if you have any questions and I can certainly check in again in a couple of weeks if I have not heard back from you.

Thank you and I look forward to your reply,

Ms. Nhung Luong

Appendix B: Follow-Up Telephone Script

Hello there [insert name]:

My name is Nhung Luong and I recently sent you an email inviting you to participate in my research study for my PhD dissertation with the University of Arizona. This is a follow up call to see if you had any questions about the study that I could answer for you?

To remind you, I was interested in learning about your experiences that you may have faced while you were/are a [insert position] during the implementation stage of Tribal History/Shared History curriculum. The purpose of my study is to examine the experiences of educators and other key partners involved in the curriculum implementation of TH/SH; and to analyze what educators' and other key partners' perspectives are on the extent to which TH/SH's curriculum fulfilled its intentions.

I am also offering a short 15 minute information session where you can also ask me any questions about your participation in the study. Would you like to schedule one with me to find out more about the research study? I could also re-send the original email invitation if you like.

Or, if you do not wish to participate in this research study, then I completely understand and thank you for your time.

Thanks again,

Nhung Luong

Appendix C: Human Subjects Protection Program Consent Form/Interview Protocol Form

Project: An Embedded Case Study of Implementing Educational Curricula Policies: Building Coalitions for Oregon's Tribal History/Shared History

Date _____

Time _____

Location _____

Interviewer: Nhung Luong

Interviewee _____

Release form signed? ____

Notes to interviewee:

Introduction
You are being invited to take part in this study which fulfills my dissertation for my Ph.D. with Teaching, Learning, & Sociocultural Studies & American Indian Studies, at the University of Arizona.

The information in this consent form is provided to help you decide whether or not to take part in the study. I, Nhung Luong, am the lead investigator. If you decide to take part in the study, you will be asked to sign this permission form. A copy of this form will be given to you.

What is the purpose of this study?
Specifically, I am conducting a study to investigate how curricular is implemented and how key partners involved are experiencing its implementation. The purpose of my study is to examine the experiences of educators and other key partners involved in the curriculum implementation of TH/SH; and to analyze what educators' and other key partners' perspectives are on the extent to which TH/SH's curriculum fulfilled its intentions.

Some states, like Oregon, have mandated the inclusion of American Indian/Alaska Native (AI/AN) peoples' histories and perspectives through educational legislative mandates such as Senate Bill 13, Tribal History/Shared History (SB 13, Oregon Department of Education, 2019). To elaborate, there are two main aspects to Tribal History/Shared History's implementation: a) Department of Education (ODE)/Office of Indian Education's (OIE) curriculum to be implemented into all school districts; and b) Tribal Nations' own written curriculum, which is not mandatory but will complement the ODE/OIE's curriculum and comes directly from Tribal Nations themselves.

My study would be looking at aspect a) as outlined above, and one stage in Tribal History/Shared History's policy process, the implementation stage. Additionally, it will look at the experiences of key partners involved and the coalitions that they may build during its implementation.

Why are you being asked to participate?
You are being invited because you are either an official from the state Department of Education, school board member, superintendent, principal, teacher, parent, a representative from a Tribal Nation, or from a Tribal, or non-Tribal, educational advocacy group that has been, or is involved in, the implementation of Tribal History/Shared History into certain school districts in Oregon.

How many people will be asked to participate in this study?
Approximately, X34 persons will be asked to participate in this study.

What will happen during this study?
1) I will offer an information session (15 minutes) where I can go over any points of the study and answer any questions you may have.
2) I will arrange for either an in-person or online interview time (maximum 60 minutes).
3) I will conduct the interview at the arranged time. I will ask that we are able to record audio of the interview to assist me with analyzing the data after the interview has finished.
4) I will offer the opportunity for you to read my interview notes, your answers to my questions and to share your words back with you for your review, if you wish, to ensure I am reflecting your views accurately (15 minutes).
5) You will have the opportunity to read my final dissertation once it has been defended (expected completion May 2023).

