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**AN EXAMINATION OF LEADERSHIP NEEDS, PREPARATION, AND
EXPECTATIONS IN RURAL INDIGENOUS COMMUNITIES**

By

Roselyn Carroll-Trujillo

B.A., Humanities, Ft. Lewis College, 1981

B.A., Secondary English, College of Santa Fe, 1997

M.A., School leadership, New Mexico Highlands University, 2004

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

**Doctor of Education
Educational Leadership**

The University of New Mexico
Albuquerque, New Mexico

May, 2022

Dedication

Hindsight is a gift of understanding, forgiveness, knowledge, sacrifices, hardships, and love. With this, I extend my appreciation and dedication of this research to my parents, Michael and Rose Keone Carroll, who were both products of the Bureau of Indian Affairs Relocation Program, an assimilation educational system.

To the Spirit of my late father, Michael Carroll, who initiated and fostered my educational journey with his prayers, discipline, and advice during the first nine years of my life. Through the foundation of his prayers, I have gone beyond a GED diploma to achieve two Bachelor degrees, one Masters, and a Doctorate in Education. I have learned through my father the power of words in prayer not only makes a difference for one person but for a community of people, the environment, and the cosmos.

To my mother, Rose Keone Carroll, who retained her Navajo language, culture, and traditional practices despite efforts to “de-Indianize” her while residing in Phoenix, Arizona. I commend her efforts to keep her identity strong as a Navajo woman and not allow herself to falter within the “melting pot” of society.

Through her participation in the BIA relocation program, she was trained in domestic trades such as a nanny, housekeeper, laundry worker, and dry-cleaning presser operator. With a first-grade education, she was employed by various dignified Anglo professionals to raise their children while I was left on the reservation to be raised by my mother’s four older sisters. As a dry-cleaner presser operator she worked long hours; standing eight to twelve hours a day on concrete floors, pressing shirts and slacks for professionals such as attorneys, administrators, state legislators, and military officers for over forty years. None of these professionals knew a Navajo woman with a first-grade education gave them a dignified

appearance of respect and professionalism. She was proud of the quality of her work, knowing the suit she pressed perfectly was being worn by these professionals.

As a result of my mother's hard work and sacrifices, I learned the meaning of core values in both the traditional and Western societies. Her absence in my life prepared me to be the Navajo woman I am today. Her sacrifices were not in vain. The resilience of my mother's character defined the nature of my identity. I am reminded daily of what my grandmother told me, that I am only a speck in this universe.

With heartfelt emotions, I dedicate my study to all Native children Ancestors who attended the Bureau of Indian Affairs boarding schools. They were innocent victims of a weapon to kill their language, culture, religion, families, tribe, and roots. Education was the weapon of choice to inflict pain, suffering, and death upon our Ancestors. We have acknowledged our horrific past experiences with education. It is now our time to reverse education into a tool to transform it into a system that utilizes our Native language, culture, history, families, and tribes to provide quality education for all Native children today and into the future.

Acknowledgments

I would like to express my sincere, heartfelt appreciation to my Dissertation Co-Chairs, Dr. Shawn Secatero and Dr. Allison M. Borden. Without hesitation, they both stepped up to guide and support me to the finish line of my educational journey. With a plan in hand, their commitment and dedication to stepping up without my asking was their way of supporting me to achieve my educational goal to earn my doctoral degree. They both made the impossible, possible. Their actions of positivity diminished my negative thoughts of not achieving my goal. They opened a door of more support and resources to conquer the impossible as a team. Dr. Secatero shared the encouraging words of his grandmother to complete his educational journey and not give up. His grandmother used the analogy of her rug weaving to encourage him. His grandmother's encouraging words guided me to reflect on my Indigenous basket framework and to finish it. Ahéheę'to each of you for being my support and lifesaver. Without your time and effort in these last few unforeseen moments, the thought of graduating would not have been possible.

Ahéheę'to Dr. Greyeyes for graciously accepting my invitation to serve on my dissertation committee when Dr. Minthorn left for the University of Washington – Tacoma. Without hesitation, she journeyed with me weeks before my dissertation proposal hearing. She continued to support my efforts and offered resources to guide me through this process. Her ability to provide me with quick feedback and insight through a Navajo woman's lens is a reflection of her character to support me in my endeavors to uphold the legacy of our People. She understands the importance of our roles as Navajo women in different stages of our lives and her words of encouragement enlighten my heart, knowing we have something in common as Navajo women in a professional world.

I am truly grateful for Dr. Pewewardy's interest in my research. It was with great honor I conducted my interview with him, which led him to request to serve on my dissertation committee. His request was overwhelming and surprising because of his national recognition and reputation as being a champion in the field of Indigenous education. His expert comments and recommendations were challenges to look deeper into my research for answers rooted in our Indian education history. His renowned reputation in Indigenous education gave me the confidence to not fear my voice but to advocate for transformation of Indigenous education – to become an Indigenous academic warrior fighting to decolonize the “miseducation” of Indigenous children so they may lead us into the future.

I acknowledge Dr. Alicia Fedelina Chávez's time and effort in walking this long educational journey with me. Dr. Chavez's inspiration encouraged me to complete much of the work I needed to fulfill my educational requirements and I am very grateful for her leadership.

With much gratitude, I acknowledge Dr. Robin Minthorn for her guidance and support in the early stages of my writing before she left for the University of Washington – Tacoma to oversee a doctoral program as the Associate Professor Director of Doctoral Program in School leadership/Director of Indigenous Education Initiatives School of Education. Without question, her move to accept this prestigious position is a gain to the Indigenous communities she now serves.

With gratitude, I offer my respect to Dr. Gregory Cajete for serving on my committee and participating in my dissertation proposal hearing. His wealth of cultural knowledge led me to reflect on my upbringing and to connect my Navajo, adopted Pueblo, and Anglo

cultures to understand the significance of blending Indigenous cultures into Western science methods and methodology.

I also want to recognize each of my professors who shared their professional knowledge and skills in preparing me to undertake this task. Their patience, words of encouragement, guidance, and warm wisdom kept me going through my trials and tribulations. Their teachings allowed me to become an extension of their profession.

Without my research participants, this study would not have been possible. Thank you to each of those individuals who consented to participate in this study and took the time to share their personal and professional experiences, insights, stories, and visions to support my efforts in conducting this research during a time when our lives were threatened unexpectedly by the COVID-19 pandemic.

Special acknowledgement to one of my participants who was a very dear close friend and Sister since our Junior High School days in Shiprock, New Mexico. She recently passed on into the Spirit World of our Navajo people. She was a strong, intelligent, outspoken advocate for Native children through education and judicial systems.

I also want to acknowledge my former supervisor, Ms. Claudia Vigil-Muniz, Director of Jicarilla Apache Department of Education, who gave me her utmost support, encouragement, understanding, insight, and time to conduct my research and complete this dissertation. Her leadership skills as the first female and former President of the Jicarilla Apache Nation inspired me to set this educational milestone in my life.

I am indebted to my children, Michael Ann, Natay Lee, Mika Lynn, Dawnte Stanlia, Ashkia Randy Lee, and my brother, Michael, for their support in seeing me through my doctoral program. They have patiently stood beside me and at times got restless, but never

lost confidence in me to fulfill my educational destiny. I also acknowledge my grandchildren, Audrianna, Domenicio, Breanne, Brennen, Teo, Koa, Nizhoni, and Tama as well as my great-grandchildren, Harmony and Nico.

My deepest appreciation to my grandson, Domenicio Miguel, for his inspiration and words of wisdom when he told me, “Grandma if we’re going to school together, then we’re going to succeed or fail together, but we’re not going to do it alone.” It was thought provoking and emotional to hear the power of his words. When I got frustrated and disappointed with my writing, my son, Ashkia Randy Lee, reminded me it was just a part of the process and that everything has a process, even our lives. The words of both my grandson and son made me realize it was not about my personal academic success to complete this study, but a collective academic success for my family, my community, and Native people.

To the Spirit of my husband and family who have gone beyond. My late husband, David Randolph Trujillo, encouraged me to finish my research, telling me:

Do it for your people, for your family, not for me or for you but for your people. You know what your people went through during the Long Walk. They made the greatest sacrifices. They were tortured and many of them died. All the little children, the old people, young people, men, women, and even children waiting to be born. They suffered and died for you. Just like my people during the Pueblo Revolt. You’re not only doing this for only your people, but for all Native people who need a voice. You’re their voice. You have to finish your research. Do it, get it done! Your Ancestors signed a treaty for their future grandchildren to have a better life. Now, finish your research so you can sign your name Dr. Roz and give your Native people

a better life through education. Don't worry about us, me and Kia will always be here at home waiting for you to come home from school.

While he was still here, he waited each day for my return from work and school until he journeyed on underneath the Lake. His absence left me with an understanding that a loss in our lives is not a loss but a gain, one of strength, perseverance, confidence, faith, spirituality, and reconnection to our traditions and culture.

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ABSTRACT

*Every single person has leadership ability.
Some step up and take them. Some don't.
My answer was to step up and lead.*

~Wilma Mankiller~

How well prepared are New Mexico school leaders to serve in leadership positions in rural communities with high ratios of Indigenous populations? In this study, I utilized an Indigenous research paradigm to explore policy, reciprocal relationships, licensure requirements in one state, and perceptions from a variety of individuals in rural communities to develop an understanding of what is necessary to create and sustain successful school leadership in an Indigenous community. An Indigenous paradigm of research works from design qualities including: 1) reciprocal relationships between researcher and the community or individuals; 2) developing understandings directly from Indigenous community members, a critical approach to consider both what is helpful and limiting in all that is analyzed; and, 3) being open to multiple perspectives of gathering data, interpretations, and experiences. The

qualitative methods of data collection I used included individual electronic/email interviews of educators and community members, especially from Indigenous origins, using purposeful, snowball sampling and document analysis of policy related to Indigenous Education in the state, post-secondary educational curriculum, and internships required for principal licensure as well as legislative statutes. My overarching research question was: *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?*

I analyzed participants' responses to seven interview questions. Six distinct themes emerged: 1) Preparation to Lead, 2) Impact on Academic Progress, 3) Involvement in Indigenous Community, 4) Effective Skills, Qualities, Characteristics, and Experiences, 5) Preparation in College and Universities, and 6) Expectations. Participants expressed their expectations of school principals, described their observations of and experiences with principals' leadership styles, and provided recommendations to create an Indigenous rural post-secondary school leaders' program.

My hope is this study may inform necessary elements in leadership preparation programs that are Indigenous-based so they are able to positively serve Indigenous rural education systems.

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Chapter 1

Introduction: A Glimpse into Western and Indian Education

Listen Grandfather Where I Stand

*“Hey-a-a-hay! Lean to hear my feeble voice.
At the center of the sacred hoop,
You have said that I should make the tree to bloom.*

*With tears running O Great Spirit, my Grandfather,
With running eyes, I must say....
The tree has never bloomed.*

*Here I stand, and the tree is withered.
Again, I recall the great vision you gave me.*

*It may be that some little root of the sacred tree still lives....
Nourish it then, that it may leaf and bloom and fill with singing birds!*

*Hear me, that the people may once again go back to the sacred hoop.
Find the good road, and the shielding tree.”*

~Black Elk~

It seemed difficult to design an academic program to prepare school leaders to lead in Indigenous communities because of complexities of the history of Indian education, its effect on Native Americans, and the need to decolonize the present educational system to alter the miseducation of Indigenous children. Western educational philosophies and values have become the norm in educating all students in the United States.

As recorded by numerous authors, the roots of Indian education can be traced back to treaties between the United States Government and Native Americans as a strategy to acquire their land and assimilate them into Western culture. Throughout this tragic event, established parochial and boarding schools were headed by White school leaders with no knowledge of Native cultures or intentions to learn the differences and similarities between all cultures. The

mentality of White superiority prevailed in establishing educational institutions to “civilize savages” (Adams, 1995, p. 15).

Today, Western educational institutions continue to employ non-Native American school leaders who lack cultural knowledge and sensitivity of local Indigenous communities to lead in rural schools.

Decades of evidence reflect continuous low academic performance among Native American students. Years of research support the need to transform schools serving Indigenous communities through revitalization of languages; interweaving cultures into standardized curricula; and school leadership preparation to meet community expectations and mandates of tribal, state, and federal regulations. We must recruit “school leaders who possess the cultural understanding, knowledge, and awareness of developing culturally relevant curricula...to lead rural Indigenous schools” (New Mexico Public Education Department, 2021).

New Mexico has the “fifth-largest land mass in the U.S. but ranks 45th in population density” (Casey, 2011, p. 1). New Mexico is comprised of counties that encompass vast rural areas with small, settled communities of Native American tribes and Hispanics. The state is predominantly tri-cultural: Native Americans, Hispanics, and Anglos. Most rural Hispanic communities are in northern and southern parts of the state. Many Native American tribes reside on reservation lands in the north and northwestern parts of the state with two tribal groups located in southern New Mexico. There are twenty-three tribal groups who speak eight different dialects. Of the twenty-three tribes, nineteen are northern and southern Pueblos, three Apache groups, and Navajo tribe (New Mexico Public Education Department, Indian Education Division, 2002). Each of these tribes are distinct and unique in their cultural

practices, traditions, customs, religions, languages, and beliefs despite similarities. As Secatero (2009, p. 15) reminds us, “It is important to note that American Indians are a diverse group.” As of January 2018, the Bureau of Indian Affairs (BIA) updated the list of federally recognized tribes from 563 to 573 tribal groups, (U.S. Federal Register, 2019, p. 1200, Vol. 84, No. 22). New Mexico’s population is diverse with,

High levels of poverty found regionally within the state and the remoteness of its extensive rural communities create significant challenges to the state’s education system...and the state is the second highest in the percentage of rural students who are minorities (70.61 percent). (Pitzel et al., 2007, p. 4)

The New Mexico Rural Revitalization Initiative was established in 2005 to replicate a South Australian model to address the dwindling economic opportunities and declining population in New Mexico rural areas through school-and-community-based projects (Casey, 2011). The intent of this project was to reverse the declining trend of community socioeconomics in rural areas through community school partnerships involving community members and students to undertake entrepreneurial activities benefitting both the community and students. Six New Mexico school districts, Tatum Municipal Schools, Cimarron Municipal Schools, Loving Municipal Schools, Jemez Valley Public Schools, Maxwell Municipal Schools, and Jemez Mountain Public Schools were involved in the revitalization efforts of this project during the first year and seven school districts were added to the rural revitalization initiatives for the following year. Unfortunately, in 2010, under the leadership of Hanna Skandera, then NM State Secretary of Public Education Department, the New Mexico Rural Initiative Revitalization Initiative program was eliminated and legislative funding discontinued.

Prior to Skandera's decision to eliminate this program, the Rural Education Bureau of the New Mexico Public Education Department's mission (Pitzel et al., 2007, p. 5) was to:

- a) Assist in the improvement of educational opportunities,
- b) Advocate for rural districts,
- c) Provide and support programs to strengthen relationships among schools, families, and communities, and,
- d) Implement a comprehensive school-led public-private partnership for community revitalization.

The vision of this initiative was to focus on school improvement and community economic revitalization, which requires "school leadership to understand shared leadership fosters (a) direction, (b) alignment, and (c) commitment...By framing leadership development...current theory and research reinforce some existing priorities for change while also pointing to new possibilities for improvement" (Bellamy, Crockett, & Nordengren, 2014, p. 8).

Conceptual Indigenous Framework and Research Paradigm

My intention for this dissertation was to conduct an in-depth analysis of the phenomenon of how New Mexico school leaders are formally prepared to lead in rural Indigenous schools and how this preparation compares to meeting the expectations of Indigenous community members. I conducted my research through the lens of an Indigenous paradigm, which in turn influenced my conceptual framework and research philosophy. Chilisa (2012, p. 101) explained:

An Indigenous paradigm perspective...shares a common understanding...informed by a relational ontology, epistemology, and axiology meaning the researcher

is...challenged ...to invoke Indigenous knowledge to inform ways in which concepts and new theoretical frameworks for research studies are defined, new tools of collecting data developed, and the literature base broadened, so that we depend not only on written texts but also on the largely unwritten texts...such as Indigenous knowledge, languages, metaphors, worldviews, experiences, and philosophies...of the formerly colonized and historically oppressed peoples.

This approach allowed me to develop a reciprocal process during my research with community members where I had the opportunity to provide them with various types of training on topics such as parental/community involvement, roles and responsibilities of tribal leaders, federal/state/tribal educational mandates, and understanding the use of assessment data. In the spirit of reciprocity, I asked them to share their knowledge with me through my research study.

Working within an Indigenous research paradigm required me to be culturally sensitive to the community norms. Building this rapport with community members was important to alleviate any suspicions or mistrust among them due to prior experiences with non-Native researchers who may have intruded upon their livelihood and taken advantage of their situations. I established this rapport with community members and school staff first with appropriate Native introduction, then identified clan kinship when appropriate, and explained the purpose of my research in basic lay terms as needed. As a Native American researcher, it was my responsibility to apprise myself of the tribal government, cultural societies, educational systems in their community, and inquire about cultural ethics. Indigenous scholars such as myself must take “the Maori lead in protecting what gets researched” and “sketch out how research is conducted from within the parameters of Indigenous languages,

cultures, and philosophies” (Pewewardy, 2015, p. 78). Through “culturally responsive research” Indigenous scholars also “explore[s] their struggle for autonomy over their own self-determination process” (Pewewardy, 2015, p. 78).

Indigenous and Western Education Models

For years I worked in the field of education in schools primarily located in remote reservation areas. During my employment in these schools, I observed non-Native American school leaders hired to lead these schools. Most of these individuals came from urban schools out-of-state and had little or no experience working with Indigenous student populations.

I was concerned as to why non-Native school leaders were being hired at rural Indigenous schools with little or no cultural knowledge and expected to work with Indigenous students and their communities. I noted the contrasts between non-Native school leaders’ school management and leadership styles that reflected Western educational philosophies and Indigenous education models. Table 1 presents a comparison of Indigenous and Western Models where the Indigenous model reflects a community-based approach in contrast to an individualized Western Model (Arenas, Reyes, & Wyman, 2009).

Table 1

Indigenous and Western Models Comparison

Indigenous Model	Western Model
1. Indigenous education exposes children to their histories, and the traditions of their communities.	1. Modern schools emphasize cultural homogenization.
2. Indigenous education stresses holistic	2. Modern schools foster mostly

Indigenous Model	Western Model
learning, with an emphasis on children's attachment to nature.	indoor, decontextualized, and intellectual learning.
3. Indigenous education connects children with caring adults, including elders.	3. Modern schools separate children from caring adults in the community.
4. Indigenous education helps to perpetuate and revitalize minority languages.	4. Modern schools undermine linguistic diversity.
5. Indigenous education exposes mainstream children to Indigenous histories and traditions.	5. Modern schools promote the commodification of education.

Indigenous Education

Rehyner, Gilbert and Lockard (2011, p. vi) cited Demmert's (1971) explanation of how Indigenous education is communal and collaborative with local schools:

If the school is to be effective and play a more important role in the development of a child, then it must work with community problems as it attempts to educate its young.

Responsibilities to others as well as self must be recognized and understood.

Interaction of rights and responsibilities between the school and community is necessary.

Native tribal communities and professional Native educators "hold a firm belief" that "this cultural context is absolutely essential if one is to succeed academically and to build a

meaningful life as adults” (Demmert & Towner, 2003, p. 1). Demmert and Towner’s (2003, pp. 9-10) definition of culturally based education in the following six critical elements supports the need for rural school leaders to understand how the school and community complement one another:

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.
3. Pedagogy in which teaching strategies are congruent with the traditional culture and ways of knowing and learning.
4. Curriculum that is based on traditional culture and that recognizes the importance of strong Native community participation (including parents, elders, other community resources) in educating children and in the planning and operation of school activities.
5. Native spirituality.
6. Knowledge and use of the social and political mores of the community.

Western Education

A Western education model contrasts the Indigenous model and focuses on individuality. Demmert and Towner (2003, p. 2) found:

The public school system in each state may be defined as generic because they are designed to meet the academic needs of all students without regard to the racial ethnic, or cultural mix of students served by each local school. In many cases it may be appropriate to define public schools as Culture Specific because many believe

public schools reflect the cultural mores and priorities of Northern European White middle class America. In either case the language of instruction is English with limited opportunity to learn one's heritage language or one's Indigenous language if that language is other than English.

Public school systems today continue to emulate the Western education model and philosophy promoting the undermining of culturally-based pedagogy and linguistic deprivation of Native languages.

Indigenous Leadership

The responsibility lies with the rural school administrator to ensure the six critical elements (Demmert & Towner, 2003, pp. 9-10) are implemented in accordance with Indigenous community expectations. Without this understanding, non-Native school leaders are likely to be challenged with a lack of acceptance in the community; lack of parental support or involvement; display of cultural insensitivities; mistrust; an inability to develop culturally congruent, responsive educational systems; and ultimately being removed from their position. Pete, Schneider, and O'Reilly (2013, p. 103) explained:

Claiming Indigenous knowledge in the educational system is the promotion of Indigenous education, and to be effective, such Indigenous education must reflect the political, social, spiritual, as well as pedagogic, instructional and communicative needs and aspirations of Indigenous peoples and their communities.

As cited by Pete (2013, p. 10), Asabere-Ameyaw further emphasized, "Claiming Indigenous knowledge in the classroom is about affirming the relevance of Indigenous knowledge in the disciplines we teach."

Minthorn's (2014, pp. 10-15) research pertaining to culturally sensitive leadership perspectives and leadership development identified ideal characteristics, traits, and qualities of Indigenous leaders exemplifying interconnectedness between school and community:

1. When an Indigenous leader is committed to the community, they are willing to stand up as a voice for the community.
2. The Indigenous leader gives back to the community the strength they gain by serving as an Indigenous leader.
3. Their role is to be committed to the leadership position and the community. All of this occurs within a community that maintains and sustains the person.
4. Being aware of the needs of the community means that an Indigenous leader should be invested in who they represent, and facilitate changes that will benefit the community.
5. Indigenous leadership means being opened minded, teachable, and able to communicate with multiple audiences; these are not confined to the tribal community but entail connecting with others across the state, nation, and world.

Although these are ideal characteristics and qualities rural school leaders should possess, it must be understood they are not culturally specific traits to only Native Americans. The key to rural school administration preparedness as stated in number five is being "*open minded, teachable, and able to communicate,*" thus, developing Indigenous knowledge, meeting community expectations, and establishing a relational worldview as an advocate for students and community. It is not uncommon for non-Native school rural administrators to effectively lead in rural schools and be accepted into an Indigenous community. At the same time, "as the roles of school leaders are constantly evolving and

increasing in complexity” the pressure remains to recruit “skillfully trained personnel proficient in all dimensions of school leadership” (Wagner, 2012. p. ii).