How long will I be in this study?
If you choose to participate, you will participate in the study for approximately:
(a) 15 minutes for an optional information session.
(b) Approximately 60 minutes to conduct the interview.
(c) 15 minutes for an optional review/feedback.
Totaling: 90 minutes approximately.

Are there any risks to me?
The things that you will be doing have minimal risk. Although I have tried to avoid risks by focusing questions on your participation within Tribal History/Shared History's policy processes, you may feel some discomfort or stress critically reflecting on your experiences with curriculum implementation. If this happens, you can choose to not answer any questions that make you uncomfortable. You may also stop participating at any time simply by telling me you no longer want to be part of the study, without any consequences.

Are there any benefits to me?
You will not receive any direct benefits from taking part in this study. However, as an official from the state Department of Education, school board member, superintendent, principal, teacher, parent, a representative from a Tribal Nation, or from a Tribal, or non-Tribal, educational advocacy group that has been, or is involved in Tribal History/Shared History's implementation, you may gain some

insight into Tribal History/Shared History's policy processes and the experiences that key partners may have.

Furthermore, your participation in this study will work towards my dissertation and any articles and publications resulting from the study may indirectly lead to larger impacts and changes within the fields of curriculum implementation, teaching and pedagogical practices, Indigenous educational policy processes analyses scholarship, and Tribal and educational sovereignty.

Will there be any costs to me?
There are no costs other than your time for taking part in the study.

Will I be paid to participate in the study?
You will not be paid for your participation.

Will audio recordings be made of me during the study?
I, the researcher, Nhung Luong, will make an audio recording of your interview so that I can be certain that your responses are recorded accurately. The audio will be safely stored for six years after the completion of the study (as stipulated by the University of Arizona's Institutional Review Board (IRB) policy).

Will the information that is obtained from me be kept confidential?
Your records will be confidential, and you will not be identified in any of the work I produce for this study, unless you choose to be given credit. However, because of the nature of the data, it may be possible to deduce your identity; and by giving permission below, you agree to participate despite this risk that you may be identified. To be clear, there will be no attempt to do so, and if possible, your data will be reported in a way that will not identify you.

Who owns the data collected?
The data collected from these interviews will be published in my dissertation and for any possible further publications. The information that you provide in the study will be handled confidentially. However, there may be circumstances where this information must be released or shared as required by law. The University of Arizona IRB may review the research records for monitoring purposes.

The University of Arizona owns all of the data collected in this study unless the researcher is working with an Indigenous population; then that Tribal Nation will govern their data ownership. Prior permission to collect data from that Tribal Nation will be sought by the researcher and evidence of this permission can be shared with you if you are a citizen of that Tribal Nation.

May I change my mind about participating?
Your participation in this study is voluntary. You have the right to decide not to participate. You may also stop participating in the study at any time.

Whom can I contact for additional information?
You can email me as the Principal Investigator to tell me about a concern or complaint about this research study. My email is Nluong@arizona.edu.

For questions about your rights as a participant in this study, or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact the Human Subjects Protection Program Director at 520-626-8630 or online at https://research.arizona.edu/compliance/human-subjects-protection-program.

Your Signature
By signing this form, I affirm that I have read the information contained in the form, the study has been explained to me, my questions have been answered and I agree to take part in this study. I do not give up any of my legal rights by signing this form.

Please check if applicable :

Please check if applicable :

☐ I give my permission for Nhung Luong to interview me and for an audio recording to be made of me during my participation in this research study.

☐ I give my permission for Nhung Luong to interview me but I do not give permission for an audio recording to be made of me during my participation in this research study.

☐ I prefer for my identity to remain anonymous during my participation in this study (please refer to the relevant sections above for more details).

_____
Name (Printed)

_____ _____
Participant's Printed or Electronic Signature **Date Signed**

Statement by person obtaining consent
I certify that I have explained the research study to the person who has agreed to participate, and that he/she/they has been informed of the purpose, the procedures, the possible risks and potential benefits associated with participation in this study. Any questions raised have been answered to the participant's satisfaction.