Indigenous Research Paradigm

I conducted this research as an instrumental case study through an Indigenous research paradigm. This approach allowed me to develop a deeper understanding of the importance in encouraging post-secondary programs that,

Encompass the importance Indian people place on the continuance of their ancestral traditions, respect individual uniqueness in spiritual expression, facilitate an understanding within the context of history and culture, develop a strong sense of places and service to community, and forge a commitment to educational and social transformation that recognizes and further empowers the inherent strength of Indian people and their cultures. (Cajete, 1994, p. 27)

By comparing school leadership programs and state licensure requirements in New Mexico with participants’ expectations of school leaders serving in a rural Indigenous community, I was able to apply the spirit of Cajete’s (1994) suggestion.

Minimal use of an Indigenous research paradigm indicates a lack of understanding in conducting educational research from an Indigenous perspective. Cajete’s (2000) explanation of the differences in scientific viewpoints also applies to educational research utilizing Indigenous research paradigms:

As is true of all lenses, what one can see depends on the clarity of the images made possible through the use of a particular lens. In the past five hundred years of contact with Western culture, Native traditions have been viewed and expressed largely through the lens of Western thought, language, and perception. The Western lens

reflects all other cultural traditions through filters of the modern view of the world.

Yet, in order to understand Native cultures, one must be able to see through their lenses and hear their stories in their voice and through their experience. (p. 4)

As a Native American educator, my intent was to conduct my research through Indigenous insider/outsider lenses to portray a rich-thick description of my research findings. As an Indigenous inside/outsider, I hold “the values, perspectives, behaviors, beliefs, and knowledge” of the community I studied, “whereas the indigenous-outsider has assimilated into outsider culture and is thus perceived as an outsider by the indigenous people of his/her community” (Greene, 2014. p. 3). In accordance with Greene (2014), I anticipated the possibilities of being perceived as an outsider to the culture of the research participants’ community. Conducting my electronic/email interview with educators and parents made me realize I was an Indigenous-insider since I, too, was an educator and parent who also shared cultural knowledge with my Indigenous participants. Although some of my participants were members of tribal groups outside of New Mexico or were non-Native educators, what we had in common was our careers in education. As a consequence, I was not perceived as an Indigenous-outsider. To minimize bias errors, I worked diligently to explain things as much as possible through the voices, narratives, stories, and examples provided by participants, which reflected blended responses to the electronic/email interview questions regardless of ethnicity, career, or gender.

Tree Model Contextual Framework

Keeping alignment with an Indigenous research perspective, I thought for weeks what type of model I could use to represent a contextual framework for my study. After much thought and discussion, it became apparent a tree model would represent the organization,

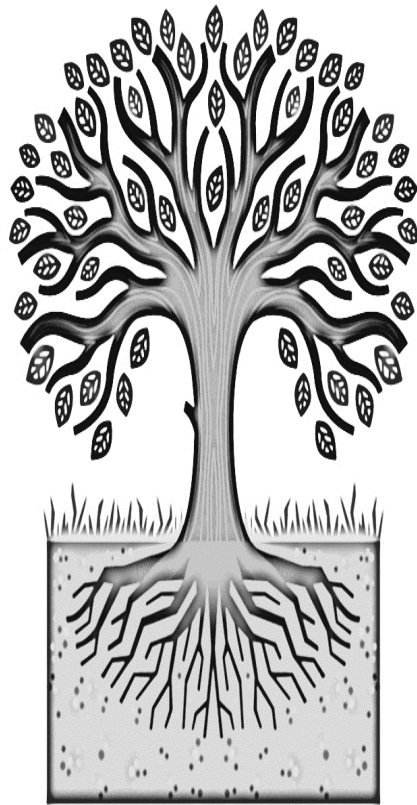
culture, and context of my research. The significance of the tree model in Figure 1 is culturally relevant in many tribes:

The tree presents an archetype of life, learning, and development that begins with the sprouting of a seedling from a seed embedded in fertile ground, then moves to the various stages of growth and development through all seasons of life and its trials and tribulations until it begins to form seeds of its own. The tree is a natural analogy for a living philosophy. Each species of tree is of a particular “tribe” originating and rooted in the soil of a particular place, living and growing into its own particular form and completing itself in the distinct way of its species, yet having its own unique and one-of-a-kind expression of life. The leaves, fruits, and seeds of each tree are really the outward expression of its life and it’s ‘treeness.’ Each of these is an expression of the philosophy, art, and soul of the tree and of Native cultures. (Cajete, 2000, p. 58)

The sacredness of a tree holds many teachings and carries forth the knowledge and wisdom from our ancestors into the future through traditional songs, prayers, ceremonies, and offerings.

Figure 1

The Tree Model



Leaves

*Buds form with seasons
Leaves change with seasons
Flowers bloom with seasons*

Branches

*Stems develop buds, grow branches and develop leaves
Pruning is seasonal and periodic*

Trunk

*Seeds grow
Stems form*

Roots

*Planting seeds
Pulling weeds*

Data Collection

Key Stakeholders
Students
Parents
Families
Community
Research Participants
Policy
Ed. Lead. Preparation
Work Experience
Community
Analysis
Data Collection
Research Question

How do New Mexico administrative licensure requirements and process compare to expectations and needs identified by school leaders and community members in an Indigenous rural community?

Educational Systems
Traditional Education
Indigenous Education
Western Education

Although I have never planted a tree, I recall a time in my childhood when I patiently sat under an apple tree watching my brother plant apple tree saplings. I remember seeing him digging up rich brown soil with an old red, rusted shovel a few feet away from a full-grown apple tree. He placed the sapling into the rich dark soil and began shoveling the soil onto the sapling for rooting. He doused the sapling with water explaining to me in Navajo this would nourish the sapling to sprout roots into the soil. While he was planting the sapling, he began talking to it, coaxing it to grow strong to bear sweet fruits for our nourishment and in return he would care for it. As the sapling grew into a strong rooted tree, our work began. My chore

was to pull weeds to prevent the weeds from taking over growing space and depriving necessary nutrients the sapling needed. While I pulled weeds, my brother tended to making sure the saplings did not become infested with bugs and disease, weakening its survival. As the sapling matured and began bearing fruit, my brother undertook a major task of keeping predators from picking the fruit off the tree.

Reflecting on this experience, I did not realize how committed and dedicated my brother was to assuring we would benefit from the fruits of his labor. Now, I understand why he would sing and talk in prayer to the apple trees as I followed closely behind him through the apple orchard, smelling the sweet scent of apples and feeling content.

My childhood experience and cultural understanding of the significance of a tree in my life led me to its relativity to this study, which I chose as my diagram and Indigenous model. Indigenous scholars are increasingly turning to Native epistemology that “continues to rise from the ground like sprouting corn...to meet the needs of their respective indigenous communities and to build a foundation for future generations to carry on” (Secatero, 2009, pp. 53-54).

Within this Indigenous framework of the tree model, I conducted this research through an Indigenous holistic based research, analysis, and methodology such as Secatero (2009) identified for his Indigenous corn model. This tree conceptual framework set the foundation for me to organize this study from the history of Indian education through the steps of identifying my research question, research methods, data collection and analysis. The framework helped me to view Indian education from different lenses to identify changes in the education system today; its impact on non-Native school leaders beginning with a historical recollection of school leadership to the present day.

The tree symbolizes the struggles to survive and perseverance of Native Americans in an educational system foreign to their cultures. The roots of the tree depict numerous attempts by the dominant society to “de-Indianize” and “miseducate” them into the melting pot of society.

Reyhner and Eder (2004, pp. xxv-xxvi) cited the 1878 *Annual Report of the Commissioner of Indian Affairs* as an example of “de-Indianizing” Native American children where “education of their children” was seen as the quickest way to civilize Indians, and education could only be given “to children removed from the examples of their parents and the influence of the camps and kept in boarding schools.” The attitude and actions of non-Native American leadership in that era led to generations of abuse, pain, suffering, and loss of innocent lives in the name of education. Tribal cultures, customs, religions, and practices deteriorated because of the actions to remove young children from their homes and place them into boarding schools. These children were the future; the beneficiaries and sustainers of their traditional Indigenous livelihoods. However, all that changed with the colonization of Native tribes.

Within the past five hundred years (Pewewardy, 2005, p. 148), “The only education allowable was education for pacification, servitude, and inferiorization...When people are educated to respect the knowledge, the scholarship, and the history and the background of everybody except themselves, then those people are miseducated.”

Pewewardy (2005. p. 144) identified Estelle Reel as one of the White policy makers of Indian education who was appointed in 1898 by President McKinley to serve as the superintendent for Indian schools: “At the end of the nineteenth century...Estelle Reel’s, educational philosophy for Indigenous students was to design a curriculum that focused on

trades and domestic training, military discipline, and regimentation of student life.” This form of education was later referred to as the BIA Relocation Program, which my mother survived, as did many other Native American students.

In the mid 1970’s, as my mother and I were driving to Gallup, she shared a story of her experience being sent to the BIA Relocation Program in Phoenix, Arizona when she was about 14 or 15 years old. She remembers her oldest sister telling her in Navajo she was going to a place called Phoenix to learn a trade, become employed, and live there. Her sister told her there was nothing at home on the reservation for her to do and that she would be better off in this relocation program. My mother’s only response to her sister’s decision was out of concern for the sheep:

What about the sheep? Who’s going to herd the sheep and take care of them? I’m the only one who takes care of them. I don’t want to leave my sheep. No one will take care of them. No, I can’t go to that place where you want to send me. I have to stay here with my sheep and take care of them. I have to take them out every day and herd them in the fields.

My mother’s sister told her the sheep would not sustain her livelihood and she posed the question of how my mother would live among the White people if she did not know their language or have a job to support herself. With this, my mother lost the argument with her sister and left to attend the BIA Phoenix Indian School Relocation Program in Phoenix, Arizona. There she underwent domestic training in housekeeping and laundry work. As a boarding school student, she was required to follow regimented student life rules and regulations, which she recalls as being very strict. She also remembers having to wake up to the sound of a bugle and go through military drills every morning at the break of dawn. She

was homesick and often thought of running away but feared harsh punishments if she were caught and taken back to school. There were no opportunities for returning home for school breaks or vacation nor did anyone speak of it. The focus of her program was not academic but vocational trades. She learned very basic oral English for communication purposes with her employer as well as how to write her name and the address of Phoenix Indian School. She went through on-the-job training until she was hired permanently; then she left the school. Because she was unfamiliar with urban life, she found employment as a live-in housekeeper until she became familiar with her urban surroundings and confident enough to find herself a small house to move into. Unfortunately, she did not gain an education beyond the first grade, but excelled in her vocation as a housekeeper, then later as a dry cleaner shirt and pants presser for forty years.

The boarding schools were an “experiment in education” that was “decidedly an ethnocentric one. Through education, Indians were to lose their heritage, in particular, their native religion and language” (Reyhner & Eder, 2004, p. 74). The “early boarding schools provided vocational and manual training and sought to systematically strip away tribal culture” (Meza, 2015, p. 355).

Native Americans have endured and are learning to decolonize themselves into an educational system of Indigeneity. To catch a glimpse of what this might look like through an Indigenous lens, it was necessary to develop an understanding of the four segments of my tree model and its relativity to my research. The four segments depicted in the tree model in Figure 1 embody:

- (a) *Root* of historical events from the development of treaties in the 1600’s to educate Native Americans,

(b) *Trunk* is my research question connecting past, present, and future education systems,

(c) *Branches* are sub-questions that guided my research into a frame of reference that was practical, constituting reality for Indigenous communities, and,

(d) *Leaves* of constant change in data, educational trends, and stakeholders.

Roots of Historical Events

For generations, Native American tribes have fought to retain their traditional education as roots within their Native communities. The colonization of Native American tribes resulted in replacing traditional education with Western education ideals, practices, and philosophies through treaties.

Historically, traditional education was threatened with assimilation. However, it prevailed as trickles of water to the point that traditional education is beginning to flourish through immersion schools of Native languages and cultures as well as bilingual education.

The roots in the bottom soil represent Western educational systems as it was introduced to Native Americans in the 1600's. The intent of Western education was to *civilize* Native Americans through their form of education for the purpose of acquiring land. The *roots* symbolize the ideals of educational thought throughout the history of education by numerous school leaders to identify an effective educational process that would *de-Indianize* the savage to become civilized. Initially, these were missionary and Bureau of Indian Affairs (BIA) schools. Fedullo (1992, p. 54) commented:

For over a hundred years, the missionary and BIA schools had sought to reach the core of Indian inner life and destroy that which made it ethnically and culturally unique. Somehow many Indians had managed to steal away into the center of a

complex maze of minimal outward adaptation and maximal inward adherence to their particular vision of the world.

Trunk Connecting Past, Present, and Future Educational Systems

The *trunk* of the tree is where I posed my research question, What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?

Contemplating my research question, I came to realize applying an Indigenous research paradigm required a process of decolonization (Chilisa, 2012, p. 23). Chilisa (2012, pp. 15-17), building on the work of Laenui (2000, pp. 1-7) described five phases in the decolonization process:

1. Rediscovery and recovery,
2. Mourning,
3. Dreaming,
4. Commitment, and
5. Action.

In the first phases of *rediscovery* and *recovery*, Chilisa (2012) explained this is the process where the colonized *Other* rediscovers and recovers their own history, culture, language, and identity. Most Elders who attended BIA schools and programs will find this phase the most painful if their experiences were oppressing. Others may not have shared the same negative experiences and may have found it to be rewarding. However, the importance of acknowledging the historical chain of events that occurred in this era of educating Native Americans is an important factor in understanding how personal school experiences have

molded attitudes about school officials, school environment, and expectations of an individual's ability to lead rural schools within Indigenous communities.

The second phase is *mourning*, the process of lamenting the continued assault on the historically oppressed and formerly colonized Other's identities and social realities (Chilisa, 2012, p. 15):

It is difficult to generalize how long a people remain in the mourning phase...societal mourning depends on the circumstances...When there does not seem to be any alternative to the present condition, the mourning seems to be the only thing to do.

Thus, an extended period of mourning may be experienced (Laenui, 2000. p. 3).

A prime example of an extended period of mourning is the BIA boarding school experiences that led many Native Americans into social ills and addictions such as alcohol abuse, drug abuse, domestic violence, neglect, mental illness, and poverty. In 2009, President Obama signed a bill apologizing to Native Americans for the treatment of their people in BIA boarding schools (<https://indianlaw.org/node/529>). Acknowledging this traumatic era did not restore lost traditional identities, cultures, languages, or livelihoods, but it opened doors to communication and healing. Native tribes have taken initiatives to begin addressing this historical trauma through community meetings, talking circles, and other types of Native healing ceremonies. This has been the most important step Native American communities have taken on behalf of their tribal members towards the disempowerment of colonialism, which led to post-traumatic stress.

Chilisa (2012) explained the third phase of *dreaming* is where the colonized Other explore their cultures and invoke their histories, worldviews, and Indigenous knowledge systems to theorize and imagine other possibilities. Laenui (2000. p. 4) discussed this phase

as being the most crucial for decolonization because if the, “dreaming is cut short in any action plans or programs designed to create a remedy meeting the perception of the issue at a premature stage the result can prove disastrous.” Laenui (2000. p. 4) further stated, “It is during this phase where people colonized are able to explore their own cultures, their own aspirations for their future, considering their own structures of government, and social order which encompass and expresses their hopes.”

For example, during the 1800’s, the Cherokee Nation made two major attempts to maintain tribal languages and cultures (Rehyner & Eder, 2004, p. 6):

1. Sequoyah of the Cherokee Nation developed a syllabary for his people to learn to read and write but the State of Georgia confiscated the press.
2. After walking the “*Trail of Tears*” and settling in Oklahoma the Cherokees established a sophisticated school system for their children but later it was dismantled by the U.S. Government.

These attempts were early stages of decolonization, which threatened and challenged the control of Native tribes by the U.S. Government. The only recourse for the U.S. Government to retain control of the Cherokee Nation was to confiscate the press and dismantle the school system. These actions ultimately led to assimilation and continued colonization.

My interpretation of this phase is that tribal sovereignty within this era builds further on Laenui’s (2000. p. 4) statement of, “...dreams...eventually becomes the flooring for the creation of a new social order.” However, I am reluctant to believe Native tribes understand this phase because of the complexity of what it entails in terms of Indigenous education and leadership. Applying tribal sovereignty protocols to establish a “*true*” Indigenous education

program challenges state and federal laws of discrimination in education. I bring this to light because my definition of what an Indigenous education program is closely resembles traditional education where the Native language, culture, and livelihood are the foundations of the program. Brayboy and Maughan (2009, p. 3), for example, remind us, “Indigenous communities have long been aware of the ways that they know, come to know, and produce knowledge, because in many instances knowledge is essential for cultural survival and well-being.”

The fourth phase of *commitment* (Chilisa, 2012) occurs when researchers define the role of research in community development and their roles and responsibilities to the communities and scholarship of research. This phase “culminate[s] in people combining their voices in a clear statement of their desired direction...the commitment will become so clear that a formal process merely becomes a pro forma expression of the people’s will” (Laenui, 2000, p. 5 as cited in Chilisa, 2012).

I envisioned this phase as an opportunity for all Native tribes to exert tribal sovereignty in establishing an Indigenous school system that draws on the Indigenous Knowledge of students, teachers, administrators, families, and community (Brayboy & Maughan, 2009).

Chilisa (2012) explained the fifth phase of *action* when dreams and commitment translate into strategies for social transformation. Laenui (2000, p. 6 as cited in Chilisa, 2012) further explained the action called for in the 5th phase of decolonization is not a reactive but a pro-active step taken upon the consensus of the people.

I believe this phase challenges tribal leaders, educators, and community members to ask themselves these three questions if any social transformation is to take place: Where have

we come from? Where are we now? Where do we want to go? In answering these questions, tribal leaders must understand,

Tribal sovereignty is indirectly being affected by the education of the future generation...Children are the tribes' most vital resource to tribal sovereignty, but without student success in education and the foundational knowledge of culture and language, tribal governments may be left ill prepared...When all major players influencing the education of Native American students work together, the state of Indian education has the potential to make a dramatic turn. (Meza, 2015, pp. 361-362)

Branches of Interview Questions

I used *branches* as the analogy for the interview questions to develop an in-depth analysis of my case study to identify underlying themes through personal interviews, observations, and document reviews to describe the comparison of administrative preparation requirements to leader needs and community expectations in a rural Indigenous community.

Triangulation of my data collection from two methods including electronic/email interviews and administrative licensure collegiate programs and state requirements allowed me to provide a rich, thick description of my findings that is culturally sensitive and culturally responsive to assure research participants' views and frame of reference will not be subjected to further acts of colonization or oppression.

I developed interview questions that focused on specific topics to further explore and describe responses to my research question. As Creswell and Plano (2007) explained, questions begin with words such as how or what and use exploratory verbs. They continue to explain:

Qualitative researchers ask at least one central question and several sub-questions. They pose broad, general questions to allow the participants to explain their ideas such as these questions; What happened? What was the meaning to people of what happened? What happened over time? They also focus initially on one central phenomenon of interest. (p. 141)

Answers to these questions, garnered both through participant insights and analysis of program and state licensure requirements, led me towards an in-depth understanding of deficiencies in school administrative preparation. I hope the findings and recommendations from this study will assist others in developing an Indigenous-based program in collaboration with post-secondary institutions and tribes to better prepare school leaders to lead in Indigenous rural schools.

Leaves of Constant Change

On a national level, major leadership changes affected the educational system as the No Child Left Behind (NCLB) era ended. The Every Student Succeeds Act (ESSA) era came to an end with a new president now in office assuring us Education Matters in this new era of education such as changing leaves within different seasons. States reform their educational systems through their State Accountability Plan, which include indicating factors of academic proficiency levels of all students and the status of each public school to identify school improvement and accountability by school administrative leaders, teachers, and students. Demmert, McCardle, and Leos (2006. p. 80) stated:

The concept of changing or reforming a system must include the capability for the institution to sustain change over time...There has been a significant national focus on the education system and its need to change...We also must ensure that schools

have the capacity to deliver high quality education, that they have not only the buildings, the materials and the systemic organizations for integrated programs from preschool through high school, but also enough well-trained, culturally knowledgeable and adept teachers to deliver that education...educators and administrators must understand and incorporate both local tribal and community interests and those priorities necessary in the current education environment, i.e. those academic requirements so necessary in the broader society and international community.

Unfortunately, most Indigenous communities do not have the capacity to fully support and implement the ideals of Demmert, McCardle and Leos' (2006) statement. In my experience this is due to the following reasons:

- Small population in Indigenous communities such as 4,000 or fewer inhabitants;
- Ratio of Native children under the age of 18 who do not speak their Native language nor practice their Native culture is greater than the number of adults in Indigenous communities who are fluent in their Native language and culture;
- Majority of adults commute more than 50 miles one way to work;
- Some children attend Bureau of Indian Education (BIE) residential programs located approximately 100 miles or more away from their community;
- Parents concerned with daily responsibilities in caring for family or extended family members both young and old;
- Parents experiencing social disorders such as alcohol abuse, substance abuse, and poverty;
- Lack of interest in serving on parent committees;

- Time conflicts to serve on more than one parent committee;
- Attitude of parents towards school leaders and educators' roles and responsibilities;
- Primary support for children's athletic participation; and
- Annual change in some tribal leadership roles.

As a former school administrator in a rural Indigenous school, I experienced high turn-over of teachers and administrators due to remoteness. Oftentimes, it was difficult to implement effective academic programs due to the lack of highly qualified teachers, textbooks, and material because of budgetary constraints. Recruiting and retaining parents to serve on parent committees was inconsistent. Community involvement was even more challenging with few businesses located in these Indigenous communities. More than likely, a remote community would only have one business, which limited their participation on school committees or in school events.

With an array of these situations at local, tribal, state, and national levels it becomes apparent why systemic educational transformation of Indigenous rural schools is so challenging. Implementation of "best practices" and research-based educational programs to transform under-performing schools into vibrant learning communities requires well-prepared school administrative leaders supportive of culturally-relevant strategies designed to improve college and career readiness for Native children and youth while meeting the expectations of an Indigenous community.

Need for the Study

A while back, I ran into a professional colleague. During our conversation, she inquired about my doctoral research and asked what the title of my dissertation was.

Explaining the topic of my dissertation led me to ask her where all the Indigenous school leaders had gone. She responded, “I’m right here. We’re all here. We decided to stay in the classrooms rather than risk our jobs as principals and get fired. We need our job security because of our families.” Then I remembered Darling-Hammond et al. (2007, p. 4):

In addition to the excessive demands of the job that can make it difficult for principals to focus on teaching and learning, there appears to be a growing shortage of people who are both willing to take principalships and are well qualified to lead instructional improvement, particularly in culturally diverse, low-income communities and schools.

These statements supported the need for my research to:

- Recommend a comprehensive (internship, mentorship, etc.) Indigenous-based post-secondary educational program for individuals interested in rural school leadership;
- Increase the number of Native school leaders to lead in rural Indigenous schools;
- Improve strategies to recruit and retain school leaders in rural, Indigenous schools;
- Encourage New Mexico Level III-B certified instructional leaders to apply for principalships; and,
- Establish partnership with New Mexico Legislators and Tribal Leaders in supporting an identified rural school principal program to meet federal, state, and tribal mandates in addressing under-performing schools as well as meeting community expectations.

Significance of the Study

My research study was designed to provide information on the issues of New Mexico administrative licensure requirements and processes and the expectations and needs identified by community members, school leaders, and tribal leaders in an Indigenous rural community. This research may heighten awareness and preparation of both Native and non-Native school leaders to acquire necessary Indigenous cultural knowledge and sensitivity to effectively serve Indigenous students in their communities through post-secondary school administrator programs or professional development training in schools.

An integral part of my conducting this research was possessing cultural knowledge and an understanding of etiquette and tribal cultural differences in traditional beliefs, practices, traditions, clanship, and customs to avoid disrespect for Indigenous research participants. I quickly learned it was necessary to rely on my tribal historical knowledge to identify my place and boundary as a Navajo woman. My willingness to accept and adapt to these differences provided me with a greater understanding and respect for the responses of my participants.

As a Navajo woman from a matrilineal tribe, I have experienced challenges in working with and advocating for patrilineal tribes. I took for granted all tribes were matrilineal like mine - Navajo. Fortunately, my husband, who was a member of a patrilineal tribe orientated me to their tribal etiquette, behaviors, and protocol, which I continue to practice and observe within each Native community.

Limitations of the Study

Previously, as a Native American educator and a former school administrator, I anticipated community members and school staff misinterpreting my presence as an

Indigenous-outsider researcher because I am not a resident of their community. However, conducting my electronic/email interviews changed my position to an Indigenous-insider that provided me with the opportunity to develop a deeper understanding of their expectations of non-Native school leaders leading in Indigenous schools. Due to my being culturally knowledgeable of Native American Indigenous communities and tribal ethics, my participants openly shared their thoughts and interpretations of what they perceived as ideal qualities of a school leader serving Indigenous students in rural Indigenous schools.

Conducting my electronic/email interviews limited my ability to read nonverbal physical expressions, which would have prompted me to ask probing questions or respond in conversation with my participants to gain more feedback of their reactions to questions.

Another limitation I experienced in conducting my electronic/email interviews was my inability to carry on a conversation with each of my participants for immediate feedback and responses to gain a more personal view of their stories and to clarify any questions to avoid misinterpretations of participants' responses. Time was also a factor in prompt responses.

Interestingly, I noticed some participants responded to questions with short answers which I felt was a limitation in sharing rich, descriptive stories and experiences but their responses were succinct in stating what their expectations were of non-Native school leaders leading in Indigenous schools.

When considering the findings, I kept in mind the limitations of purposeful sampling that may have prevented some participation in interviews. Initially, I planned to conduct focus groups of school leaders in Indigenous schools, Native American doctoral students currently employed as school leaders, and community members in one Indigenous

community. Unfortunately, due to the COVID 19 pandemic, my research method changed unexpectedly from the focus groups to electronic/email interviews for the safety of my participants. Making this unexpected change required me to rethink and reorganize my research methods that closely resembled my focus groups. When I began conducting my electronic/email interviews, I realized I was limited in interacting with my research participants. I was unable to have rich verbal conversations with my participants to gain more feedback through probing questions and I was also unable to read nonverbal reactions by my participants to my questions, comments, or suggestions. It was difficult to read through written responses to gain the full experience of stories, experiences, and insights my participants shared. Responses from participants took much longer than I expected, which caused some delays with my data collection and analysis. The interview process was evaluated for congruency with my Indigenous research approach to avoid questions that were discourteous in soliciting the participants' responses. Any questions of this nature were deleted and/or modified.

Definition of Terms

Indigenous – “Originating in and characteristic of a particular region or country; native,” (Dictionary.com, April 2015).

Indigenous Research Paradigm – “Relational Ontology: Relations with people based on an I/We relationship • Relational Epistemology: Knowledge that emanates from the experiences and culture of the people • Relational axiology: Ethics based on the respect, reciprocity, responsibility to the other and rights of the researched” (Chilisa, 2012, pp. 20-21).

Rural Schools – Rural is defined as a place with less than 2,500 people or a place with a ZIP code designated as rural by the Census Bureau. ... If the percentage of students in a district

attending rural schools is 75 percent or more, the district is classified as rural...An estimated 21,701, or 27 percent, of all public schools were located in rural areas, as defined by the U. S. Census Bureau (1990).

Native Americans – “A member of any of the aboriginal peoples of the western hemisphere; *especially*: a Native American of North America and especially the United States” (Merriam Webster Online Dictionary, April 2015).

American Indians – “A member of any of the aboriginal peoples of the western hemisphere except often the Eskimos; *especially*: an American Indian of North America and especially the United States” (Merriam Webster Online Dictionary, April 2015).

Indigenous Models/Frameworks – “...research methodologies that encompass tribal or Indigenous epistemologies” (Kovach, 2010, p. 21).

Reservation – “something reserved: such as a tract of public land set aside (as for use by American Indians” (Merriam Webster Online Dictionary. Definition 3a).

Bureau of Indian Education Schools – “The Bureau of Indian Education (BIE) Division of School Operations was established on June 12, 2014, pursuant to [Secretarial Order #3334](#). The mission of School Operations is to support the BIE educational mission and to provide bureau-funded schools optimum services that enable delivery of high-quality education at bureau operated and tribally controlled schools” (U.S. Dept. of Interior Indian Affairs, Bureau of Indian Education. Paragraph 1).

Grant and Contract Schools –A Pre-K to 12th grade school controlled and operated by Native American tribes that are not a local education agency or “administered by the Bureau of Indian Affairs.” (U.S. Dept. of Interior Indian Affairs, Bureau of Indian Education, April 2015, p. 1).

Corrective Action – “Collective name given to steps taken by a State Education Agency that substantially and directly respond to serious instructional, managerial, and organizational problems in the Local Education Agency that jeopardize the likelihood that students will achieve proficiency in the core academic subjects of reading and mathematics” (2009-2010 New Mexico School/District Improvement Framework).

Summary

As I pursued this study, I examined subject matter from both the Indigenous and Western perspectives. An underlying question that evolved in bridging this gap was how do we meld two different expectations to formulate a training model or protocol to prepare an individual to effectively lead in a rural Indigenous school and still use those skills and qualities in an urban school? It may be necessary for Native people to “understand western society, but not at the expense of what they already know and the way they have come to know it, and relate to the world in its multiple dimensions and varied perspectives” (Barnhardt & Kawagley, 2005, p. 2).

Chapter 2

Literature Review

*“Children learn from what they see.
We need to set an example of truth and action.”
- Howard Rainer, Taos Pueblo-Creek (2012)*

While driving with my mother nearly thirty-six years ago, she was reminiscing about how children were forced to go to school. She remembered her father saying,

All these Navajo police officers drive around gathering our children to take them away to boarding schools. They take our children away so the White man can take away our culture, our language, our traditions, our lifestyles, and our religion because of education. These White men don't know who we are, but they are given authority to make decisions for our children's future without our permission. One of these days our children will become White. They will forget who they are and where they come from because they will only know the life of White people. Remember what I'm telling you because one day you'll see it for yourself.

Then my mother said, “My father was right. How did he know what was going to happen to his grandchildren?”

Generations later, Cajete (2000, p. 62) reiterated my grandfather's statement from a professional point of view in his explanation that, “modern education conditions a person to be oriented to consumerism, competition, rationalism, detachment, individualism, and narcissism.” These qualities are learned behaviors, which do not sustain Native American cultures, languages, traditions, lifestyles, and religions.

With this bit of family history, it became apparent why it was important to address my research question of how New Mexico administrative licensure requirements and

processes compare to expectations and needs identified by school leaders and community members in an Indigenous rural community.

Quality leadership is critical at all levels of education reform, local, state, and national, and especially to sovereign tribal education (Farley-Ripple, Raffel, & Welch, 2012). Tribal education has undergone generations of scrutiny, with a special emphasis on academic proficiency. Native American children continue to struggle below standardized levels of proficiency. For example, in one Indigenous school district on a Native American reservation, the district and school report card reflected failing grades and not meeting Adequate Yearly Progress (AYP) from School Year 2005-06 through School Year 2015-16 (New Mexico Public Education Department, 2021). Table 2 displays this troubling pattern.

Table 2

District and School Report Cards

DISTRICT and SCHOOL REPORT CARDS									
SCH YR	Dist Grd	AYP	DES	AYP	MS/JHS	AYP	DHS	AYP	Schs. Rated
2015/16	F	Not Met	F	Not Met	D	Not Met	D	Not Met	2
2014/15	D	Not Met	F	Not Met	B	Meets	B	Meets	2
2013/14	D	Not Met	F	Not Met	F	Not Met	C		3
2012/13	Information Unavailable								
2011/12	D	Not Met	D	Not Met	D	Not Met	D	Not Met	3
2010/11	DI-2	Not Met	R-2	Not Met	R-2	Not Met	SI-2		3
2009/10	DI-1	Not Met	R-2	Not Met	R-2	Not Met	SI-1		3
2008/09	Progres	Not Met	R-2	Not Met	R-2	Not Met	Progres		3
2007/08	Progres	Meets	R-2	Not Met	R-2	Not Met	R-2 Delay	Meets	3
2006/07	SI-1	Meets	R-2	Not Met	R-2	Not Met	R-2	Not Met	3
2005/06	SI-2	Not Met	Restruc	Not Met	Restruc	Not Met	Restruc	Not Met	3

There is cause for concern with school leadership in this district, given the lack of consistent academic growth. Numerous questions come to mind as to what is happening and

not happening. Are administrators challenged with cultural awareness and pedagogies? Are they in a state of “culture shock” because of the community remoteness and being unfamiliar with cultural dynamics? As an Indigenous school administrator, I view my concerns through an Indigenous and Western regulatory education lens.

Holmes and Young (2019, p. 18) found that weak principal leadership contributed to inadequate, low achieving, at-risk schools, relying more on management practices than leadership, and did not improve their schools academically, and, as a result, principals failed to lead (see Table 2). Effective principals “prioritize creating a productive school climate; facilitating collaboration and professional learning communities; and strategic personnel and resource management processes” (The Leadership Academy, 2021, p.1).

Wilson (2008, p. 44) cites Barnhardt and Kawagley in explaining how "complexity theory provides an emergent system that melds the ‘formal’ and Indigenous knowledge systems.” Barnhardt and Kawagley (1998, p. 5) explained Stamps (1997) definition of “complexity theory is about identity, relationships, communication, and mutual interactions...that focus on the processes of interaction between the parts of a system, rather than the parts in isolation, and it is to those interactive processes that...reform strategy is directed.” The complexity theory in this study is to bring two independent systems together, Indigenous knowledge system and formal Western education system, to increase the level of interconnectivity and complementarity between the two systems to form a more comprehensive holistic system that can better prepare individuals as school leaders to serve in Indigenous communities through a post-secondary dual school administrator program (Barnhardt & Kawagley, 1998).

As I prepared to identify an Indigenous research paradigm, I reviewed literary works of several Indigenous scholars that set the foundation for this study and guided me through the protocols of framing my research from an Indigenous researcher lens. Some of those Indigenous scholars were Wilson (2008), who described an Indigenous research paradigm and demonstrated how it can be put into practice; Chilisa (2012), who discussed how to integrate Indigenous methodologies into research; Cajete (2000), who explained the bonds between humankind and our cosmos through a relational theory of cultural knowledge. I also reviewed the work of Wilson and Yellow Bird (2005), who presented culturally specific decolonization strategies for communities by a host of Indigenous contributors; Reyhner and Eder (2004), who discussed the history of Indian Education from the boarding school days era into the 21st Century; and, Adams (1995), who discussed Indian policies creating boarding schools to assimilate Native children into White society. Minthorn and Chávez (2015) offered new perspectives of leadership development, values, norms, and the effects of cultural identity on serving Indigenous communities. Although there were other Indigenous scholars whose work I reviewed, these were just a few that assisted me in creating my Indigenous research paradigm for this study.

Evolving School Leadership Themes

In my review of the works of various authors regarding school leadership in rural areas and Indigenous community expectations, five major themes emerged. I displayed these themes in Table 3 to present differences and similarities in each category to compare importance within the Western and Indigenous societies. Acknowledging and understanding these differences and similarities allows an individual to develop a holistic awareness of cultural frameworks, epistemologies, and worldviews (Chávez & Longerbeam, 2016).

Table 3

Western Education and Indigenous Expectation Themes

<i>Western Education Themes</i>	<i>Rural Indigenous School Administrator Program</i>	<i>Indigenous Expectation Themes</i>
1. Rural education school administrator preparation		Colonization, Decolonization, Self-determination
2. Effective building level leadership		Education and Advocacy
3. Recruitment/retention of school leaders		Conflicting Western education philosophies and ideals
4. Post-secondary educational, career plans and expectations of students		Native Language/Cultural knowledge and teachings
5. Partnerships with leadership expectations		Involvement with respect and kinship

I believe the comparative themes in Table 3 identify areas of preparation for an individual to lead in an Indigenous community with the potential of meeting Indigenous expectations as well. However, the development of a third column connecting the two columns may identify components for courses and internships for post-secondary institutions to develop culturally-based programs for individuals interested in rural Indigenous school administration. I will discuss this later in this chapter.

Notice Western Education Themes one through four in Table 3 reflect a formal post-secondary educational career pathway into school leadership. In comparison, the Indigenous Expectation Themes one through four in Table 3 display traumatic historical events of colonized education that conflict with cultural, linguistic, and traditional education of Native groups. However, there is a move towards the education of decolonization through self-determination and tribal sovereignty. The last themes in both the Western Education and

Indigenous Expectation columns closely align to parental, school, and community involvement. The fifth Western Education Theme represents parental and community support with transforming leadership expectations to implement federal and state mandates in meeting academic proficiency levels in all grades. The counterpart to Western Education Theme 5 is parental and community involvement where community sets an educational foundation for teaching and learning and “provides the context in which the affective dimension of education unfolds-where emotions develop and are shaped and refined. Community is where learning and sharing knowledge happen” (Cajete, 2015, p. 23).

I discussed each theme for the purpose of applying a cultural lens to depict strengths and weaknesses within each column reflecting a need for cultural awareness and sensitivity to Indigenous expectations within rural communities.

Here I present Table 4, which is Table 3 depicting all three columns completed to demonstrate the connections between Western Education Themes with Indigenous Expectation Themes utilizing an Indigenous School Administrator Themes approach. Connecting the Western Education Themes and Indigenous Expectation Themes creates opportunities to provide a holistic dual school leadership program based on Community-Engaged Learning (CEL). Community-Engaged Learning “promotes the goals of Indigenous education by creating a learning environment that provides relevancy, that values community knowledge and experiences, that connects students to communities in meaningful and powerful ways, and that shows students how to apply their knowledge and contribute to the communities’ growth and sustainability” (Reyhner, Martin, Lockard, & Gilbert, 2017, p. 17).

Table 4***How to Connect Western Education and Indigenous Expectation Themes***

<i>Western Education Themes</i>	<i>Indigenous School Administrator Program Themes</i>	<i>Indigenous Expectation Themes</i>
Rural education school administrator preparation	<i>Indigenous school administrator preparation</i>	Colonization, Decolonization, Self-determination
Effective building level leadership	<i>Indigenous & Culturally-based Models</i>	Education and Advocacy
Recruitment/retention of school leaders	<i>“Grow Your Own” Indigenous school leaders/teachers; Professional development in cultural pedagogy</i>	Conflicting Western education philosophies and ideals
Post-secondary educational, career plans and expectations of students	<i>Cultural pedagogy in learning styles, curricula & classroom instruction, etc.; Cultural restorative justice practices</i>	Native Language/Cultural knowledge and teachings
Partnerships with leadership expectations	<i>Indigenous community educators Pro-active partnerships with tribal government & tribal departments of education Tribal protocol</i>	Involvement with respect and kinship

Rural School Leadership Preparation (Western Education)

Reflecting on my years attending rural parochial and public schools, I recall the dominance of Anglo male principals with the exception of one Catholic nun. I observed these principals as disciplinarians with corporal punishment authority. My experiences led me to believe women were not allowed to serve as school principals unless they were Catholic nuns, otherwise, they served as classroom teachers.

It was uncommon for Indigenous women in the early 1960s to become certified classroom teachers, much less, school administrators. American Indian women “occupy numerous roles in Native communities-caretakers and protectors as wives, mothers, and grandmothers; homemakers; participants in social and ceremonial events; managers of tribal

programs; businesswomen; educators; members of tribal councils; and chiefs of Indian nations” (Chin, Lott, Rice, & Sanchez-Hucles, p. 314). As educators, Native women seeking education leadership roles are not exempt from facing the same challenges as their non-Native peers (Helterbran & Rieg, 2004, p. 1). Helterbran and Rieg (2004) identified these ten barriers women principals face:

- little encouragement to assume leadership roles;
- lack of female role models;
- perceived need to be "better qualified";
- women cannot discipline older, male students;
- resentment of males working for females;
- some educators prefer male principals;
- reluctance to relocate;
- long hours;
- women lack the desire for power; and,
- leadership styles differ.

In addition to workplace challenges, Native women (married and single parent) often struggle with family responsibilities such as finances, health care, child care, education, social/emotional/mental health care, and in some cases elderly care (NCAI, 2021).

As a former supervisor of school administrators in the late 1990s, I recall a young Hispanic woman who was a mid-school principal coming into my office to talk to me. She became very emotional and was overwhelmed with the demands of her job. She was a single parent and could not uphold her professional duties beyond the eight-hour day schedule because she was challenged with inconsistent childcare. She did not have family support and

the father of her children was unreliable in caring for their children. She was the sole provider for her children and sometimes she experienced loneliness, fatigue, emotional and mental stress, which later affected her physical health. She could not afford to be unemployed so we discussed some options to support her health and well-being to remedy her situation. She agreed to transfer to the 21st Century Program Coordinator position where her children attended so she was able to leave work with her children and not worry about childcare. Although her salary decreased, she was approved to make up the difference with stipends that were related to the requirements of the program grant. With this support, the school district retained her as a coordinator and after her children graduated from high school, she applied for a principal position and eventually retired. I share this experience as an example of what a single parent school administrator, regardless of ethnicity, experiences when not supported.

Although teachers may have the greatest influence on student achievement, the role of the principal is often overlooked due to the changes in their roles. No longer are these principals viewed as disciplinarians but as school leaders well-prepared to transform underachieving schools into exemplary “blue ribbon” schools (Darling-Hammond et. al., 2007, p.1). Unfortunately, rural Indigenous schools within some local communities pose challenges to non-Native school leaders due to their lack of cultural knowledge, awareness, sensitivity, protocol, and ethics, which is often offensive to the local Indigenous groups. However, there is also the possibility of Native school leaders becoming comfortable with the status quo and not challenging staff and students to perform beyond recommended standards to meet state and federal mandates.

Jacobson and Woodworth (1990) explained that if we are to begin seriously reconsidering the way we prepare our school leaders, including those who serve our rural districts. There is a need for cultural awareness training to promote and implement culturally appropriate curricula and classroom instruction to meet Indigenous community expectations (Jacobson & Woodworth, 1990).

As an attempt to address school administrator preparation, Burgess and Dermott (1983, p. 19) developed a questionnaire and surveyed principals and teachers to identify the strengths and weaknesses of elementary principals' skills. The results of their survey identified principal skills in three areas: 1) conceptual (e.g., principals who apply information and concepts to practice), 2) human (e.g., principals who are energetic and establish successful relationships), and 3) technical (e.g., principals use planning skills, group process, communication and management skills).

The outcome of Burgess and Dermott's (1983, p. 19) study suggests that teaching principals rely more heavily on human skills than do supervising principals. Supervising principals approach education and management of schools in a business-like manner. These principals tend to rely on technical skills.

Burgess and Dermott's (1983) analysis skills are appropriate and applicable in defining the roles of school administrative leadership in rural schools today. The alignment of these principal skills to academic performance of students may become a key factor in addressing school improvement within rural areas.

I believe a fourth category would be a combination of the three analysis skills (conceptual, human, and technical) that is culturally responsive to creating a cultural framework for school leaders. Cultural frameworks can be "provided as a scaffold and

decision-making tool for teaching faculty to develop understanding of how culture plays out in student learning, in reflection of our own manifestations in teaching, and in the transformation of teaching practices” (Chávez & Longerbeam, 2016, p. 9). Indigenous leadership is “fundamentally about who we are within a context of those we serve. As Indigenous leaders we define ourselves by collective orientations; a deep focus on context, connection, history, and wholeness; and on collaboration and service as a way of being” (Minthorn & Chávez, 2015, p. 10).

Colonization, Decolonization, Self-Determination (Indigenous Expectations)

As a former NMPED employee little did I realize the impact of colonization upon each New Mexico tribe until I participated in the research and development of two major Indian education legislative bills: 1) Indian Education Act (2003, [22-23A-1 to 22-23A-8 NMSA 1978]) and 2) Native American Language/Culture Act (2002, [22-10-3 NMSA 1978]). During the preliminary discussions of these bills, tribal leaders shared experiences their people encountered during historical events such as the Pueblo Revolt and the Long Walk. It was obvious tribes were reluctant to freely accept these bills on their behalf for fear of compromising their tribal sovereignty. However, through Senator Leonard Tsosie and Representative Ray Begaye’s political leadership they were assured they would gain some control over their children’s education. Fortunately, unanimous tribal support led to the passage of these two bills.