_____
Name of Study Personnel

_____ _____
Study Personnel Signature **Date Signed**

Appendix D: Optional Information Session Script
15 mins

Hello there [insert name]:

Thank you for your interest in participating in my study and agreeing to be interviewed. I am offering you a chance to ask any questions about the upcoming interview and for me to clarify anything about the study for you.

To remind you, I am interested in learning about your experiences you may have faced while you were/are a [insert position] during the implementation stage of Tribal History/Shared History curriculum and how you worked with different key partners.

Here is the **Human Subjects Protection Program Consent Form** again if you would like a refresher [project on screen or read out certain parts]:

Do you have any questions for me?

[Answer questions and clarify any other information needed]:

Thank you for your time and I will see you for our interview arranged on [insert date, time, and place]:

Please feel free to contact me again before then if you think of any other questions or concerns.

Nhung Luong

Appendix E: Interview Questions

Interview: 45 mins- 1 hour

Questions for everyone except for parents:

1) Take me back to the time when you were planning for Tribal History/Shared History's implementation or to support its implementation. What do you recall about your experiences about that stage?

2) Can you identify any key partners that you worked with that helped you plan for Tribal History/Shared History's implementation or support for implementation?
Probe: How were coalitions between key partners and yourself built?
Probe: For what purposes were coalitions between key partners and yourself built?
Probe: For how long did you work with those key partners?
Probe: Is there anything that you would change about your experiences with working with those key partners?

3) Let's move to the implementation stage. How do those key partners that you listed in question 2 strengthen the way you implement or support the implementation of Tribal History/Shared History?
Probe: Do they assist you in overcoming any of issues that you may have in implementing or supporting the implementation of Tribal History/Shared History?
Probe: How can you use your current position as a [insert position here] to help overcome some of those issues?
3a) Which coalitions with other key partners seem to be the most effective in implementing or supporting the implementation of TH/SH curriculum?
3b) Which coalitions with other key partners seem to be the least effective in implementing or supporting the implementation of TH/SH curriculum?
3c) Whose role and responsibility is it to keep TH/SH's implementation a current priority?

4) What potential resources: "money, time, personnel, space, equipment and materials" (Fowler, 2009, p. 271) do you think is required for successful implementation of Tribal History/Shared History?

5) How have any of the NCAI (2019) study's conclusions that identified these barriers to the implementation or support of implementation of Tribal History/Shared History in Oregon manifested for you in your [insert position here]?
"(a) access to curricula; (b) adequate funding and state support for staff, technical assistance, professional development and evaluation; and (c) policies to expand Native American curriculum beyond social studies/history subject areas" (NCAI, 2019, p. 33).

Questions for principals, superintendents, and school board members:

6) Has your school, or another school in your district, ever filed a non-compliance under Division 22 of the District Assurances of Compliance with Public School Standards for not

implementing Tribal History/Shared History lessons? If so, do you know why your school, or another school in your district, was not able to implement Tribal History/Shared History lessons?
6a) What do you think about the idea that school board members should assist in setting the vision for curriculum implementation in the district?
6b) What communication does the school board have with other key partners regarding curriculum materials?
6c) How can the school board provide more guidance to key partners to aid in curriculum implementation?

All participants:

7) To what extent do you think TH/SH's curriculum fulfilled its intentions (in particular, Sections (2b & 2c; 5) as per its mandate?
ORS 329.493
Curriculum relating to Native American experience in Oregon
Section (2) The curriculum required by this section must be:
(b): Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events;
(c): Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and
Section (5): The department shall ensure that the federally recognized Indian tribes in Oregon are given the opportunity to collaborate in the development of the curriculum and the provision of professional development, and may make moneys available to those tribes to support collaboration efforts. [2017 c.632 §2] (Oregon, SB 13, 2017).

8) What do you know about the Essential Understandings? (Show participant the list of EU's).
Essential Understanding 1: Since Time Immemorial
Essential Understanding 2: Sovereignty
Essential Understanding 3: History
Essential Understanding 4: Tribal Government
Essential Understanding 5: Identity
Essential Understanding 6: Lifeways
Essential Understanding 7: Language
Essential Understanding 8: Treaties with the United States
Essential Understanding 9: Genocide, Federal Policy and Laws

9) Yes: How do you see them reflected in Tribal History/Shared History's implementation?
No: Probe: A document that was created by the nine federally recognized Tribal Nations in Oregon which outlined what they wanted Tribal History/Shared History's lessons to be focused around.