The position of “the Indian is different educationally from that of other minorities in the United States. The forced removal from ancestral lands and government policy has shaped by ‘White superiority and Indian inferiority’” (Croft, 1977, p. 1). Croft (1977, p. 18)

further explained that schools have a responsibility to improve the quality of education for American Indian students and concluded:

1. While some studies comparing different educational environments suggest schools do not make a significant difference, additional research is needed in this area.
2. The research suggests some schools do a much better job than others in educating Indian children; these schools should be studied to determine the difference.
3. An examination of teacher training models that produce effective teachers of Indian children would be beneficial.
4. Emphasis on needs of Indian students should be the central focus of the curriculum for them. Curricular areas for special consideration include outdoor education, art education, and value education. Each of these areas would offer the Indian student an opportunity for a more positive self-concept. The Indian student with a positive self-concept is a more receptive student.
5. Indian authority and responsibility for education of Indian children should be recognized by active involvement of Indians in all ranks of education including governing boards, administrators, teachers and paraprofessionals.

Croft's (1977) recommendations suggested decolonization in an era that was evolving out of the civil rights movements. Interestingly, although these recommendations may be an echo from the past, they are still relevant today.

Authors on Indian education stress the need for decolonization among tribal groups. Rural, non-Native, school leaders must develop an understanding of what perpetuates "colonial educational practices and philosophies" (Pewewardy, 2005, p. 140). There is still

the question as to whether these administrators are ready to implement a process of decolonization to transform a colonial educational system into an Indigenous system that embraces culturally responsive curricula and norms.

I understand decolonization is a group process where collaboration between tribal leadership and rural Indigenous school leaders must take up the role of determining how to deconstruct education colonization without fear or hesitation, but with determination, to overcome dominant miseducation practices and philosophies with Native children.

As a means to begin this process, the New Mexico Indian Education Act and Native Language/Culture Act were created to provide each New Mexico tribal group a framework to develop a culturally responsive educational program for their children. This opportunity segued into gaining more control of their children's education with the support and advocacy of the NMPED Indian Education Division and Native legislative leadership. However, after a few years of program implementation, it was decided a program evaluation of the Indian Education Act needed to be conducted to determine its effectiveness and impact on Native students' academic performance. A team of Native American educators conducted the Indian Education Act program evaluation, which did not include the original researchers, facilitators, and authors of these bills. Unfortunately, the program evaluation was unavailable for review, which undermines initiatives to further assess strengths and weaknesses of the New Mexico Indian Education Act.

Effective Building Level Leadership (Western Education)

While serving on the NMPED accreditation team, one of my responsibilities was to analyze school building leadership and evaluate the level of administrative effectiveness using National Council of Accreditation criteria. At times, I felt this evaluative instrument

was limited to assessing standardized leadership skills and institutional norms that were not culturally responsive to an Indigenous student-populated school. Additionally, it was also difficult to determine school administrator effectiveness in rural Indigenous schools experiencing high principal turnover.

Blazer (2010) asserted that stability is critical because school reform takes time; that principal turnover negatively affects teacher retention, teacher quality, and student achievement; and that stability is needed to develop more positive working conditions. Blazer (2010) further explained instability and turnover is not evenly distributed across schools – rather schools with lower student performance or higher poverty tend to be those in which turnover is greatest. And yet, Darling-Hammond et al. (2007, p. 4) found, “In most parts of the country, the problem is not a shortage of well qualified administrators who are willing...to take principalships and are well qualified to lead instructional improvement, particularly in culturally diverse, low-income communities and schools.”

Cajete (2015) explained as Indigenous leaders increasingly conform to mainstream leadership models, we must reflect on the nature of these styles of leadership and assess their real and imagined benefits for our Peoples. Questions then arise: how much of a difference in school leadership style is there between non-Native administrators and urban raised Native administrators who do not speak the Native language nor practice their traditional cultures? Are urban Native individuals better prepared to lead a rural Indigenous school than an individual who is fluent in their Native language and culture? I ask these questions because too often the bilingual/bicultural Native individuals are over-looked for school administrative leadership positions in rural and reservation areas. Instead, non-Native and sometimes, urban Native administrators are hired to lead schools with predominantly Native student

enrollment, which creates discord in meeting local Indigenous expectations and eventually contributing to high turnover of school principals. It is possible this creates a dilemma among Indigenous leaders in selecting an individual who is better prepared to lead an Indigenous school and meet Indigenous expectations.

No longer can school leaders be selected for leadership positions purely on formal academic performance or urban school leadership skills. A measure of cultural knowledge must also be included in determining if an individual is experienced to meet standardized educational requirements as well as Indigenous expectations to lead a rural Indigenous school within an Indigenous community.

Education and Advocacy (Indigenous Expectations)

As a former teacher and administrator, on numerous occasions I met with parents, grandparents, and family members concerning their children's behavior and academic progress. Most often, I dealt with negative behavioral issues resulting in suspensions and a few expulsions. My experiences led me to concerns of how best to serve these students to become academically successful and graduate from high school. Most Native parents expressed their desires to see their children graduate so they could become gainfully employed to support themselves and their future family. Rarely did I hear traditional Native parents say they wanted their children to attend college, which reminded me of the "colonized industrial education system" to assimilate Native American children.

It is a known fact Native Americans in past generations were subjected to an "assimilationist approach" to Indian education that has received repeated criticism from government reports, historians, and Indian people according to Reyhner and Eder's (2004) citation of Fuchs and Havighurst (1972), Reyhner and Eder (1989), and research and/or

reports such as *Indian Nations at Risk Task Force* (1991), Meriam (1928) Special Subcommittee on Indian Education (1969), and *Task Force Five* (1976).

Although numerous studies have been conducted on Indian Education, Native tribes continue to struggle with the challenges of developing their own Indigenous education system to exceed standardized academic proficiency levels through a culturally responsive and sensitive approach.

Demmert, McCardle, and Leos (2006, p.77) identified the following three major questions that led to the discussion of major issues that needed to be addressed during the Improving Academic Performance among American Indian, Alaska Native, and Native Hawaiian Students workshop in Santa Fe, New Mexico in March 2005:

1. What are the major educational challenges facing Native American people, especially in relation to culture and language, and what solutions have been identified to address these challenges?
2. What other challenges need to be considered and what research-based approaches are the most appropriate for improving academic performance of Native American students?
3. What are the implications for changing current practice, especially in the classroom, that lead to increased academic success for Native American students?

Participants identified potential solutions to the three questions that were grouped into three major categories: 1) Students, 2) Capacity, and 3) Translating Research into Practice. A summary of each category is as follows:

Category 1: Students

“Native American students should be taught within a context that values and promotes multiculturalism; this should include use in the schools of the knowledge and cultural practices of the local communities” (Demmert, McCardle, & Leos, 2006, p. 82).

Category 2: Capacity

“Professional preparation and development must include both content knowledge and instructional methods, but specifically for Native American students it may also require a basic understanding of the connections between traditional practice and informed contemporary thought and research” (Demmert, McCardle, & Leos, 2006, p. 83).

Category 3: Translating Research to Practice

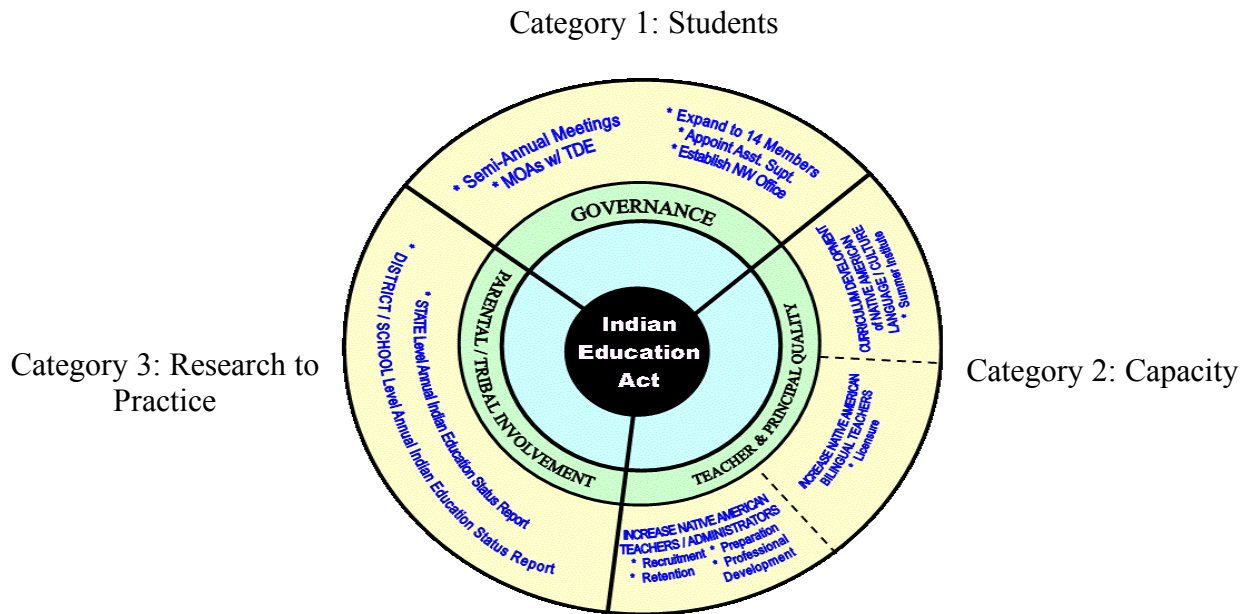
“Translating research to practice is not simple, and not strictly unidirectional. It is iterative, in that research that leads to practice can also be informed by practice. Research can examine innovations in practice, or go more deeply into the *how* and *why* of an effective practice, if that practice is studied in varying contexts of implementation” (Demmert, McCardle, & Leos, 2006, pp. 84, 85).

After reading Demmert, McCardle, and Leos (2006, pp. 82-84), I compared the major issues, challenges, and solutions to the original New Mexico Indian Education Act diagram.

You will notice how closely related the solutions are to Figure 2.

Figure 2

NMPED Indian Education Act



According, to the New Mexico Indian Education Act, [22-23A-1 to 22-23A-8 NMSA 1978], the *Governance* section establishes an Assistant Secretary of Education position for the NMPED Indian Education Division to assist school districts and tribes in curricula development and implementation in Native languages, culture, history, and government through instructional materials development. It also establishes a venue to enter into Memoranda of Agreements with tribal educational entities on behalf of its children attending local public schools leading towards college and career readiness.

The *Teacher and Principal Quality* section was to increase Native American teachers and principals through recruitment, retention, academic transition programs, academic financial support, teacher preparation, and continued professional development. Financial support to both Native American and non-Native American teachers is to encourage individuals to obtain licensures or endorsements in school administration, reading specialist,

special education, bilingual education, TESOL, and ESL, as well as National Teacher Examination preparation. It also provides technical assistance to teachers and educational assistants in developing culturally relevant curricula and instructional materials in Native languages, culture, history, and government through resources of Tribal elders, Tribal Departments of Education, Native language practitioners, and private organizations.

The *Parental and Tribal Involvement* section was to develop an annual state and district level Indian Education Status Report on student achievement, school safety, dropout rate, attendance, parental/community involvement, financial reports, Indian Policies and Procedures, use of variable school calendar, educational programs, parent advisory committee consultations, and district initiatives to identify exemplary programs that are research-based and can be replicated by other districts serving Native American students.

In both cases, the results of the Santa Fe workshop and Indian Education Act diagram reflect similarities to the major issues Demmert, McCardle, and Leos (2006, p. 86) posed in the three questions leading to the three categorical solutions in the following excerpt:

And that education must be based on culturally appropriate approaches: educators and administrators must understand and incorporate both local tribal and community interests and those priorities necessary in the current educational environment, i.e. those academic requirements so necessary in the broader society and international community...we must be able to use what we know, to translate research into practice, and to continually enable teachers to make use of new information as it is developed. All of this will require collaboration, coordination, and constant and informed communication. It will also require the will to make all of these things

happen, and that must exist across disciplines, across communities, and across cultures.

Recruitment/Retention of School Leaders (Western Education)

Working in rural Indigenous schools located in remote areas miles away from towns and cities has its challenges. It requires an individual to appreciate wide, open spaces with little to offer but a scenery of vibrant colors in the early morning and sunsets capturing the vision of your soul. There are no limitations of starlight on the horizon like in big cities. There is no entertainment like theatres, fine dining restaurants, or night clubs to go dancing, only the sounds of barking dogs at strangers passing by and maybe cows faintly mooing in the distance. Shopping is limited to Walmart, a modernized general store where driving fifty miles one way makes it worth your while if you want to buy groceries other than snack foods from the local gas station. Most often, Indigenous communities consist of a public school, a BIE boarding school, local tribal government offices, gas station, Indian Health Service (IHS) clinic, and a subdivision tribal police department. Much smaller communities are sometimes clustered with only a BIE school, gas station, and a chapter house. More than likely, you will find families living miles apart without running water, electricity, indoor plumbing, or centralized heating for their homes. This description may sound like a less-developed Global South country, but these communities do exist today in rural reservation America.

Perhaps with this description you can begin to realize the challenges of recruiting and retaining highly qualified effective teachers and school leaders in an Indigenous rural school. Most often, non-Native teachers are interviewed and hired over the phone to fill teaching and school administrative positions with little to no consideration of these individuals’

experiences working in rural Indigenous communities. Recruitment is a longstanding problem where “inexperienced teachers and teachers faced with new situations need time to learn and adjust, and the high rates of teacher turnover in reservation schools contributes to educational problems in these schools...A similar problem exists with reservation school administrators” (Reyhner, 2001, p. 12).

DeYoung’s (1995) research focused on school leadership and educational change for school improvement through a local, “home grown,” Appalachian superintendent respected and trusted by community members. He was not an outsider, and his family experienced the same misfortunes common to a boom-and-bust economy in his community (p. 193). In a similar scenario, Carlson’s (1990) case study describes sad and demoralizing school conditions due to resignations of two principals within a two-year period. With some initial reservations from the school board, a local woman who was raised in the community was offered the full-time principalship (p. 25).

DeYoung (1995) and Carlson (1990) both discussed the effectiveness of the leadership roles of local community members in addressing troublesome issues and divisiveness between faculty, staff, school, and community. Both principals reinforced positive school and community relationships with the support of their faculty and staff, which contributed to the transformation of their schools as effective and high performing schools. Both principals’ leadership styles fall within the category of human skills (Burgess & Dermott, 1983).

Reyhner (2001, p. 13) emphasized Cleary and Peacock’s (1998) study “... citing the importance of native teachers being role models and the need for sharing with their students

how they achieved success in schools in addition to stressing the importance of their participating in the community where they work to get to know parents.”

The findings from both studies concur “home grown” school leaders tend to be more effective in their leadership styles because of their personal experiences in their respective communities and their understanding of how to meet their students’ academic needs and finding a balance that incorporates their cultural and family values. Native educators are needed to “serve as positive role models and catalysts for improvement in administration...however, there was and still remains a shortage of Native people who can serve as positive role models in administrative and teaching positions” (Pavel, 1999, p. 2).

Conflicting Western Education Philosophies and Ideals (Indigenous Expectations)

As a young child, my educational foundation began with my enrollment in a parochial school. Religion was the primary goal underlying fundamental concepts for academic classroom instruction. Religion was integrated into every academic subject; arithmetic, reading, writing, and spelling. Discipline was even based on religious beliefs and practices. It was confusing and overwhelming because it conflicted with my Native traditional cultural teachings. One day I asked my father why he sent me to a Catholic school instead of a public school. His response was,

You’re going to a Catholic school because they have the best education and teachers. They will teach you what you need to learn. All you have to do is listen, behave, and do your work. That’s why I’m paying for your education. In the public school, they won’t teach you the right way and you’ll fall behind in school. I want you to have a good education. That’s the only reason I’m sending you there. It’s for the education and nothing else. We still believe in our own Navajo traditional ways.

Missionaries were frustrated by “parental influence” that “far out-weighed the influence of missionaries” leading to increased separation of “Indian children from their parents by placing them in white homes or boarding schools” (Reyhner & Eder, 2004, p. 16). The Indigenous students “were expected to concentrate on the English language, Western academic topics, a new religion, and work experience (via vocational programs and ‘outing experiences in Anglo families) all at once” (House, 2005, p. 5). Adams (1995) stated policymakers in the late 1800’s were convinced schools and civilized education were the ultimate solution to the Indian problem of savagery. In an effort to civilize the Indian, Western policymakers identified and prioritized the following educational aims to habituate them. These constituted the main ends of Indian schooling:

First Aim – Provide the Indian child with the rudiments of an academic education, including the ability to read, write, and speak the English language (Adams, 1995, p. 21).

Second Aim – Indians needed to be individualized (Adams, 1995, p. 22).

Third Aim – Christianize Indians through Indian education (Adams, 1995, p. 23).

Fourth Aim – Indian schooling was citizenship training (Adams, 1995, p. 24).

The goal was to transform Indian children and eradicate their former selves (Adams, 1995, p. 24).

Although these were the goals to assimilate Indians in the 1800s, little has changed in the aims of educating Indians today. The First and Second Aims exist through the *Every Student Succeeds Act* (ESSA) goal of attaining English language proficiency. Programs such as *Character Counts* (2018) encourage practices of good citizenship as indicated in the

Fourth Aim. The Third Aim is optional for families who promote a religious teaching foundation for their children.

Although these Aims reflect a prevalence in education today, they are contradictory to Indigenous education and clearly exemplify colonized Western philosophies and ideals leading towards assimilation. Education policy was designed to “strip the Indian child of his culture and substitute English language and American mores in its place...The social and cultural disintegration of the family and the tribe quickly followed these misconceived and misdirected policies” (Sharpes, 1979, p. 1).

It is through the existence and continued practice of Western education philosophies and ideals that Native Americans are faced with threats of Native language and culture loss. Unfortunately, my grandfather’s prediction of our Native children becoming “Anglocized” has come to fruition through the evolution of federal and state mandates to attain English language proficiency in all academic areas.

Post-secondary Educational, Career Plans and Expectations of Students (Western Education)

When I was in the eleventh grade, I remember our high school counselor meeting with each student to discuss their academic performance and college recommendation. Sitting patiently behind a partition, I could hear the conversation between the counselor and student. Excited and anxious I waited to be called. I could not wait to hear what college the counselor would recommend I attend. While waiting, I noticed the students were Anglo or Native American who had parents employed with BIA. When I heard my name called, I quickly rose to my feet and sat in a chair next to the counselor’s desk. Without hesitation, the first words I heard from the counselor was, “You’re not college material. You don’t have any

parents who can pay for your college.” My excitement diminished to disappointment and anger. I could not believe what I was hearing from a counselor I expected to be understanding of my situation since he was also Navajo. I asked him, “Why can’t I go to college? Is it only because I don’t have parents who can afford to pay for college for me? I have good grades. I’m on the honor roll. I’ve been on the honor roll since seventh grade.” His only response was, “You’ll make a good secretary. You need to go to vocational school.” I was devastated and felt let down. Through my own experience, I understood how negative expectations from school counselors, teachers, and administrators can contribute to drop-out rates, truancy, behavioral problems, alcohol/drug abuse, and attendance issues. In spite of my negative experience, I was determined to pursue my goal of enrolling in college one day.

Today, high school students are required through state statutes, policies, and mandates to enroll into dual-credit programs and AP courses in preparation for career readiness pathways leading into post-secondary programs, vocational/technology programs, military, and employment. Although the intent of these programs is to promote higher levels of learning, state colleges and universities overlook Indigenous learning styles that differ between students that are accustomed to reservation lifestyles versus urban lifestyles (Cajete, 2015, pp. 197-198).

Students raised on reservations do not do well learning in large classroom settings. Janine Pease-Windy Boy, President of Little Big Horn College, said, “We don’t subject our students to huge classes...Classes as large as several hundred students... are not as effective with Indian students” (as cited in Szasz, 2003, pp. 238-239).

Chávez and Longerbeam (2016, pp. 14-15) further explained learning styles of individuals from *integrated origins* and *individuated origins*:

Individuals from integrated origins often learn most naturally when the whole is studied before the parts and collective processing happens before individual study...Individuals from individuated origins often learn most naturally when individual study precedes collective processing, components are studied individually before the whole, theory is processed before application, the mind is prioritized over the senses, and reflection through discussion is peripheral...Most U.S. college and university instruction and curricula are organized in this kind of individuated paradigm.

Native Language/Cultural Knowledge and Teachings (Indigenous Expectations)

I remember my 1st grade teacher being a Navajo woman who spoke her Native language fluently. She was the only Native teacher I had until my 9th grade year when I had a Navajo math student teacher. She did not speak Navajo and was ridiculed for it by fluent, Navajo speaking students. When I was in the first grade, most of my peers did not speak or understand the English language. Our Navajo teacher was not allowed to speak Navajo to conduct classroom instruction, which frustrated her because the majority of students did not speak nor understand English. This led to her coming up with an idea for a game. She told us our class would play the Cat and Mouse game with the principal. The object of the game was to not let the principal catch our Navajo teacher conducting classroom instruction using the Navajo language. Each day one student was selected to stand guard by the classroom door, look down the halls and let everyone know when the principal was coming to give our teacher time to switch to English. Playing this game with my classmates, teacher, and principal, even though he did not know, was my initial childhood experience with bilingual education.

To address the threat of Native language and culture loss, the NMPED/Indian Education Division undertook a project in partnership with New Mexico tribes to create the legislative bill, *Native Language/Culture Act* (2002, [22-10-3 NMSA 1978]). With unanimous support, the bill passed and has been implemented in New Mexico public schools with dominant Native student enrollment. This is a clear example of how Indian educators and Native leaders can drive legislative and executive actions (Szasz, 2003).

The intent of this bill was to provide each tribal group an instrument to deter threats of language and culture loss through teachings of Native elders. Ironically, as attempts are made to maintain and sustain Native languages and cultures through this process, mandates of English language proficiency overshadow tribal efforts to increase Native language proficiency as well as challenging Indigenous education.

In 2000, while employed with NMPED, I was charged with monitoring the implementation of the *Native Language/Culture Act* in public schools. I was assigned to evaluate the bilingual/bicultural program in the Zuni Public Schools. As I observed classrooms, school facilities, and spoke with school staff, students, and parents there was a strong display of cultural-based education. Throughout school buildings, one could hear the use of the Zuni language in classrooms, conversations among school staff, and parent/grandparent volunteers explaining Western education concepts to students in their native Zuni Language. Zuni Public School District was identified as an exemplary program at that time.

Reyhner and Eder (2004), Cajete (2015), Barnhardt and Kawagley (2005), Pewewardy (2005), and Meza (2015), just to name a few, present viewpoints of resiliency among Indigenous peoples as they have struggled to maintain a sense of identity through

cultural knowledge and practices. Regardless of this undying effort among Indigenous groups, young children are faced with challenges of compromising their cultural identity and traditional language to meet state and federal demands of proficiency levels in Western education content areas and state standardized assessments.