Read to participant: The Essential Understandings document also acts as an "Introduction into vast diversity of the Oregon Native American experience," "Demonstrates the beauty, resilience, determination, and strength of Tribal Nations," "Validates the inherent power and sovereignty of Indigenous nations," "Shaping new future for Oregon," and "Shaping relationships with Tribal Nations" (p. 2).

9a) Probe: Do you see any of them reflected in Tribal History/Shared History's implementation?
9b) Probe: How should they be reflected in Tribal History/Shared History's implementation?
9c) Probe: What are your perspectives on the extent to which TH/SH's curriculum fulfilled its intentions as per the aims of the Essential Understandings?

10) Do you think building coalitions between key partners could assist your own class/school's/child's school/university/educational advocacy group's implementation or support of implementation of Tribal History/Shared History? Why/Why not?

11) How do you think the implementation process should be monitored with opportunities for feedback and assistance offered to solve problems?
11a) Probe: How do you think key partners involved in the implementation process should factor in how to deal with resistance or potential pushback from any other key partners?

Educators only: teachers & principals:

12) If you could change the way you teach or implement TH/SH in your school, what would you change?

13) To what extent do you view the Essential Understandings as influencing the way that you are implementing Tribal History/Shared History curricula?

14) How do the Essential Understandings assist you to build coalitions with key partners?
Probe: Read EU quote: "...shaping a new future for Oregon and its relationships with our tribes" (EU, p. 2).

15) To what extent do you view you are honoring and enacting Tribal sovereignty through your implementation of Tribal History/Shared History curricula?
Probe: Read EU quote: "Validate[ing] the inherent power and sovereignty of Indigenous nations"? (EU, p. 2).

16) In your opinion as an educator, how has TH/SH influenced or impacted your students and their relationships to other key partners?
16a) Have you used the scripts in the lesson and what do you think of them?
16b) Do you have any other feedback on any of the lessons that you have implemented?

Tribal Nation Educational Directors/parents only:

17) In your opinion as a Tribal Nation Educational Director/parent, how has TH/SH influenced or impacted your Tribal Nation/child and their relationships to other key partners?

18) To what extent do you view the Essential Understandings as influencing the way Tribal History/Shared History is implemented?

19) How do the Essential Understandings assist key partners to build coalitions with Tribal Nations?
Probe: Read EU quote: "...shaping a new future for Oregon and its relationships with our tribes" (EU, p. 2).

20) To what extent do you view key partners are honoring and enacting Tribal sovereignty through their implementation of Tribal History/Shared History curricula?
Probe: Read EU quote: "Validate[ing] the inherent power and sovereignty of Indigenous nations"? (EU, p. 2).

Educational advocacy groups:

21) How has your university/teacher training college prepared and supported pre-service teachers to implement Tribal History/Shared History?

22) How does your organization offer support to key partners who may be struggling to implement Tribal History/Shared History's lessons?

23) To what extent do you view the Essential Understandings as influencing the way Tribal History/Shared History is implemented?

All participants:

24) Is there anything that you would like to add or discuss about TH/SH's implementation process and building coalitions with key partners?

Notes:

Response from Interviewee:

Reflection by Interviewer:

Interview Closure

Thank you for participating in my study and agreeing to be interviewed. You will receive an email from me shortly asking if you would like to take part in a debriefing and feedback session to give feedback on how the interview went and to read your answers to my questions.

If not, there is nothing else that you need to do, please take a copy of your consent form as a reference and please feel free to contact me for any other information.

NOTE: This project and document has been reviewed and approved by the University of Arizona IRB.

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Appendix F: Member-Checking Feedback Session Script

Hello there [insert name]:

Thank you for participating in my study and agreeing to be interviewed. I am offering you a chance to give feedback on how the interview went and to read your answers to my questions.