Partnerships with Leadership Expectations (Western Education)

When I first entered my career as an educator there was little to no emphasis on developing partnerships with parents, families, or key stakeholders. However, as time progressed, federally funded programs required implementation of strategies to develop partnerships with parents and key stakeholders as advocates for quality educational opportunities for all children. Most often it was difficult for small rural schools to recruit parents to serve on parent and school committees due to the distance they lived from the school. Today, school leaders must adhere to regulations of parental and community involvement or risk being penalized for not including this in their federal and state applications, school improvement plans, or other school-related programs.

Effective schools that want to play a role in child development must work with the community, recognize their responsibilities to others, and create an “interaction of rights and responsibilities between the school and community” (NIEA Newsletter, 1971, p. 2).

The New Mexico State Licensure for Educational Administration, Grades Pre-K-12, (NM Public Education Department, Title 6, Chapter 62, Part 2) requires all school leaders to adhere to established rules of ethics that clearly define roles and responsibilities. For instance, the section Administrator Licensure Competencies and Indicators (NMPED State Statutes, 1998, 6.62.2.10) lists expectations of school leaders under each of the following categories:

- Ethical Leadership
- Visionary Leadership
- Instructional Leadership
- Multicultural Leadership
- Disability Leadership
- Leadership in Community Relations
- Political Leadership
- Legal and Fiscal Leadership
- Personal and Professional Leadership

An individual who has the ability and professional skills to balance these expectations may demonstrate effective leadership on a limited basis while others may display their inability to effectively lead a rural Indigenous school due to their imbalance in meeting these expectations.

Involvement with Respect and Kinship (Indigenous Expectations)

I must have been about four years old when my grandmother came to visit. She took me into her arms and sat me on her lap speaking to me with terms of endearment in Navajo. She asked me, “Ha’at’iish doone’e nili?” I responded, “Dzil tl’ah’nii nishli, To’da’cheenii baa’ shiish chiin, Kinyaa’aanii da shi chei’ doo Tachii’nii daa shi nali’.” My grandmother smiled with approval and told me to always remember my clans because it is the key to my kinship with people in my community and reservation. In doing so, she also provided me with an expanded circle of family. Often, my grandmother would explain the importance of respecting others and to never laugh, make fun of or bully anyone for their physical, mental, or emotional differences. To do so would be to subject ourselves or family to similar

consequences of those differences. I grew up with this teaching from infancy into my adulthood years and now I hold this teaching to share with my children, grandchildren, and others. In our relational worldview, we “highlight a strong focus on people and entities coming together to help and support one another in their relationship...Key within a relational worldview is the emphasis on spirit and spirituality and, in turn, a sense of communitism and respectful individualism,” (Graham, 2002, as cited in Hart, 2010, p. 3).

Hart’s (2010, p. 3) definitions of *communitism* and *respectful individualism* are:

Communitism – Sense of community tied together by familial relations and the families’ commitment to it.

Respectful Individualism – A way of being where an individual enjoys great freedom in self-expression because it is recognized by the society that individuals take into consideration and act on the needs of the community as opposed to acting on self-interest alone.

In the face of forces and upheavals beyond their control, “Indigenous peoples throughout the world have sustained their unique worldviews and associated knowledge systems for millennia” (Barnhardt & Kawagley, 2005, p. 2). In the 21st century, our children are plagued with “*social upheavals*” impeding their education and family dynamics of harmony, love, and support. Teachers are expected to fill the void while teaching required state curricula to promote English language proficiency. As an educator and former school administrator, I find that schools continue to “*miseducate*.” However, efforts are being made to reverse negative transformative forces through decolonization and cultural-based strategies at school levels.

Respect and kinship among Indigenous groups are powerful. They are the foundation for cultural teachings of life, family, community, and world. They provide the necessary protocols to interact with global cultures. Kinship provides the relational interaction within an Indigenous group to establish support and harmony. Use of kinship terms within a classroom setting can offset and deter negative behaviors. It also provides students an opportunity to feel a sense of belonging and bond with others. This type of support encourages confidence among students to be productive and successful. We know from experience “the depth of Indigenous knowledge rooted in the long inhabitation of a particular place offers lessons that can benefit everyone...as we search for a more satisfying and sustainable way to live on this planet” (Barnhardt & Kawagley, 2005, p. 2).

How the Literature Review Informs This Study

There are numerous lenses through which we can understand and study education, each with its own set of major issues, challenges, solutions, policies, and procedures. What I realized in conducting this review was that regardless of what generation we live in today, educators continue to mold a child’s life to fit the standards of a greater society unlike their own through the implementation of English Language proficiency levels and hiring of non-Native school leaders unaccustomed to Indigenous lifestyles and communities.

School leaders that are home grown tend to be more effective in leading schools within their communities because of their ability to relate to community issues and challenges as insiders. Understanding local community dynamics allows for opportunities to engage community stakeholders to participate in solutions for both school and community. Through this partnership, they can facilitate the capacity to deliver rigorous culture-based curricula and promote high quality education opportunities to their students. They are

culturally aware and sensitive to students' needs and can integrate culturally appropriate instruction and methodologies to support and sustain Native languages and cultures (Holmes & Young, 2019).

The Indian Education Act diagram and Western/Indigenous themes exemplify overarching, broader themes indicating similarities of efforts to address the need to provide culturally appropriate educational approaches in preparing individuals to lead in rural Indigenous communities.

Through constant change of educational philosophies and ideals Native students continue to flail in a colonial education system that contradicts cultural teachings and identity while mandating English language proficiency in schools with corrective action and school improvement ratings.

There are ample opportunities for Indigenous tribal groups to exert their authority in advocating for high quality education for their children and appropriate Indigenous school administration preparedness through legislative bodies, laws, and statutes. However, the focus must be redirected towards core culture-based academic curricula from supplemental education.

Are Indigenous tribes prepared to take the step in creating an exclusive Indigenous education system to decolonize generations of Western education philosophies and ideals to meet the expectations of Indigenous communities? Indigenous education is defined from many perspectives; i.e., Western education concepts, urban Native American, reservation Native American, educated Native American, uneducated Native American, BIA schooled Native American, public schooled Native American, tribal government officials, state government officials, federal government officials. Which definition of an Indigenous

education system will we choose for our respective communities and who will we choose to transform our rural Indigenous schools to provide Native students with culturally sustaining instructional leadership that supports equitable and quality educational opportunities?

In 2018-2019, the North Dakota Department of Public Instruction developed a Native American Needs Assessment Action Plan for educators and school leaders to address the academic needs and areas of weakness in respect to Native American students. The Action Plan identified one goal, Improved Native American Student Outcomes, with four needs:

- Culturally responsive teaching,
- Social emotional learning,
- Using equitable instructional practices, and,
- Engaging with the Native American community.

Each need has a set of evidence-based strategies and resources associated with the need and the possible reasons for the weaknesses revealed by the data analyzed by teachers and school leaders. Resources identified as tools for the four identified strategies include research articles and briefs, practitioner articles, guides, videos, toolkits, websites, reports, and infographics. These tools are grouped under each of the four strategies to address the identified four needs. The Action Plan is a living document that is in constant motion to improve the education of Native American students through culture-based instruction and school leadership (North Dakota Department of Public Instruction, 2018, pp. 2-5).

The Action Plan North Dakota Department of Public Instruction is a template that can be replicated by school leaders serving in Indigenous schools on reservations that addresses the question of who will we choose to transform our rural Indigenous schools to provide

Native students with Cultural Sustaining Instructional Leadership that supports equitable and quality educational opportunities.

Chapter 3

Indigenous Methodology: Weaving My Research into a *Ts'aa*

*“I’m planting a tree.....to teach me
To gather strength from my deepest roots.”*

~Andrea Koehle Jones~

Reflecting on my experiences with my brother planting apple trees, I wondered what he was thinking as he placed each sapling into the rich brown soil dousing it with water. As I thought of my research in terms of planting a tree, I have learned each research design requires its own methodology, paradigm, methods, data collection and analysis resulting in credible, trustworthy findings that translate into actions of transformation, guiding principles, and global knowledge. As a result, my strength as a researcher is reciprocated as an advocate and expert for the research participants and their community in addressing the research topic.

Research Design

In this chapter, my research methods, data collection, and data analysis are presented through an Indigenous model, *Ts'aa* (Navajo Basket) to discuss how the design helped me to develop an understanding and explore my research question:

What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?

Later in this chapter, I present each component of my research design through each woven section of the *Ts'aa* (Navajo Basket Model). I used Navajo words to identify parts of the woven sections signifying its relativity to the cosmos for traditional spiritual purposes connected to creation stories because “stories and metaphor are often used in Indigenous societies...as a teaching tool...Stories allow listeners to draw their own conclusions and to

gain life lessons from a more personal perspective...to see others' life experiences through our own eyes" (Wilson, 2008. p. 17).

Through personal cultural knowledge and experience I paired Western research paradigm labels to Navajo labels of the *Ts'aa* listed below:

- Research Question (*Hajíinéí*)
- Sub-Questions (*Nahasdzáán*)
- Mode of Inquiry (*Dzil Nashchiin*)
- Methods and Data Collection (*K'os dóó Níłtsá Nashchiin*)
- Purposeful Sampling (*Jóhonaa'éei Bitiin*)
- Data Analysis (*Tl'éhonaa'éei Bitiin*)
- Evolving Themes, Patterns (*Hashch'éeéh Diyin Dine'é*)
- Trustworthiness, Reliability (*Shá Bitl'óól dóó Nááts'íilid*)
- Indigenous Research Paradigm (*Adáá'lishtl'ó*)

Some of these topics may have sub-categories to present a clearly defined research process with considerable information to provide a rich, thick description in each section with the intent of providing an understanding of the purpose of my research question and why I chose to take a qualitative approach.

Weaving Indigenous Research Paradigm and Methodology

An Indigenous research paradigm sets the foundation that requires a researcher to think about the importance of their relationship to the ideas and concepts they are explaining within their Indigenous research methodology. A clear understanding of this process establishes a non-threatening partnership between researcher and research participants and assures trustworthiness of the research being conducted. Benefits of the research are

transparent and appropriate for the Indigenous community and incorporate their ideals and cultural values in the results of the research. Creswell's (2013) definition closely aligns with Indigenous research paradigms in which the researcher is engaged with research participants to bring meaning to their environment while attempting to make sense of phenomena and interpret their beliefs, practices, and histories through traditional cultural lens of the people themselves. Creswell (2013, p. 3) described social constructivism as "seeking understanding of the world in which they live and work...develop subjective meanings of their experiences. relies on participant views." Chávez (2007, p. 4) explained, "Working from a constructivist framework urges partnering with participants to delve deeply into a particular phenomenon and suggests a hopeful stance toward the future."

Wilson (2001, p. 175) poses a question to his Native American colleagues, "How is it possible for us to live in both worlds and what is the thinking behind what makes it possible?" He further explains this thought process as indicative of an Indigenous epistemology, which is really tied to Indigenous methodology. To develop a clearer understanding of Indigenous methodology, Wilson (2001, p. 175) provides definitions of ontology, axiology, epistemology, and methodology from a Westernized perspective that are combined to create different paradigms of research contributing to a definition of Indigenous research methodology:

Ontology – A belief in the nature of reality.

Epistemology – How you think about that reality.

Axiology – A set of morals, or a set of ethics.

Research Methodology – How you are going to use your ways of thinking to gain more knowledge about your reality.

These primary factors make up dominant Western research paradigms as well as the foundation for Indigenous research paradigms. Wilson describes Western research paradigms where investigators “use manipulative and experimental types of research to try to increase objectivity in order to get closer to that reality” (Wilson, 2001, p. 176).

Wilson (2001, p.175) shared his discussion in defining Indigenous research paradigms with his colleagues where one of them questioned, “how research has to do something beneficial in this world: that is part of the axiology of an Indigenous Research Paradigm.”

A comparison of the Western and Indigenous paradigms is displayed in Table 5. Noticeably, the dominant paradigms are individualized, and the Indigenous paradigms are holistic embodying all creation (cosmos, humans, animals, plants, earth). The dominant paradigms reflect the researcher as being an individual in search of knowledge to be gained and owned by self, which explains why Indigenous community members have been skeptical towards non-Indigenous researchers because “research – taking extensive indigenous knowledge away – has given very little or nothing back to indigenous peoples, who have been used as sources of information” Porsanger (2004, p. 108). The Indigenous paradigm researcher is interconnected with research subjects and shares acquired knowledge through a communal relationship with all creation culturally tied to community and respects cultural protocol of Indigenous peoples.

Table 5

Research Paradigm Differences

Dominant Paradigms	Indigenous Paradigms
<ul style="list-style-type: none">• Fundamental belief knowledge is an individual entity• Researcher is an individual in search of knowledge• Knowledge is something gained• Knowledge may be owned by an individual	<ul style="list-style-type: none">• Fundamental belief knowledge is relational• Knowledge is shared with all creation• Not just interpersonal relationship between researcher and research subjects• Relationship with all creation• Knowledge shared with the cosmos, animals, plants, earth• Goes beyond idea of individual knowledge to the concept of relational knowledge

Wilson (2001, p. 177) explains the major difference is that the Indigenous paradigm takes research beyond individual knowledge to the concept of relational knowledge. In reviewing knowledge concepts, relational knowledge is cyclical and shared with all creation, compared to individual knowledge being linear and not shared and becomes vulnerable to self-defeat.

Wilson (2008, pp. 13-14) explains Eurocentric research is not the only method that can be different in terms of looking at the bigger question and learning what it is to be Indigenous:

An Indigenous research paradigm is made up of an Indigenous ontology, epistemology, axiology and methodology...Other Indigenous scholars have

in the past tried to use the dominant research paradigms. We have tried to adapt dominant system research tools by including...our cultures, traditional protocols and practices into the research process through adapting and adopting suitable methods. The problem...is that we can never really remove the tools from their underlying beliefs. Since these beliefs are not always compatible with our own, we will always face problems in trying to adapt dominant system tools to our use.

Wilson (2001, p. 177) poses the question, “Who cares about ontology?” As a qualitative Indigenous researcher, my response to his question was, I understand my responsibility is to identify the importance of my relationship with the realities of my research through protocols of Indigenous languages, cultures, beliefs, values, traditions, practices, and etiquettes. Through this process, I am afforded the ability to establish relational knowledge with my environment and all creation giving meaning and purpose to my research question, *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?*

As I read Wilson’s (2001) question in the previous paragraph, I am reminded of cultural teachings from my grandmother. I remember her saying, “You are only a speck in Nature, a relative to all creation in six directions. How you interact with Them will determine your well-being and Their acknowledgement of your worthiness to be recognized for your efforts on Their behalf, not on yours.” Through this teaching, I have understood the purpose of my research was not only to address my overall research question but to identify and interpret evolving patterns that may inform professional practice or provide evidence-

informed decision making in developing legislative policies and statutes to improve Indigenous education leadership in rural Indigenous schools.

Indigenous Research Paradigm

Chilisa (2012, p.160) explained, “A growing number of methodologies are written from the experiences of postcolonial Indigenous researchers...to emphasize the unique contribution of sociohistorical, cultural, and political factors to social science research. The main emphasis is that people should be understood within their social context.”

Chilisa’s explanation leads me into my own challenge of identifying an Indigenous research paradigm culturally appropriate for this study. After long hours of thought and discussion, I reviewed and considered Indigenous research models such as Dr. Lori Lambert’s Spider Web design, Dr. Shawn Secatero’s Corn model, and Dr. Cornel Pewewardy’s Medicine Wheel. In spite of my efforts to find an Indigenous model reflecting my Navajo culture, I felt like I was trying to fit a square peg into a round hole. Further discussion prompted my realization that Dr. Lambert’s web design and Dr. Pewewardy’s Medicine Wheel were tribally irrelevant to me because I was unfamiliar with their Native traditional teachings, values, practices, and beliefs regardless of cultural similarities between our tribes. I compared both models, the medicine wheel and spider web model to Navajo life teachings, and found they were all circular and encompassed mental, spiritual, emotional, and physical components of our well-being and our cosmic relationships. Although I understood this connection, the difference between these models were traditional teachings in the Native language and cultural practices that made them unique. I felt like I would be overriding cultural protocols and disrespecting Native core values of each tribe if I chose to apply one of the models to my research. I related to Dr. Secatero’s Corn model because we originate from

the same tribe and share the same cultural teachings. I chose not to use the web design or medicine wheel model as my Indigenous research paradigm because I would have to compromise my own culture to make it fit if my traditional beliefs and teachings were different from Dr. Lambert and Dr. Pewewardy. Lambert reinforced this for me, writing:

As I continue to indicate, every tribe is unique and not all tribes or Indigenous groups hold to the teachings of the Medicine Wheel...So, for each Indigenous group, for each researcher, and for each project, a new conceptual framework must be developed...Just like a hunter or explorer needs a map, a conceptual framework is the path the researcher follows to complete the project. (2014, pp. 200-202)

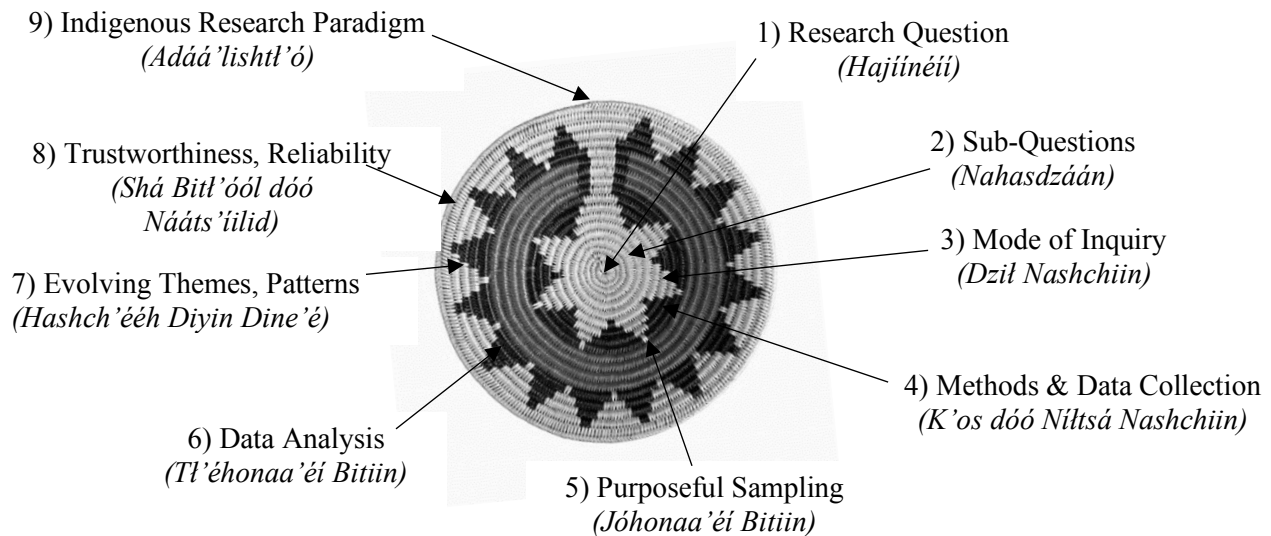
Louis explained, “Indigenous methodologies vary and yet have common traits” (2007, p. 130). Commonalities are reflected in forms of history, creation stories, songs, and teachings through each Indigenous community’s ethics, epistemology, ontology, and axiology.

Ts’aa (Navajo Basket) Indigenous Framework

As a result of my literature review, my theoretical framework, Ts’aa (Navajo Basket), emerged as an Indigenous knowledge-based theory depicted in Figure 3.

Figure 3

Ts'aa (Navajo Basket Model)



Ts'aa (Navajo basket) is symbolic of traditional Navajo women gathering and carrying food in their basket or carrying sacred prayer bundles and corn pollen for ceremonial purposes. Through my Indigenous traditional teachings, I perceived my role through a feminist, cultural lens as an Indigenous researcher gathering and carrying my data in a basket to be analyzed and verified with research participants for credibility much like a patient in a Navajo healing ceremony or any ceremony where “everyone who is participating needs to be ready to step beyond the everyday and to accept a raised state of consciousness” (Wilson, 2008. p. 69).

The Navajo Basket model evolved from my personal experiences and traditional teachings of how I interpreted and identified similarities between my Indigenous methodology and parts of the Ts'aa, which complements its sacredness and its many uses. A basket is circular, emulated by “an Indigenous research paradigm. Its entities are inseparable

and blend from one into the next. The whole of the paradigm is greater than the sum of its parts...perhaps that is another distinction between our paradigm and western ones, which scientists and philosophers seem to have no trouble dissecting” (Wilson, 2008. p. 70).

The point of entry in the circle of a basket, *Hajiínéíí*, provides historical cultural knowledge in its being and the ending, *Adáá’lishtl’ó*, provides consistency and growth. Depending how closely and tightly the point of entry of the basket is woven, it has the capacity to hold liquids and solid items. The strength of the basket is reflected through its flexibility to conform to the shape of its content. Reeds are overlapped to strengthen the coil to be woven with cultural designs signifying its purpose and use. Not only is a Ts’aa used for practical household and ceremonial purposes but, most importantly, a pedagogy of traditional teaching methodologies and methods interconnected with self and the cosmos. As the foundation, *Nahasdzáán*, of the Ts’aa begins to take shape, appropriate seasonal Creation stories are shared with children and family of how and why our people acquired the craft of making a Ts’aa, as well as our evolution into this physical world. As the weaver advances in making the Ts’aa with its upward formation, each section adds to the Creation stories of our sacred mountains, *Dzil Nashchiin*.

Just as the basket maker must prepare to weave a Navajo basket, an Indigenous researcher must also prepare their research with the knowledge or epistemology of the intended research participants and/or community. Crafting the basket begins with locating reeds with corn pollen and prayer offerings to seek permission from sacred deities to use in weaving a basket. The purpose must be specified with reciprocal actions identified to gain access to these natural resources. The basket is woven clockwise and each of my research components were respectfully applied in this manner as well. My research was “the

conceptual design, the reality or the ontology of the basket in the mind and hands of the basket weaver and how that vision appears in the reality of the completed basket” (Lambert, 2014, p. 5). The reality of the vision of a completed basket as explained by Lambert resonated with my research question and preparations to undertake this study. I, too, understand that “*research is a ceremony*” (Wilson, 2008, p. 69).