To remind you, I was interested in learning about the experiences that you may have faced while you were/are a [insert position] during the implementation stage of Tribal History/Shared History curriculum. I was also interested in how you may have worked with key partners during the curriculum implementation.

These were the questions that I asked you:
[Insert questions asked]:

These were your answers:
[Insert transcript of participant's answers]:

After your answers were collected, they were analyzed alongside other participants' answers and combined, your answers led me to these conclusions, or answers, to the above questions:
[Insert how the anonymized conclusions were displayed: narratives, and displaying them as matrices/tables, networks, or graphics matrix]:

You also have the opportunity to read my interview notes:
[Insert interview notes]:

After you have read my interview notes, your answers to the questions, and the conclusions drawn from these answers, do you have any comments or concerns about the way your answers have been analyzed and interpreted?
[Depending on the participant's answers, discuss any misinterpretations or errors that may be present and how they should be edited]:

Do you have any other comments or concerns you would like to share about your participation in this research study?

You will have a chance to read my final dissertation once it is published [insert date]. Would you like me to go through anything in the consent form again?

If not, I thank you so much for choosing to participate in my research study.
Thank you,

Nhung Luong

Appendix G: Letter to Request Permission For School Recruitment and On-Site Research

Dear [Name of School District Superintendent],

My name is Nhung Luong and I am sending you this letter to personally invite you and members of your school district to participate in my research study for my PhD dissertation with the University of Arizona (with Institutional Review Board (IRB) conditional approval based on your consent).

My dissertation is a study of Senate Bill 13, Tribal History/Shared History's curriculum implementation and I am interested in learning about the experiences that you may have faced while you were/are a [insert position] during the implementation stage of Tribal History/Shared History curriculum. I was also interested in how you may have worked with key partners during the curriculum's implementation. The purpose of my study is to examine the experiences of educators and other key partners involved in the curriculum implementation of TH/SH; and to analyze what educators' and other key partners' perspectives are on the extent to which TH/SH's curriculum fulfilled its intentions.

I am a teacher-researcher in the departments of Teaching, Learning, and Sociocultural Studies and American Indian Studies, having taught in an Aboriginal Australian school in Arnhem Land in Australia, and interning for 12 months at the Office of Indian Education at the Oregon Department of Education in 2021, where I assisted with co-creating Grade 9 Tribal History/Shared History lessons. To be clear, as a Việtnamese-Australian refugee, I do not have any Tribal affiliations to any Oregon Tribal Nations.

I am requesting permission to ask for volunteers to be interviewed (including yourself) by emailing principals, school board members, teachers, and parents of students that attend your schools asking for participation in my study, and to conduct interviews with members of your school district on-site at your schools, if that is their preference.

Their participation in this study will involve an optional information session (15 minutes), the actual interview will go for approximately 45 minutes to an hour, with another optional feedback/review session afterwards (15 minutes).

Participation in this study can be from September 2022 until Dec 2022, either online, or face-to-face. Participants will have the choice to remain anonymous. The data collected from these interviews will be published in my dissertation and for any possible further publications.

As participation in this study is voluntary, participants can choose to stop participating at any time without any negative consequences, and there is minimal risk to participants involved. The benefits of their participation may assist in the future implementation of Tribal History/Shared History's curriculum and to possibly build coalitions with key partners (representatives from Tribal Nations, Oregon Department of Education, other educational advocacy groups etc.) involved.

Furthermore, participation in this study will work towards my dissertation and any articles and publications resulting from the study may indirectly lead to larger impacts and changes within the fields of curriculum implementation, teaching and pedagogical practices, Indigenous educational policy processes analyses scholarship, and Tribal and educational sovereignty.

Please let me know if you have any other questions and concerns and I would be happy to meet and/or discuss this study with you in more detail.

Thank you and I look forward to working with you,

Nhung Luong

Appendix H: TH/SH Bill and its Text

ORS 329.493
Curriculum relating to Native American experience in Oregon
(1) The Department of Education shall:
(a) Develop a curriculum relating to the Native American experience in Oregon and make the curriculum available to school districts; and
(b) Provide professional development to teachers and administrators relating to the curriculum.
(2) The curriculum required by this section must be:
(a) For students in kindergarten through grade 12;
(b) Related to the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events;
(c) Historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and
(d) Aligned with the academic content standards adopted under ORS 329.045 (Revision of Common Curriculum Goals, performance indicators, diploma requirements, Essential Learning Skills and academic content standards).
(3) School districts must implement the curriculum developed under subsection (1) of this section for students in kindergarten through grade 12.
(4) The department may contract for the development of the curriculum under this section or for the provision of professional development.
(5) The department shall ensure that the federally recognized Indian tribes in Oregon are given the opportunity to collaborate in the development of the curriculum and the provision of professional development, and may make moneys available to those tribes to support collaboration efforts. [2017 c.632 §2]
(Oregon, SB 13, 2017).

Appendix I: NCAI (2019, p. 49) Recommendations on Building Coalitions With Tribal Nations

THINGS TO CONSIDER FOR PARTNERING WITH LOCAL TRIBAL NATIONS IN TEACHING ABOUT TRIBAL SOVEREIGNTY[9]

The best way to ensure successful creation and implementation of any Native American curriculum is for all parties to build a long-term relationship between school(s) and the local tribal nations. This is a lengthy, gradual, and complex endeavor and cannot happen overnight. While you may be ready to embark on including perspectives in your state's curriculum, you must start with building partnerships between the school and tribal nations in your state. While building these partnerships may take some time, they will be critical to the success of your efforts to advocate for Native American education for all public school students in your state.

Tribal nations can play the following roles:

1. Assist in planning lessons and/or units.
2. Write one-page background information for teachers to use.
3. Help adapt lessons to reflect local tribal history, traditions, and perspectives.
4. Arrange for tribal presentations for schools, districts, or other.
5. Arrange for classroom visits to the local tribal nations' cultural center, museums, or other appropriate destinations.
6. Invite school personnel to tribal cultural events.
7. Suggest sources and materials particular to local tribal nation(s) in the state.

To get started:

1. Start early. Partnerships take time to build.
2. Contact your district's or state's Indian Education or Title Programs Director.
3. Make sure to regularly communicate and work with tribal partners.
4. Visit tribal websites to learn more about the tribal nations in your state. Follow up with meetings with each tribal nation.

Appendix J: NCAI (2019, p. 43) Recommendations on Building Coalitions

MOBILIZE SUPPORT THROUGH COALITION BUILDING IN YOUR STATE

A broad-based coalition or group can help accomplish more than one individual. Reaching a larger number of key legislators is easier when more individuals share the load. A community advocating for a common goal creates relationships and builds partnerships that will serve various purposes in the future. When building a coalition, gaining support from the tribal governments in the state is an important first step. Make sure to inquire about current advocacy and how you can best support current efforts.

Identify Stakeholders

The groups/individuals listed below can be important supporters in advocating for Native American curriculum in your state:

Tribal leaders in your state	Tribal nations must be involved in the creation, implementation, and evaluation of any curriculum dealing with Native American history and culture.
Native American parents	Parent committees are a great asset in the creation and review of as well as advocacy for Native American curriculum.
Native American elders	Tribal nations hold elders in the highest respect. Elder committees are a strong resource for the creation and review of tribal-specific curriculum.
State policymakers	State legislators have the power to allocate public funding, require Native American curriculum be taught, and eliminate barriers to getting Native American curriculum in K-12 schools.
Private and public organizations and affinity groups	These organizations and groups can find or provide funding for gatherings, implementation, and advocacy. Having trusted organizations support community work such as this is extremely important.
Local colleges and universities	Colleges and universities can be a great resource in the review and implementation of Native American curriculum. Especially schools of education and teacher preparation programs.
National organizations	The National Indian Education Association and National Congress of American Indians.

Appendix K: NCAI (2019, p. 43) Recommendations on Building Coalitions

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National organizations	The National Indian Education Association and National Congress of American Indians.

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