Throughout my lifetime I have experienced and participated in various Navajo traditional ceremonies. Ceremonies have a purpose like a topic for research. The chosen topic for research is to bring clarity, understanding, attention, and resolution to an impeding issue much like the patient who feels an imbalance or disharmony in their well-being and livelihood. The process in preparing for the ceremony is comparable to preparing to conduct research. To participate in a ceremony, patients must seek out family, extended relatives, clan relatives, and friends to assist in preparing for the ceremony from the first steps of planning and implementation of the ceremony to the final stages of completion. These individuals serve as traditional advisors, advocates, assistants to the medicine person, and domestic help. Conducting any research, qualitative or quantitative, requires similar support and guidance from dissertation committee chairs, members, faculty, institution departmental staff, and research participants. In both situations, there is a relational connection between the patient and medicine person such as the Indigenous researcher and dissertation committee in addition to everyone who has provided support, guidance, and contributions to the ceremony and research. The end result of this process is balance and harmony are restored within the patient and the Indigenous researcher has addressed their research question through a cultural lens interconnected to Indigenous peoples, families, elders, community, environment, and cosmos with respect. This is “the required process and preparation that happens long before

the event...It is the voice from our ancestors that tell us when it is right and when it is not. Indigenous research is a life changing ceremony” (Wilson, 2008, pp. 60-61).

Research Approach

I designed my research study as qualitative. I conducted my research through a single case study utilizing methods of open-ended questions in email interview questions, as well as purposeful sampling and document analysis of school leaders’ course requirements in three different post-secondary programs in New Mexico and the New Mexico State Public Education Licensure Department.

I perceived my philosophical worldview as constructivism through an epistemology of my research participants. A qualitative approach was appropriate for this research project because it allowed me “to explore and understand a social or human problem from the point of view of an individual or groups” (Creswell, 2013, p. 1).

I discussed the components of my research approach through my Ts’aa as I wove each section of my study, beginning with my research question and concluding with my findings and the need for further study or recommendations to bring this study to fruition (Creswell, 2013).

As a former employee with the New Mexico Indian Education Division, my position required me to work closely with eleven non-Indigenous, public school district administrators in the rural communities where these schools were located. Primary concerns among the school leaders were issues pertaining to cultural behaviors, activities, and traditional practices that were unfamiliar to them which they often interpreted as negative impacts upon Native students’ academic performance and progress. Out of frustration, I began to question if these non-Indigenous teachers and school leaders were well prepared for their positions. I

wondered where they came from and why they chose to work in remote reservation areas. I was curious as to how much they knew about Indigenous communities prior to their employment in these rural schools. I thought about how they would work with Indigenous students and their families. I worried about possibilities these individuals may have been terminated from public schools in other states. Given these unanswered questions, it seemed inevitable to me that non-Indigenous school leaders would continue to be hired to lead rural Indigenous schools.

An alternative to address this issue was to provide cultural sensitivity and awareness training to non-Indigenous school staff. Through the Indian Education Act, school districts were to develop and submit a copy of their own cultural sensitivity and awareness training manuals for their school staff. Unfortunately, few school districts developed their manuals.

Weaving My Research Study

Many years ago, I recall a time visiting my grandmother with my family. When we arrived at my grandmother's house, my clan uncle was home alone. I asked where my grandmother was and he pointed to a crudely made, two-story building on a little hill behind her house. I walked up to the building and found her sitting on the floor, facing a humongous weaving loom that stood two stories high with beautiful geometric designs woven at the bottom. It was breathtaking to see my petite grandmother sitting there taking on an unsurmountable task to finish her rug, one strand at a time. I complemented her work and told her how beautiful her designs were and how I wished I knew how to weave like her. She got up from her sitting position and told me to sit in her place. I was puzzled as to why she wanted me to sit in her spot. I sat down, and she handed me her weaving beater, then told me to start weaving. I froze. She said, "Granddaughter, look at the design and take one strand at

a time and follow the pattern.” I looked at her and told her I did not know how to weave, and that I did not want to ruin her design. Then she said, “If you want to learn to weave you do it. Only you know what your capabilities are so you either do it or you don’t. There is no in between. You don’t just start something and leave it undone. You finish it.” This is when I realized we do not have a Navajo word for “*try*.” That day, out of respect for my grandmother, I made a choice without realizing I would disappoint her. I chose not to ruin her rug by not weaving. My grandmother told my clan uncle she gave me an opportunity to learn to weave and I chose not to. My clan uncle was disappointed in what I did and said, “When you’re given an opportunity, never pass it up if it’ll benefit you, your family, your people, and your environment. Your grandmother gave you an opportunity to learn to weave. That’s how we pass on our knowledge and keep our culture and language alive.” Regretfully, that day I not only disappointed my grandmother but also my clan uncle. Although I did not learn the art of weaving from my grandmother, I could still learn but without the foundations of cultural ontology, epistemology, and axiology that make it more meaningful and valuable. I have learned through this experience if an opportunity reveals itself in any form, it is a lesson to be learned in this universe – Indigenous global learning.

I share this personal experience to exemplify how Indigenous researchers can be challenged in making decisions that impact their overall research process, research question, their participants, their livelihood, and communities without the knowledge or understanding of cultural protocols when conducting their own study in rural Indigenous communities. It seems to me that if Indigenous people “try to implement Indigenous ideas, the powers that be insist that all Indigenous ideas be filtered through Western empirical lenses if the project is to proceed” (Lambert, 2014, p. xii).

Weaving Stages of Research Through a Ts'aa

I addressed my overall research question through the components of my *Ts'aa* (Navajo Basket Model) to guide the process to conduct this study to acquire necessary information with credible and trustworthy resources that support trustworthiness and credibility through an Indigenous lens. Please note I do not translate some Navajo words in the *Ts'aa* components because they are reserved for Navajo traditional and ceremonial purposes.

Research Question (*Hajíinéí*)

Hajíinéí is where the weaving of a basket begins, a point of entry. Beginning this process is often accompanied with Creation Stories appropriate for each season. I used *Hajíinéí* as the point of entry for my research, weaving it to begin the process of conducting my study.

My research question, *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?*, evolved as a result of my work experience with non-Indigenous school leaders and teachers in school districts with predominant native student enrollment. My research question not only sets the foundation for this study but also determines its complexity.

Interview Questions (*Nahasdzáán*)

Nahasdzáán is Mother Earth the life giver of earthly beings and elements to provide us with a foundation to build our lives upon. The firmness of this life-giving force symbolizes a solid foundation to answer my research question through participant responses to interview questions where further clarifying questions may be identified that are

significant to arising themes resulting in opportunities to conduct further research into this subject.

Results of these answered questions were then coded in a logical order for this study to support and validate the context of this research. Questions that evolved were determined by the complexity of each interview question as well as the amount of information research participants felt comfortable sharing.

Mode of Inquiry (*Dził Nashchiin*)

Dził Nashchiin are the sacred mountains surrounding Navajo land. Each mountain is associated with a certain deity and prayers are offered in this respect. Each mountain has various cultural teachings of its creation, purpose, role, connection to people and cosmos. Similarly, qualitative research methods are comprised of various segments within the five groups of 1) ethnography, 2) narrative, 3) phenomenological, 4) grounded theory, and 5) case study.

I chose to conduct my research as a single case study to explore my research question through a culturally rich, thick description that “involves a deep understanding through multiple types of data sources” (Sauro, 2015) and exposed its credibility in the results of this study. I envisioned this developing process with embedded units to explore the phenomenon of how well-prepared school leaders are to lead in Indigenous communities, while developing an understanding of the importance of meeting the communities’ expectations to ensure academic success among Native children.

The reason I conducted this case study was to generate results that may inform professional practice or provide evidence-informed decision making at all levels of educational institutions and policy realms. Baxter and Jack (2008) stated,

Qualitative case study is an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This ensures that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood. (p. 244)

As I prepared to develop this chapter, I applied an Indigenous constructivist theory in developing, implementing, analyzing, and modifying my research, if necessary.

Methods and Data Collection (*K'os dóó Níłtsá Nashchiin*)

K'os dóó Níłtsá Nashchiin are the elements that bring moisture in the form of clouds and thunder awakening all life forms and nurturing Mother Earth. Comparing *K'os dóó Níłtsá Nashchiin* to my research process, I sensed my research question as a call and awakening to Indigenous researchers to partake in the nourishment of their minds blossoming into creative ideas, suggestions, inquiry, and strategies to close the cultural gap among non-Native school leaders while becoming culturally competent to lead in rural Indigenous schools and meet Indigenous community expectations.

As I developed my research question, I reflected on my professional experiences and asked myself what were the deficits of Indian Education and what were some of the impeding factors? With a host of hypothetical answers and wonderment as to how those deficits could be resolved or minimized, I realized my research method(s) had to allow for Indigenous voices to be heard to validate the results of my study; therefore, I chose to utilize two qualitative data collection methods: 1) email interviews and 2) document analysis.

In reviewing various research methods, it became apparent a qualitative method approach was appropriate for this study because of its flexibility and open-ended structures that make it possible to explore and evaluate data sources resulting in conclusions with more

depth and accuracy. I understood this would allow me to obtain research data based on human and professional experiences of my research participants. I also became aware a non-threatening environment supports opportunities for research participants to speak freely and in greater detail allowing me to respond with probing questions and seek clarification and identification of evolving themes.

Weaving New Patterns into My *Ts'aa* (Basket Model)

Initially, I chose to conduct focus groups but due to the COVID-19 pandemic, I switched to email interviews to collect data reflective of experiences and perspectives of a purposeful sampling of community members within an Indigenous community and school leaders currently working in public and non-public school settings with predominant Indigenous student enrollment.

Email Interviews

The Spirit of this study came to fruition through a change of my intended method of focus groups to an online, asynchronous interview process through the silent voices of my individual email interview research participants; silent because words were filtered through rapid tapping on computers in response to my research email interview questions. Participant responses reflected comments on the characteristics they believed non-Indigenous and Indigenous principals must possess to understand the cultural values of their students and families. Meho (2005) identifies online asynchronous interviews as those that happen over email where the responses are usually not in real-time.

There are differences between implementing focus groups and conducting online email interviews. Procedures for focus groups allow for person-to-person interactive conversation with immediate feedback, whereas, email interviews are impersonal and distant

with delayed conversation impeding quick feedback. Challenges I encountered in conducting the email interviews were:

- Participants needed more time to craft their written responses than oral interviews;
- Extending email conversations between myself as researcher and participants over weeks at a time made it difficult to set deadlines and to clarify responses; and,
- Newly assigned school administrator roles and responsibilities took precedence over the completion of email interview questions due to the COVID pandemic's effect on changes in educational systems nationwide.

Although I was required to make some changes to my research methods, I was afforded the opportunity to recruit beyond my intended community research site. The wealth and richness of my participants' responses garnered various perspectives from school leaders and teachers with experiences working on and off Indigenous reservations.

Initiating the email interviews, I first implemented culturally appropriate protocols to introduce myself and my research to the participants, then proceeded with the following steps (see Appendix A for an example of a participant contact form):

Step 1: Letter of self-introduction, project information and description.

Step 2: Explanation of consent form.

Step 3: Explanation of participant anonymity.

Step 4: Research purpose and overview.

Step 5: Assurance of research participation.

Step 6: Explanation of results of research and reciprocity.

Step 7: Ground rules and permission.

Step 8: Review of email interview agenda.

Step 9: Participant questions and input.

Step 10: Collect consent forms.

Step 11: Distribute email questions to begin data collection.

I developed seven open-ended questions (Appendix B) to allow research participants to freely respond online and refrain from answering “yes” or “no” responses as quantitative surveys tend to generate. Open-ended questions (Mack et al., 2005, p. 4) are designed to evoke responses that are “meaningful and culturally salient to the participant, unanticipated by the researcher, and rich and explanatory in nature.”

My responsibility in conducting these email interviews was to ensure each participant was accommodated with a level of comfort that allowed them ample time to answer the questions due to unexpected, abrupt changes in our current education system resulting from the COVID-19 pandemic. The email interviews conducted between researcher and individual participants via computers were safe and non-threatening for research participants and the researcher.

Prior to conducting the email interviews, I assured research participants the required University of New Mexico’s Internal Review Board’s process would be implemented to validate “the nature of the relationship between the researcher and those being researched, especially in terms of informed consent” (Ellis & Earley, 2006, p. 4) so that the participants’ rights were not violated and the participants were not harmed in anyway. As a note of assurance, I have included the UNM IRB letter of approval (Appendix C) as verification that all necessary requirements have been reviewed and met to conduct this study.

Document Analysis

The second method I chose for this study was document analysis, a “form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic” (Triad 3, 2016, p. 1). I chose this method to analyze graduate level school administrator education program requirements in the areas of required coursework, internships, and certification from three New Mexico post-secondary institutions as well as school administrator requirements for New Mexico Public Education Department school administrator licensure.

I utilized numbers 4 through 8 of O’Leary’s (2014), eight-step process to conduct my document analysis as documented in Triad 3, (2016, p. 3):

1. Gather relevant texts.
2. Develop an organization and management scheme.
3. Make copies of the originals for annotation.
4. Assess authenticity of documents.
5. Explore document’s agenda, biases.
6. Explore background information (e.g., tone, style, purpose).
7. Ask questions about document (e.g., Who produced it? Why? When? Type of data?).
8. Explore content.

These steps allowed me to focus my analysis on my research question of *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?* in post-secondary school administrative programs at graduate levels.

Data Collection

Pondering appropriate research methods for my study, my mind wandered back to my younger years when my grandmother told me to go out and herd sheep. My clan uncle went with me. At the end of the day, we herded the sheep and lambs back into the corral. My grandmother quietly gazed at her sheep. Observing my grandmother's quiet expression, I relished the moment of silence, thinking we did a good job. I was unaware that during this moment of silence my grandmother was counting her sheep. She looked at me, then turned to my clan uncle and said, "There are two sheep missing, a mother and its lamb." She said the missing sheep had a black face and white spot on its nose and the lamb had a black tipped right ear. I was surprised. How did she know which sheep and lamb were missing, especially since she had so many? My grandmother told us to go back out to find the sheep and lamb. She was afraid the coyotes would kill them. Since it was growing dark, I was afraid my clan uncle and I would not find the sheep. We ventured back out, reassessed our location and found a set of hoof prints leading away from the herd. We walked a distance following sandy tracks when we suddenly came upon the sheep lying underneath a rock ledge near a small pond of rain water with her lamb. We herded the sheep back to the corral where my grandmother waited for our return. This time I knew my grandmother's silence meant she was recounting her sheep. She finished counting the sheep and confirmed they were all together. Our reward for our effort in finding the sheep was having watermelon with frybread and coffee.

I shared this personal experience as an analogy to compare formal Western research data collection and sampling with simple living practices of my grandmother's livelihood. My grandmother's data collection and sampling was a simple basic process she applied to her

sheep on a daily basis such as a researcher would do in applying his/her process to generate results in finding themes that support the chosen method of research with cultural protocols in place to give credence to participant responses. In formal research studies (Jones et al., 2006, p. 165):

Ethical issues may emerge in the data collection phases of research because of how data are collected, where data are collected, and why data are collected...More importantly, these decisions must be anchored in a fundamental respect for research participants and research sites.

Ethics/Indigenous Protocol

Every so often, when I was about four years of age, my grandmother and aunties would randomly quiz me about my Navajo traditional clans. As I grew older, I was expected to learn clan relationships in our tribe so I would know how to apply cultural protocols according to gender and age in establishing kinship with community members, properly speak with clan relatives, behave in public, develop awareness of taboos, and understand the complexities of clanship. Research with Indigenous participants means paying close attention to “cultural values such as trust, respect, self-determination, mutuality of interests, perspective taking, full participation, reciprocity, collective benefit, and long-term commitment,” Manson and his colleagues research (as cited in Ellis & Earley, 2006, p. 5).

Each ethnic group follows its own protocols. Similarities I have observed with different tribal groups and other ethnicities, including Anglos, reveal that meetings always begin with an introduction of self, a handshake or hug, followed with offerings of food or drinks. Depending on the nature of an individual’s visit to an Indigenous community, the visiting individual will most likely be a male spokesperson for an individual, family, clan

group, or tribe. In this respect, it is important to have offerings prepared for both males and/or females and to know how to present them. For example, it is common to give tobacco as a form of offering to men because of its “role in peace and healing” (Ellis & Earley, 2006, p. 5). The research partnership should be (p. 5):

Based on trust that does not prejudice anyone in the partnership and that is achieved by ensuring that Indigenous values are upheld at all times and that appropriate aspects of Indigenous peoples are understood, acknowledge, and upheld...using cultural symbols of reciprocity, the integrity of what has been stated can be achieved.

I remember observing my grandmother as she was getting ready. I noticed she put on her best scarf. I asked her why she got dressed up and where she was going. She responded, “I’m going to the elementary school.” I was surprised to hear her response. She explained whenever she goes to the schools, she dresses nicely because it is a place of reverence. I asked her what she meant by “a place of reverence?” She stated,

Schools are a place of reverence, like a church. You walk in quietly. Teachers are molding the minds of young children to become teachers like themselves or leaders like our tribal chairman, chapter presidents, attorneys, judges, and doctors. The minds of children are impressionable. You must be careful how you talk to children. You always talk to children with terms of endearment and kinship. Always know your relatives and how to establish kinship. You never know who will need your help or whose help you’ll need. Always be respectful even to those who don’t like you because we all come from the same Creator. We each have five fingers on each hand.

Her explanation of respect, responsibility, and reciprocity for others validated the importance of understanding the practices of cultural protocol within any ethnic group. We have an obligation as researchers to:

Ensure that the research is a reflection of the people who are the focus of the inquiry.

If we do not, we are not serving what they value in terms of their worldview but, rather, our own selfish research agendas based on individual achievement. (Ellis & Earley, 2006. p. 10)

As a qualitative Indigenous researcher:

It is...important for me to observe the protocol...in obtaining permission both to conduct the research and to write up the results. While I may claim this research project to be my own, I cannot claim ownership over any information that belongs collectively to Indigenous people. (Wilson, 2008. p. 132)

Purposeful Sampling (Jóhonaa'úi Bitiin)

Growing up with cultural foundations of my livelihood, I was exposed to numerous teachings of the cosmos and how we are connected. *Jóhonaa'úi Bitiin* is the sun pathway that revolves around our Mother Earth giving us life through strands of its beams such as the various sampling of research participants who bring their own experiences, knowledge, teachings, wisdom, stories, thoughts, and ideas to this study.

I purposefully selected twenty-five individuals from a list I developed of professional colleagues, professional contacts, former employees, former supervisors, acquaintances, and referrals to represent one of the following groups to participate in the email interviews: tribal leader (current or former); community member, tribal employee, tribal education, parent, educator, student, and school administrator (Creswell, 2007, p. 125). My list fluctuated with

each individual I contacted to recruit them to participate in this study. Out of thirty-nine contacts, I was able to confirm twenty-five participants.

Educators consisted of school leaders currently working in public, charter or Bureau of Indian Education schools, and doctoral students enrolled in education leadership programs at a local post-secondary institution. Other participants had made career changes from education into other fields of community service-oriented programs.

Data Analysis (Tl'ehonaa'ei Bitiin)

Similar to the sun's cycle, the moon also follows a universal path with prayers, offerings, and creation stories explaining our relationship to the cosmos. Strands of unity bond humanity to this path validating our existence. I use this analogy to exemplify my understanding of how data analysis has strands of collected data sources from various qualitative research methods to examine the phenomenon of my research question. As a result, themes and patterns emerged through the data analysis, which further refined into an overarching perspective to develop a theory or to illustrate the complexity of the research as well as identifying the need to conduct further studies if necessary.

Coding

Although it may not seem obvious, the term "coding" reminds me of my grandmother's livestock brands. The sheep had different painted symbols with letters or numbers for brands, similar to a family crest. The colors of brands identified families' ownership. Paint was used as brands for sheep, so the wool and hides would not be damaged for future use in rugmaking.

As a little girl, I attended sheep dipping events at the local Chapter House for community members who had livestock. All the livestock, (sheep, cows, horses) were herded

to the Chapter House and sorted into their own sections. I remember watching the sheep being sorted out according to family brands, animal gender, age, and sales. Once they were all sorted, each sheep was walked through a pen with water and solutions. This was a big community event and every family member helped with counting sheep, branding, and selling them. The children were always given the task of herding sheep or watching over them while adults were busy with everything else. My cultural knowledge from the days of sheep dipping provides me with an understanding and perception of how to code the results of my research.

According to Jones et al. (2006, p. 44), Strauss and Corbin (1990) identified three different levels of coding: open, axial, and selective. I began my data analysis with open coding to disaggregate my data as my initial step. Jones et al. (2006, p. 44) define open coding as a “fracturing of the data” and line-by-line examination of words used by research participants to describe or convey experiences, understandings, or meaning. Upon completion of my open coding, my next step was to group them into categories and label them to “compare them to one another and evaluate[d] their properties and dimensions” (Jones et al., 2006, pp. 44-45).

Evolving Themes, Patterns (*Hashch'ééh Diyin Dine'é*)

Creswell (2007) suggests case study researchers pull data apart, look for correspondence between two or more categories to identify patterns that are similar or different and then put them back together in more meaningful ways such as tables and other appropriate visual aids to display the relationship between categories aligned to the research question (p. 163).

Once I completed this process, I applied the axial coding, which “involves reconfiguring data after open coding by weaving the fractured data back together again” (Jones et al., 2006, p. 45). This allowed me to identify key categories connected to grouped conceptual relationships that provide a thick, rich, and elaborate explanation to answer my research question about the quality of preparation of school leaders who lead in Indigenous communities while meeting expectations in educating Native children.

Trustworthiness and Reliability (*Shá Bitl’óól dóó Nááts’ílid*)

Marshall and Rossman (1999, p. 82) explained to ensure quality a researcher must “anticipate issues of negotiating entry, reciprocity, role maintenance, and receptivity and, at the same time, adhere to ethical principles...and show that the research is both feasible and ethical.” Marshall and Rossman (1999, p. 91) also advise researchers to plan a gradual exit, talking about the completion of the project, providing samples of how the report will look, and leaving gifts or offers of assistance as tokens that supplement words and notes of gratitude. Marshall and Rossman’s explanation and advice coincide with the need to identify a cyclical process that complements an Indigenous research paradigm.

Significance of the Study

This research study was designed to provide information on the issues of preparedness of school leaders to formally lead in rural Indigenous communities and meet the expectations of Indigenous community members in acquiring necessary qualities, preparation, experience, and cultural knowledge. For this study, I reviewed Indigenous frameworks and protocols in hopes that this study may compare community expectations and needs with state and postsecondary licensure processes and standards to heighten awareness and serve as a catalyst for improved preparation of participants to effectively serve

Indigenous students in their community. I identified themes, protocols, and strategies relevant to Indigenous community needs to minimize principal shortages in rural schools. With limited available research pertaining to preparedness of school leaders serving in rural Indigenous schools, this study sets the foundation to secure baseline information for future studies on the following demographics:

- Number of individuals enrolled in an Indigenous-based school administrative leadership programs;
- Ethnicity of individuals enrolled in this leadership program;
- Indigenous tribal groups represented;
- Gender of individuals entering an Indigenous-based school administrator leadership program;
- Individuals completing the Indigenous-based leadership program;
- Geographic areas represented;
- Employment;
- Longevity of employment; and,
- Effectiveness of culturally relevant application of school administrator's leadership skills.

This research study determined the need for further study on this particular research question to secure legislative support and funding for future educational programs to better prepare school leaders to serve within Indigenous communities in light of the Yazzie/Martinez lawsuit and related discriminatory actions against Native students by non-Native teachers.

Conclusion

Leadership in rural education is critical to the academic performance and progress of all students who attend rural schools. A well-prepared school administrator serving in a rural Indigenous school increases the chances of improving their current status from a low performing school to a high performing school because of their understanding and ability to embed local cultural values into daily classroom instruction. The acceptance and appreciation of their students' culture also increases parental and community involvement.

Through my personal experience in attending rural Indigenous schools, I understand the educational deficiencies that occur because rural school leaders are ill-prepared to serve in those roles. Therefore, through my research I intended to:

- Identify the areas of weakness,
- Propose the development of a strategic model or framework,
- Enhance educational opportunities for Native students, and,
- Develop cultural resources for non-Native school leaders to increase their cultural knowledge.

Chapter 4

Evolving Themes and Patterns (*Hashch'éeḥ Diyin Dine'é*)

*“Learn character
from trees,
values from roots and
change from leaves.”*

~Tasneem Hameed~

Although it is not my place to openly share the Creation stories of my people, what I can say is *Hashch'éeḥ Diyin Dine'é* are deities that set the foundation for our Being through challenges of developing ourselves into analytical thinkers and problem solvers, which is appropriate in applying some of those teachings to identify evolving themes and patterns through data collection and analysis. The poem above also challenges us to learn who we are, where we come from and how our changes affect our future. As I progressed with this study, I envisioned myself as a basket weaver, taking one reed at a time and weaving it into a pattern of themes to answer my research question through the voices of my participants.

Case study researchers pull data apart, look for correspondence between two or more categories to identify patterns that are similar or different then put them back together in more meaningful ways such as tables and other appropriate visual aids to display the relationship between categories aligned to the research question (Creswell, 2007). Six distinct themes emerged from the participants' responses. As a result of their responses, the major themes I identified through my analysis were: 1) Preparation to Lead, 2) Impact on Academic Progress, 3) Involvement in Indigenous Community, 4) Effective Skills, Qualities, Characteristics, Experiences, 5) Preparation in College and Universities, and 6) Expectations. I also made note of participants' comments, recommendations, and suggestions. Themes 1

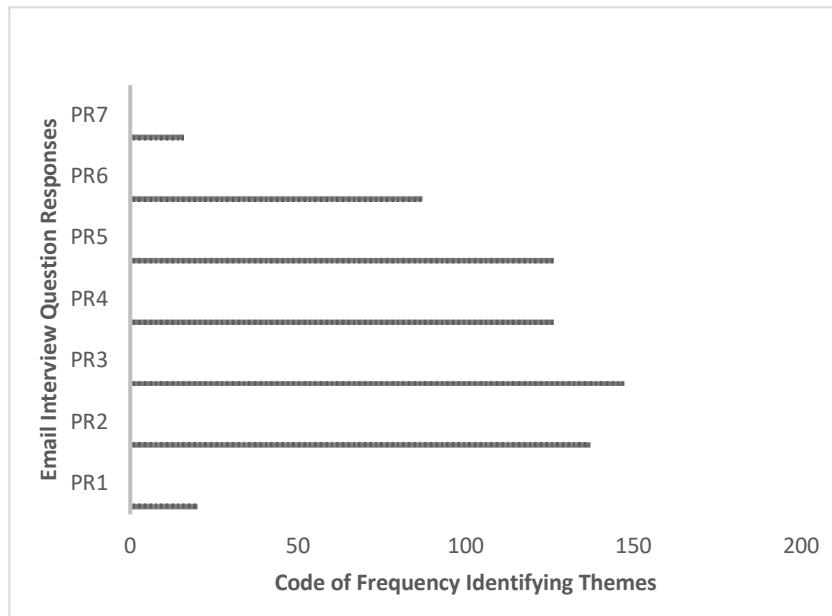
and 2 were in sequential order of importance in preparing individuals to lead in Indigenous schools with professional experiences, knowledge, and skills to impact Indigenous students' academic progress in Indigenous communities. Themes 3 and 4 answered two questions corresponding to community involvement and effectively serving communities through personal/professional experiences, skills, and characteristics in addition to having qualities that promote positive relationships. Theme 5 addressed the research question in terms of how school principals can be better prepared in colleges and universities to serve Indigenous students, schools, and community. Theme 6 addressed the expectations of a principal to serve in an Indigenous community. I also examined the participants' suggestions on how school leaders can be better prepared to lead and meet community expectations.

Responses to each question were coded as PR (Participant Response) with the interview question number for confidentiality in identifying themes and patterns to provide a better understanding of how they evolved (Chandler et al., 2015). Through this process I also developed anchor codes (Appendix D) to identify evolving themes through the code of frequency. The Code of Frequency Identifying Themes template I developed (Appendix E) was a tedious process that required me to count each anchor code within each interview question to determine themes based on number count from highest to lowest for each interview question responses from participants. Figure 4 (Code of Frequency Identifying Themes) displays a graph of participant responses to email interview questions, which is a condensed version of the Major Themes (Appendix F) that reflects a total tally for each question. Each theme is discussed in further detail using excerpts from participants' responses to validate this research through the use of their voices and their own personal

experiences, observations, knowledge, and expectations as school leaders, educators, parents, and community members.

Figure 4

Code of Frequency Identifying Themes



Participants

The table of participant profiles (Table 6) represents approximately half of the participants who were involved in this study and consented to allow me to include them in Table 6. The other half of the participants refused to have their information listed in the participant profile were concerned with being easily identified based on their tribe/nationality, job title, place of employment, and/or community where they worked, despite being assigned pseudonyms.

Table 6***Participant Profiles***

Profession	Years of Education Experience	Type of School	On or Off Tribal Land	Ethnicity	Tribal Affiliation
<i>Pam</i> Assistant Superintendent/HS Teacher/HS Counselor/MS & HS Principal	35	Public School	Both	Native American	Navajo
<i>Candice</i> Prosecutor/Legal Advocate/Judge/ GED Teacher	25 – Legal 5- Educ	BIE Grant Alternative School	On	Native American	Navajo
<i>Frank</i> Superintendent	24	Public School	Off	Hispanic	N/A
<i>Janice</i> ES Teacher/Sp Ed Case Manager	18	Public Charter Sch	Off	Native American	Navajo
<i>Leo</i> School Board Member	2	Public School	On	Native American	Jicarilla Apache/San Ildefonso/Spain/Anglo
<i>Faye</i> Director	6	HeadStart/Pre-Kin	On	Native American	Jicarilla Apache/Laguna
<i>Marie</i> Asst Principal	19	Public/BIE	Both	Native American	Navajo
<i>Diane</i> Principal	10	Public/BIE	On	Native American	Navajo
<i>Clarisse</i> Director	31	Tribal Dept. of Ed.	On	Native American	Jicarilla Apache
<i>Carol</i> ES Principal	33	PreK-8 Charter	Off	Caucasian	N/A
<i>Maggie</i> Director	17	*Tribal	On	Native American	Saginaw/Chippewa
<i>Evelyn</i> Retired Educator & School Administrator	34	BIE/Public	Both	Native American	Navajo
<i>Victor</i> Asst. Principal	31	Public	Off	Native American	Navajo
<i>Zack</i> ES Principal	15	Public Charter	On	Native American	Chippewa/Cree
<i>April</i> Retired Educator/ School Administrator	37	BIE/NMPED	Both	Native American	Navajo

Preparation to Lead

Participants expressed concerns regarding school administrator preparation to lead in Indigenous schools that reflect their culture, language, arts and crafts, and livelihood. Gail, a retired Native school principal, shared her school administrative experiences of 30 years:

I think some are **not** well prepared to deal with an Indigenous school. If the background of the school administrator is like an Indigenous school, that individual will be more understanding and expect to make improvements in their vision or quest to make a difference. If the person is more sheltered and unaware, that administrator might last only one year on the job, frustrated with all the inadequacies of Indigenous community life. The administrator must realize that more must be done at an Indigenous school than at another school with a high socio-economic status. Would the person be willing to take on more responsibilities and expectations? Not all administrators have a deep-seated vision to make a change, to accept challenges and find solutions which they did not envision or expect by taking the job.

Gail makes a point of questioning the commitment of a non-Native school administrator's decision to work in an Indigenous school, in a remote area, and live within that community. Without seriously contemplating the remoteness, most individuals will work at least one school year before moving back to an urban setting.

Gail continues her discussion with some preconceptions leaders bring into Indigenous school communities:

Many principals come with a pre-conceived idea of how most schools are supposed to be, but when they actually begin, it becomes an eye-opener as reality

kicks in. All the college learning becomes “learning on the job” because it is different than what was expected and shared in the syllabus. A principal could inherit the problems of the previous administrator about staff apathy, low morale, low expectations, harassment and intimidation. The principal might not realize that students come to school with poor hygiene, signs of physical or sexual abuse, grandparents raising children, substance abuse, poor and inadequate living conditions. Maybe the principal thought life had improved for families. Principals have no control over the family situation, economics or social conditions. There are parents who are nurturing, value education and provide a disciplined family structure but the opposite are defiant, angry, mean and biased parents, which some principals have not encountered at all.

She continued with her sense of some of what is needed:

An administrator of quality, effectiveness and with a vision of school improvement and success should be well prepared for local school politics, social problems, lack of many services, inadequate parental support and student apathy. Are they prepared to deal with low budgets, out dated educational materials, low technology, student childhood trauma, inadequate medical care for indigenous families, substance abuse, unemployment, no immediate response by police or fire department or non-acceptance as an “outsider”?

Unlike urban schools, Indigenous schools in remote areas do not have immediate access to professional services to address issues described in Gail’s comments. Remote communities may only have a small gas station with a convenience store stocked with basic grocery needs, a chapter house, and local school. Emergency services are usually located at

least an hour and a half or two one way. Most employed families commute an hour or more to work in the nearest town or depend on self-employment of traditional arts and crafts. With these disadvantages, non-Native American school leaders must be resourceful and creative in dealing with situations that may arise unexpectedly. They must be ready to wear many hats, taking on numerous roles in schools and community. In spite of these disadvantages, school leaders can find support in staff, teachers, students, parents and community members to overcome obstacles and engage in being proactive to make a difference in their school and children's educational opportunities.

Frank, a non-Native American school administrator, used much simpler terms to describe how school leaders are unprepared to work in Indigenous schools. He alluded to the importance of school leaders' cultural awareness and their ability to merge Western education knowledge to work in small remote Indigenous communities without bias: "I don't believe school leaders are well prepared to lead Indigenous schools. Families are lucky if they get an administrator that is well-rounded and respects the culture."

As a non-Native American school administrator, Frank experienced working with Indigenous students from remote communities as a high school principal. Frank says he believes school leaders are not well-prepared, which I interpret to mean the lack of cultural awareness, understanding, and respect needed to get to know their students better and develop partnerships with parents, tribal leaders, and community members. I believe Frank was referencing the experiences of non-Native school leaders working with Indigenous students, communities, and, understanding the respect of cultural protocol when he stated, "families are lucky to get an administrator that is well-rounded and respects the culture."

Carol is also a non-Native American school administrator. Carol shared some hesitancy in commenting on the preparedness of school leaders to lead in Indigenous schools. This may be due to her limited experience working with Indigenous students for approximately two years in a small private school, which later converted to a public charter school in a small town. However, she offered some specific suggestions based on her insight into business corporations that provide cultural orientation, awareness, and language training to their employees when assigned to work in other countries:

I will not generalize about school leaders, just as I would not generalize about any group, because the individuals vary widely in their experience, concern and knowledge about other people. But I think there needs to be reform in the educator/administrator college preparation programs with a few classes or seminars focused on integrating into a culture different from your own. I know business corporations go to great lengths to prepare their employees for success when they are transferred to another country, emphasizing the etiquette, values and even appropriate language for occasions.

Carol makes a good point in bringing to our attention how business corporations prepare their employees to work in another country. Post-secondary institutions have the opportunity to implement a similar process for individuals interested in working with Indigenous schools in remote areas. Like Chilisa (2012), Carol believes people should be understood within their social context.

Sarah shared her personal experiences in acquiring her degrees for counseling and school leadership. She compared both processes and affirms she was not prepared to lead in an Indigenous school. She acquired her administrative experiences on-the-job as a school

administrator in an Indigenous school in a remote community on a Native American reservation.

I received two Master's degrees. My first was a MA in Counseling. The clinical hours, practicums, reflection journals and alignment with theory required as part of the counseling program, adequately prepared me for being a Counselor.

However, my second MA in School leadership did not prepare me to lead an Indigenous school and did very little to prepare me as a school administrator in general. Much of my education was focused on management and not instructional leadership. I was taught and prepared managing personnel, creating budgets, and generating forms. I think other school leaders are faced with similar situations in that we are prepared to manage schools, not lead them. There is a disconnect between Western educational expectations and multicultural communities.

Perhaps a practicum in the field as a principal in training should be a part of school districts as "grow their own leaders" path. Universities in general need to review the approach to Ed. Leadership training and adapt a social systems approach to preparation for 'instructional leaders.'

Sarah explained she was prepared as a school administrator to manage a school rather than lead a school. She suggests universities provide field practicums to bridge the gap between Western educational expectations and multicultural communities. Both Sarah and Carol shared similar comments in suggesting universities offer cultural awareness programs as part of principal training to prepare them to lead in Indigenous schools.

To further explore participant responses of school leaders being culturally unprepared to lead Indigenous schools, I conducted a comparative analysis of three New Mexico post-

secondary institution course requirements for individuals seeking New Mexico school administrator licensure, as well as requirements by the NMPED Licensure Department. I downloaded school administrator course requirements information from each of the universities' online Masters education program catalog and categorized the information into a table for comparison. The universities were: 1) University of New Mexico, 2) New Mexico State University, and 3) New Mexico Highlands University. The universities were selected based on size, location, and Native American students most likely to attend those post-secondary institutions.

As I compiled lists of education courses and practicum/internship course requirements for each post-secondary educational entity in School Administrator Course Requirements (Appendix G) and what the New Mexico Public Education Department requires, it was apparent the title of course offerings were focused on school management and operations with little cultural education topics to indicate a dual school administrator leadership program of education systems on Native reservations.

Each institution's course requirements focus administration, operations, management, regulations, finance, and data on public schools. BIE Tribally Controlled Grant schools, BIE Contract Schools, and BIE Dormitory Programs are not included as part of these course requirements for school administration programs when these schools predominantly service Indigenous communities. New Mexico Highlands University lists two courses they require in their school administration program that are culturally relevant to Indigenous schools, which are: 1) ELA 586 Multicultural Leadership in Education, and 2) ELA 578 Leadership and Administration of Bilingual Education. Other institutions may provide Indian/Native American/Indigenous Studies in other departments but these courses are not required to

fulfill school administrator program requirements for NM State licensure. Although UNM's Post-Master's POLLEN (Promoting Our Leadership and Learning and Empowering Our Nations) Program course requirements are not listed in Appendix G, Dr. Shawn Secatero did mention in a previous conversation there is a strong cultural curriculum coupled with the university's school leadership requirements to provide students with a holistic view of educational systems on Native reservations. Another promising UNM initiative supporting tribal needs of education leaders is the NALE (Native American Leadership in Education) doctoral cohort. In both POLLEN and NALE, cohorts are exposed to Indigenous theoretical frameworks "as a foundation for aspiring leaders to identify and build on their strengths as spiritual, mental, physical, and social leaders...that reflects the cultural knowledge and experiences of Indigenous communities" (Williams, Secatero, & Perrone, 2018, p. 32). The purpose for these University of New Mexico Indigenous educational leadership cohorts is to provide opportunities for individuals to earn their school administrative licensure through the POLLEN initiative and to increase the number of Native educational leaders to address tribal and Indigenous needs through culture-based curricula relevant to Native tribal education.

I downloaded mission/vision/value statements from each institution's education department's web page to categorize and compare as displayed in Table 7. The mission/vision/value statements guide the purpose for its existence and purpose for the programs reflecting the institution's principles and ethics. Each of the institutions' mission statements addresses cultural competency, awareness, and diversity in social, political, cultural context as reflected in Table 7. The institutions' mission/vision/value statements set a foundational framework to fully support diversity and cultural competence "to embody

more of Indigenous worldviews and cultural norms in higher education” (Minthorn & Chavez, 2015, p. 24).

Table 7

Institution Mission/Vision/Value Statement

Institution	Mission/Vision/Value Statement
UNM’s Ed Leadership Conceptual Framework	Demonstrate <i>willingness to explore and understand personal cultural competence and biases</i> , to be self-aware, and to demonstrate self-regulation in these matters.
UNM Ed Leadership Program Understanding	Use appropriate interpersonal skills and <i>promote multicultural awareness, gender sensitivity, and racial and ethnic appreciation</i> .
NMSU	The mission of the School leadership and Administration Program at New Mexico State University is to <i>prepare and graduate capable, skillful, and dynamic school leaders for a diverse society</i> . Through the use of theory and practice we aim to develop change agents and role models for socially-just educational systems.
NMHU	Our mission is to <i>develop reflective school leaders who perceive the social, political and cultural context within which education is embedded</i> , and who foster more socially just, democratic forms of education while navigating in the current educational environment. Courses in the School Leadership Department use the pedagogical principles that reflect the value, relevance and interconnectedness of theory and practice, and project-based assignments that are connected to current practice.

Impact on Academic Progress

Effective principals are ultimately held accountable for their school’s success. When thinking about schools that serve Indigenous communities, “attention must be paid to traditional culture, language and values...to best practices within both western and traditional

models of education are required if Indigenous students are to experience success” (Reyhner et al., 2017, p. 53).

Maggie, Tribal Education Director, stated that principals can have a positive or negative effect on students’ academic progress as she described in the following excerpt:

Like any other consistent adult in a student’s life, principals can empower students to progress academically. On the flip side of that, a principal can also be an obstacle to academic progress. The root of empowerment or disempowerment is the quality of the connection between student and principal.

Maggie’s comment emphasizes principals’ characteristics and demeanor affect students’ and families’ trust in principals that are hired to lead in Indigenous schools with high turnover, which makes a difference in establishing a positive rapport with student, families, and community. For this reason, it is important for school leaders to develop their professional and cultural knowledge in working with Indigenous students (OECD, 2017, p. 1).

It is highly unlikely a newly hired school administrator in an Indigenous school will be immediately accepted. With no intention of being disrespectful, some students and parents will not hesitate to ask the school administrator how long he or she plans to stay because of their experiences with school leaders leaving their positions at the end of the school year. Students and parents crave quality education but tend to lose hope when school leaders fail to meet the challenges of improving Indigenous school systems and implementing cultural norms reflective of their community within learning environments, curricula, and classroom instruction promoting academic progress and success, which Pam described:

So often, community and school staff see principals and teachers come and go in Indigenous schools-they see a revolving door. When a new person arrives, there's the question in the community of how long will this person last? The distrust is already established. Community members see that their students and communities aren't valuable enough for teachers/administrators to stay. There is no real leader to help students with the revolving door.

School leaders planning to work within Indigenous schools must understand their role differs from one in an urban school setting. Although they are required to manage and operate schools, they also have responsibilities in rural Indigenous communities to assist with community needs on behalf of Indigenous students who attend the schools they lead. Victor, Native Local Educational Agency (LEA) administrator, highlighted this:

School principals have a secondary role in impacting student's academic progress, they are not at the "front-line" as the teachers are. They provide leadership to the school by guiding staff in implementing ways to enhance student learning. The leaders can positively or negatively impact the academic progress of students depending on their philosophies and ways of communicating.

Crystal, Native parent participant, parallels Victor's comments in stating the principal has the mandate to set the tone for the student, teacher and administration. Ideally, a principal greets the students as they enter the campus, maintains open and positive communication with the student and their family (via email, phone call, school social media postings, Zoom if the family has internet, letters home, home visits), leads professional development trainings for the teachers who would then impact the students, provides a welcoming environment at the school for the students, coordinates a system of

care for mental health, wellness, school nurse, healthy home cooked meals for universal feeding throughout the day and inclusion of Indigenous authors for student learning.

Schools can achieve “sustained improvements for Indigenous students” by recognizing “the key role of Indigenous parents, leaders and other community members and actively build relationships with these important people in their students’ lives” (OECD, 2017, p. 3).

Due to the effects of the COVID-19 pandemic, school leaders are now faced with greater challenges and must strategize on how to account for students’ attendance, academic performance, questions of administering standardized testing, quality of instruction, instructional materials, and availability of technology and broadband to all students through virtual/hybrid learning environments.

April, retired BIE Teacher/NMPED Ed. Specialist, provided her insights into a school administrator’s responsibilities to enhance students’ academic performance and achievement:

By being involved in the student process of learning through best teaching methods such as holistic whole-student approach/hands on, using their community resources, technology integrated, and providing culturally appropriate and relevant indigenous materials/programs. Equip teachers with best teaching strategies and professional developments for effective learning.

April’s comments suggest professional development in pedagogy to enhance teachers’ effectiveness in delivering instruction to students utilizing culturally appropriate curricula to increase their academic performance. Mary expands on April’s comments to include principals’ systemic knowledge of pedagogy that impact students’ learning:

School principals impact Indigenous students’ academic progress by ensuring key

systematic protocols, procedures, and programs in schools support students ensure safety and well-being of students. For example, programming that supports growth such as STEM programs, research based or even student support systems that reach students and families in need, or culturally relevant curriculum that students can connect with ensuring they see themselves in the text or content provided to allow them to make connections and build capacity and knowledge. Principals should constantly ask themselves how their decisions impact academic progress, even down to budgetary decisions. Are students getting what they need? How is my decision sustaining our student's academic growth? Keeping students at the forefront of your decision making allows for principals to keep moving toward progress and innovation in education to continually improve a school.

Mary reminds us that school administrator decisions must always be based on the academic needs of the students. Often times, school leaders will make decisions to appease the directives of mandates from funding agencies with little regard of their impact on students' academic progress. The questions Mary posed alert us to the impact of school leaders' decisions on students' academic growth and school improvement to create environments conducive to student learning.

Leadership effectiveness has an impact on teacher effectiveness and teacher effectiveness affects student achievement (Ciotti, Shriner, & Shriner, 2019). These relationships between leadership and teacher effectiveness and student achievement reflect levels of accountability that require consistent professional development to stay abreast of current educational trends and pedagogy to assure students are provided with quality education through innovation, creativity, motivation, dedication, and support from teachers

and school leaders. Without this balance, students will continue to fall behind their non-Indigenous peers.

Summary of Impact on Academic Progress

Participants agreed school principals impact student learning in a variety of ways through their leadership with teachers and school staff. They commented on how a principal's professional appearance creates positive connections with students, family, and community members. It was interesting to read participants wanted to see structure in schools through "stand and deliver" principals to provide fair student discipline to increase innovative, effective teaching strategies relevant to culturally-based pedagogy. It became apparent to me that "stand and deliver" type leadership was the choice participants made to address the academic needs of students and to provide them with positive learning techniques that would prepare them for higher learning opportunities.

Participants' responses revealed their being accustomed to school principals being ill-prepared to serve in the capacity of leadership roles within Indigenous schools and wanted to see schools transformed into quality education institutions where the principal was visible and communicated well with students, parents, and the community without expressions of apathy towards them. It was important to participants that principals were not apathetic towards students to diminish opportunities for students to improve their academic growth and success.

Involvement in Indigenous Communities

Every individual and family are part of a community regardless of its size. Indigenous communities share a specific language, culture, traditions, beliefs, practices, and religion, similar to other ethnic groups. Cajete (2015, p. 24) defines an Indigenous community in a

universal sense...as founded on “a set of timeless rules guiding individual and group identity within the web of all interpenetrating symbolic culture.”

Ironically, Indigenous tribal groups experienced assimilation through education and today, we advocate for acculturation through education for non-Native school leaders to lead in Indigenous schools. Mary, Native charter school administrator, shared her suggestions on how school leaders can be better prepared as leaders in Indigenous schools:

School principals should be involved with communities to gain an understanding of their culture knowledge systems that is allowable. Enough involvement that does cross cultural boundaries in the community as some cultural knowledge and traditions are private and cannot be shared. Participating in both school and public events...By staying involved principals demonstrate their dedication and commitment to the students, families and the community. Principals should also recognize boundaries and limitations and demonstrate respect and not further ask questions as it pertains to ceremony or traditions, yet maintaining relations with students, families, elders and the community is key to showing genuine respect. As the tribe is comfortable and trusting of the outsider more information can be shared.

On some occasions, I have observed community “outsiders” eager to learn everything they can about an Indigenous community in one sitting. They often come with a naive perspective and question everything they see with a touristic attitude, which may lead towards an imposition upon families and community. School leaders must understand the importance of building trust and respect to gain the support of community members as

Violet, non-Native LEA school administrator, indicates in her statement based on her personal experiences:

Principals cannot do their jobs alone and must be involved with a community of people that know the community and the crises they are experiencing, unless, the principal is from the community, they will not know it. They must become familiar and continually get input from the committees representing the students in the community.

Although Violet has years of experience in education, she was recently hired as a high school principal in an Indigenous public school on a Native American reservation. She quickly realized she needed the support of the community to make changes that would benefit the students' academic performance. She was aware she was not culturally attuned to take on these changes alone, so she created committees of community members to assist her in addressing the needs of the students. Committee members consisted of students, parents, teachers, school staff, tribal department of education staff, tribal program staff, and community members. The committees provided her with the cultural knowledge and resources she needed to modify programs and curricula to become culturally aware and increase academic performance among her students. She re-established rapport with parents and welcomed them as partners and owners of the school. She mended relationships with the tribal government and invited them as partners in the school district. Her ability to self-actualize her position within an Indigenous school and community allowed her to revamp the high school program to provide students more educational opportunities to increase academic performance, graduation rates, enrollment, and attendance.

Faye, Native tribal employee, concentrated her response on school leaders merging themselves into Indigenous communities to gain trust, friendship, respect, and cultural awareness:

Gaining parent engagement is gaining trust from the parents/families. The school principal can hold morals, ethics, be in good citizenship standing, but if he/she does not try the local food, visit families in their homes, try to speak the language of the People, the community will keep their distance and do only, just enough...Most Indigenous communities are challenged with sovereignty and other legalities dealing with the federal government, so ensuring that a class in Native American History or Policies, Rights & Procedures, Art classes where the student can openly express their historical understanding or share imagery of what the world looks like to him/her in today's world, where a student can feel welcomed and be willing to immerse him/herself in a learning program that honors the individual experience – will reflect a school principal who has accepted and respected the Indigenous community.

From my own experiences, I recall attending school on the Navajo reservation where the school leaders were White and Hispanic. They lived within the community in teacherages and knew the families of the children who attended the schools they worked at. Their children also attended the local schools along with Navajo children. They were not seen as “outsiders” but accepted in the Indigenous community. I remember hearing the Hispanic elementary school principal attempt to speak Navajo when my aunt visited him at the school to check on us. My aunt was not a fluent English speaker but she appreciated the principal's attempt to speak Navajo while she also attempted to speak English. Their connection grew

into a trust and respect for one another, which is an example of how principals can work with Indigenous parents to provide quality standardized Western education to Indigenous children within that time period. These principals and most non-Native teachers who worked in that school district retired from there after years of service to numerous Indigenous families and were highly respected for that.

This scenario is a reflection of *respectful individualism* (Hart, 2010) where an individual enjoys freedom in self-expression because it is recognized by the society that individuals take into consideration and act on the needs of the community as opposed to acting on self-interest alone.

Summary of Involvement in Indigenous Communities

Participants consistently responded principals should reside in the Indigenous community where the school is located to be an active contributing member in assuming roles such as a volunteer with the local fire department, serve on local community committees/boards, give speeches at events, and assist with community events. Participants also mentioned benefits for principals utilizing community resources if they are knowledgeable with community organizations and services for student and family referrals. Some participants discussed concerns of having to rely on tribal social service interventions, law enforcement and family court, which are usually more than two hours away. Outside of school settings, principals have an opportunity to speak to the parent/grandparent without pressure. Principals who do not possess experiences in working with Indigenous schools in remote areas may not realize students come to school with poor hygiene due to poor and inadequate living conditions. Principals may see signs of abuse, but are not able to make

quick referrals to ensure safety measures for students and family because there are no first responders to take immediate action as stated earlier.

Participants emphasized principals must earn respect from the community by their behavior, decision-making skills, and presence in the community. Mutual respect is two-way and the community should respect the leadership of the administrator, too. Indigenous communities value people with knowledge, experience, college degree and presence at local events. The community expects involvement.

The responses of participants were all too familiar to me because I experienced the feeling that nothing had changed in Indigenous communities. I grew up in a remote Indigenous community where kinship among neighbors was strong and supportive. Everyone depended on each other and the responses reminded me of that.

Effective Skills, Qualities, Characteristics, and Experiences

A few years ago, I attended a workshop sponsored by NMPED where each table of educators and school leaders had to define what an effective principal was. Individuals at my table were eager to share their list of traits for an effective principal. When it was my turn to contribute to our activity, I asked some questions that my peers were unprepared to answer. The questions I asked were:

- By whose standards are we defining the traits of an effective principal?
- Is the list of traits you have for an effective principal applicable to principals working in remote areas with Indigenous students?
- When we are coming up with our list for an effective principal who do we have in mind and what type of setting do we have in mind – urban or rural schools?
- Are we thinking of White or Native American male or female school principals?

I explained that I asked these questions because there was a difference in the definition of an effective principal between an Anglo and Native American perspective. My questions did not get answered, yet each individual was left with “food for thought.” I was the only Native American woman at our table and the majority were Anglo men with a few Anglo women.

Peyton, Native tribal school administrator, began her response by discussing her insight into principal experiences, beginning with classroom teaching then progressing into school administrative positions:

I think the best principals have the experience of being a classroom teacher. Being a classroom teacher provides insight into the student’s lived lives up close and personal. You gain an understanding of the community and or communities in which the children reside. You gain knowledge about the parents and, hopefully, become partners in the desire to see students succeed. You also have knowledge about leadership and what constitutes good instructional leadership being on the receiving end of that leadership. Good leaders have an understanding of human behavior. In terms of Maslow’s hierarchy, individuals need different things at different times in their professional growth. Principals need to be strong but compassionate leaders. Confident in their knowledge about what the school needs to grow gained through a variety of data gathering strategies. This requires a willingness to grow as a leader, learn from the colleagues among school staff and nurture leadership. Recognize and utilize community leadership, as well. Indigenous schools often defer to tribal leadership to assist is reinforcing community values.

Peyton references a connection with families and community to develop effectiveness as school principals to lead within an Indigenous school. She suggests developing cultural awareness and sensitivity as a core value for non-Indigenous school leaders to meet community expectations. Peyton's statement not only applies to non-Indigenous school leaders but also to Indigenous school leaders unfamiliar with various tribal customs, traditions, practices, beliefs, language, and protocol.

Jordan, tribal program administrator, took a similar perspective as Peyton but from a "grow your own" school administrator approach, which presents challenges in small remote communities. The primary challenge is recruiting a community member who is a certified teacher willing to apply to a post-secondary school administrator program. Jordan explained:

I feel that a good principal in this aspect should be a principal who is from an indigenous community. They know the system they have been educated by. They know the huge disparities of how they have been educated vs. being educated on the outside. I feel a good candidate should be educated or have some idea of what education looks like holistically, not just from an indigenous community. But also, from a community on the outside of the reservation, an affluent community, an inner-city community, etc. The candidate should know and see and implement different ways of educating their teachers. I feel that this candidate should be up to date with technology and how the face of education is changing for the future. I feel they should know enough about teaching to interview teachers and based on what they have learned, decide whether these teachers would be a good candidate to teach for their school districts. I feel this principal should care about the students and the community as though they are blood related and have the idea

that all students can achieve success. Also, to have the mindset that these students are capable of going to college and not just being educated to be part of the workforce.

Jordan's response describes a well-rounded Indigenous school administrator grounded in his or her cultural roots who has acquired administrative experiences working in off-reservation schools. This may be advantageous for Indigenous students but often times school board members, relatives and community members can become obstacles resulting in school administrator resignation or termination. Zack discussed personal traits school leaders should possess to work with staff, but at the same time avoid animosity:

Leaders in Indigenous communities need to be great communicators, good listeners, humble, consistent, and empathetic. With these qualities they also need to hold all people in their schools to high standards, but they do so with a team-minded approach. You do not need leaders that are authoritative to the core to hold themselves and others to high standards, because you will destroy relationships along the way.

There seems to be some confusion in Zack's response and perhaps contradictions in his statement pertaining to administrator/staff relationships. He discusses traits leaders should have to hold staff to high standards through a team concept then quickly mentions the disadvantage of a leader having high standards for themselves that may destroy working relationships with staff. On the other hand, there is a question of the effectiveness of a school administrator. If an administrator does not have high standards for themselves or expectations of staff, then who is accountable for the effectiveness of daily classroom

instruction, implementation of program policies and procedures, compliance with state and federal mandates, staff recruiting and retention, and the operation and management of schools? The leniency of school leaders' leadership does not provide quality education for students nor does it create an environment conducive to learning. Through my professional experiences, I have encountered non-Native and Native principals who displayed leniency in their professional roles and responsibilities and found it difficult to implement policies and procedures to address non-compliance citations after accreditation visits.

In the following excerpt, Paul, LEA school administrator, emphasizes cultural knowledge to promote and administer a culturally responsive learning environment for Indigenous students:

- a. The active willingness to learn about the indigenous community from the perspective of the local community.
- b. The humility and strength to be able to take criticism if it leads to a stronger academic outcome for students.
- c. The active search for culturally responsive leadership training for themselves and for culturally responsive instructional approaches for their staff/faculty.

Paul also makes a point of stating school leaders must be able to take criticism to support students' academic progress and achievement. Often times, parents and community members are quick to judge and criticize a newly hired principal, especially if the community has experienced high turnover of school leaders. I interpret criticism to be a disapproval of anything in general, however, constructive criticism is proactive and provides room for an individual to make necessary improvements. Constructive criticism also allows for

partnerships to be established with students, parents, and community members, which Carol, non-Native public charter school principal, further described:

To serve effectively, the principal must be a listener and comment accordingly; must not make promises s/he cannot fulfill just to appease the parties involved; must be a negotiator; must be trustworthy and have integrity, following through on what s/he proposed; must be a communicator – frequent and clear contact through various media to parents and staff; must be interested in getting at the truth of a situation; must be able to see both sides of a situation; must treat all persons with dignity. Two key words for administrators are: Resilience and Fortitude – never give up!

Each excerpt reveals the need for school leaders to be culturally receptive of students, parents, and community while applying learned administrative skills and experiences to create a supportive learning environment for students through their Native language and culture. Carol's encouraging words, "never to give up," recognize and support the resilience and fortitude school leaders need to lead Indigenous schools in Indigenous communities.

Summary of Skills, Qualities, Characteristics, and Experiences

Some of the participants felt the most effective principals were those that began their education career as classroom teachers then worked their way into school administrative positions. The feeling was mutual among participants that school leaders evolving from classroom positions had more positive skills, qualities and experiences in understanding what constituted good instructional leadership. Being classroom teachers provided insights into students' lives up close, which allowed them to gain knowledge and understanding of living conditions, parental support, and community dynamics to develop partnerships. As one

participant stated, “Good leaders have an understanding of human behavior.” According to participants’ responses, principals who have an understanding of human behavior are apt to display characteristics of humor, empathy, forgiveness, listening, leading by example, willingness to learn new concepts, and expect the same from their staff. An area of concern expressed by the participants, which was unexpected for me, was the provision of trauma-informed training and anti-racist training with staff and educators about their beliefs, values, education philosophies. I understand the reason participants feel this would be important since the United States has recently undergone a number of violent crimes and incidents related to racism and discrimination.

Preparation in Colleges and Universities

Despite considerable change over the past 30 years, there is considerable agreement that leadership preparation still has room for improvement. University preparation is “not as effective as it needs to be to produce the leaders our nation’s schools and students require. Superintendents from districts of all sizes strongly agree that principal preparation needs to improve” (Wallace Foundation, 2016. p. 6).

Diane, Native administrator, posed questions for more research to be conducted on culture-based education, which are also questions to be considered for modifying post-secondary school administrator programs:

There are still many more questions that need to be asked...there is the call for more research that addresses gaps in our understanding about culture-based education. Some specific research questions include:

- a. What can we learn from traditional culture-based educational strategies in developing and applying innovative schooling environments and models designed for the future?
- b. What is the relationship between culture-based educational strategies and the academic achievement and behavioral outcomes of indigenous students?
- c. What factors mediate the relationship between culture-based education and student achievement/behavior (e.g., community connections, student engagement, cultural identity, self-worth)?
- d. Under what conditions is culturally-grounded education most conducive to success for indigenous students (e.g., components including language, protocol, arts, values, traditional knowledge; systems including bilingual education, immersion education, school-within-school models, indigenous-only schools, mixed schools, etc.)?
- e. What is the impact of culture-based education on the survival and vitality of indigenous cultures throughout the world? On human diversity? On environmental sustainability?

Mary's responses also support reform of post-secondary school administrator programs to include cultural methods of research and models to orient and prepare non-Native individuals for principalships in Indigenous schools:

School principals should have opportunities to learn Community Based Research (CBR) or Indigenous Research Methods (IRM) in school as part of their programming especially in universities and colleges in NM. We are a diverse state with diverse tribes and ethnicities. All teacher, counseling, and administrative

programs should include CBR and IRM as alternates to the western models. Many students also come from states that do not have large tribal affiliations and then they come into NM with very privileged ideals, which conflict with schools that serve large native or minority student populations. Schools struggle to help native and minority students become academically successful due to misalignments with their missions. Our university and colleges should be addressing decolonized methods and deficit thinking models in NM schools. These Indigenous models should not only be in education programs but school counseling or psychology fields. For so long, schools have not addressed institutional racism and biases that many students of color face. Native students have dealt with such forms of colonized methods that have forced or reduced opportunities for our native student to thrive in post-secondary institutions. Programs like NALE and POLLEN have created pathways for higher education for Indigenous students to be successful as these programs validate their native epistemologies and ontologies.

Both Diane and Mary shared some invaluable ideas to create syllabi and curricula for a balanced post-secondary school administrator program inclusive of both Western and Indigenous theories and practices unique to New Mexico.

Unlike the two previous excerpts, Candice, former BIE Educator, generalizes from the point of view of Western post-secondary programs:

Many school principals learn the theoretical aspects of education when they are in college, but often what is missing is the practical skills needed to apply what they have learned in college. Before new principals are placed in the job position, they

should complete a certain amount of time in a kind of apprenticeship or mentorship.

The practical skills Candice mentions are those that come from experiences gained on the job. Candice's excerpt indicates post-secondary teacher and school administrator courses provide the foundation for an individual to further their education career goals through the concept of "on the job training," while applying learned school operation and management skills. To explain this further, The School Administrator Course Requirement table (Appendix G) presents the course requirements each post-secondary institution and NMPED requires, including fulfillment of a practicum, internship, apprenticeship, field project, thesis, or comprehensive exam. Most teacher programs require one school year of student teaching and most school administrator candidates are employed with school districts where they can fulfill their internships during the school year. However, New Mexico Highlands University provides options for students to choose to complete an internship, thesis, or comprehensive exam to fulfill their school leadership program requirements. UNM and NMSU require their students to complete an internship for their school leadership program, which NMPED requires for New Mexico State licensure.

Unlike aforementioned excerpts from participants' specific recommendations, Frank's, non-Native LEA administrator, comments can be understood in two different ways that provide options: 1) an individual making a choice to orientate themselves to Indigenous communities of interest and 2) enrolling in Indigenous courses offered by the college or university so that "principals can be better prepared in colleges and universities by studying up on the culture of the populations of the communities that they desire to serve." Frank's

comment challenges the commitment and dedication of individuals' interest to work with Indigenous students and communities, based on his professional knowledge and experiences.

Maggie, tribal education administrator, discusses the processes of developing a culture-based school administrative program as the next step from a teacher education program from her perspective:

Teacher prep programs have the obligation to include Indigenous voices to the table when they are establishing their administrator prep standards. This is the foundation of the college/university system. Once the administrator prep standards are established, collaboratively, universities then have the obligation to then increase their recruitment efforts for Indigenous faculty members. If Indigenous faculty is not available, current faculty should then invite Indigenous people into their classes and develop themselves to teach Indigenous ways of learning and knowing to their students.

Maggie's recommendation connects school to community as a resource to partner in the preparation of school leaders for their Indigenous schools. The collaboration between school and community provides opportunities for culturally appropriate instruction for school administrative candidates as well as possibilities to "grow their own" teachers into school leaders.

Violet, non-Native LEA school administrator, has minimal experience working in an Indigenous school and within a short time span she has realized how historical trauma impacts students and families:

Effective courses that deal with wellness of the indigenous population. Training on how to build a healthy environment realizing the historical trauma the

Indigenous Americans have had to endure. The effects of that trauma and how to successfully instill wellness to support that trauma.

Historical trauma among Native tribes often refers to the inhumane treatment of Native children who attended BIA boarding schools. As a result of this historical trauma, Indigenous families today still struggle with the effects of cultural identity loss, Native language loss, social dysfunctions, substance abuses, and mental health issues. Indigenous communities have addressed these issues through “tribal psychological interventions,” to begin the process of healing through talking circles, sweat lodges, ceremonial prayers, traditional songs, and healing ceremonies (Pewewardy, 2015, p. 164).

Summary of Leadership Preparation

Participants’ responses were unanimous that principals need to be culturally aware, sensitive to, and knowledgeable about Indigenous communities they plan to serve. Some of the suggestions they proposed for leadership preparation were:

- Classes in Native American studies;
- One or two semesters of practicum in an Indigenous setting;
- Community-based courses on cultural responsiveness to Indigenous communities;
- Exposure to real community issues that accurately illustrate the social and poverty concerns;
- Courses on how to respond to social justice issues, historical trauma, local history, effects of colonization on students, families, and communities;
- Round table discussions with experienced administrators;
- Development of a directory of community resources with contact information;

- Establishment of culture-based, school administrative licensure programs with culturally diverse faculty to modify current curriculum and provide classroom instruction;
- Identification of strong community school partners, and support for new administrators through paid internships;
- Mentoring of new administrators in the first year of placement;
- Development of Indigenous career pathways that honor local cultures and languages to sustain local tribal heritages through school and community programs; and,
- Requirements such as introduction to psychology, Native American psychology, TESOL, curriculum development integrating Indigenous cultures/languages, Culturally-based pedagogy.

Participants emphasized their desire for principals to be fully engaged in practicums in Indigenous communities as part of each content area of leadership. Furthermore, they suggested practicums be made up of multicultural views in research, culturally responsive pedagogy/leadership, management of personnel, students, special education, Indigenous community history, home language, social systems, arts/music, economic infrastructure and educational funding/laws and governance.

Expectations

As I near the completion of my Ts'aa (Navajo basket), my expectation is that my patterns are meaningful and appropriate to further analyze expectations of connections between school leaders leading in Indigenous schools and meeting community expectations. Responses of participants reflect their expectations of school leaders that are prepared to lead

within their Indigenous communities and provide educational opportunities to promote quality education for Indigenous children. For example, Carol, a non-Native school administrator, shared her thoughts on what she expects of a principal to be prepared to lead in a school:

Expectations for a principal include being aware of cultural, religious, community standards, and attitudes toward formal education. These teachings can come from various studies, but being involved in the community and talking with people is most effective. Other meaningful ways to learn about students and their backgrounds include visiting a local school – especially if there is a pueblo-supported school, driving through neighborhoods, stopping at businesses – grocery stores, post offices – and speaking with local residents, to get a feel for the tone of the people. This informal background will tell what people think of “outsiders” entering their community, how open they are to discussing community events, celebrations, and family situations. Also, what the priority of formal education is to the community. Perhaps, the community observes alternative views as to what education is and what the state department of education prioritizes and mandates. This is important for the administrator to factor into communication and outreach, to get the families’ support for the school program.

If the principal serves in a private school, then the education expectations will come from the parents, but if it is a public school the education expectations come from the state policy and law and parental priorities.

Carol’s insight into connecting with community to better understand the people, their attitude towards education, and local resources is a humanistic approach, which

most individuals do not take advantage of. She explains how this approach allows a school administrator to determine the level of school support he/she may get from parents. It also depicts parental and community knowledge of their school's academic rating, which hints to what the expectations are for a new school administrator. Carol's excerpt advises individuals on how to integrate with community to diminish some of the feelings of being seen as an "outsider."

Trudy advocated for a tribal member to lead in an Indigenous school, which may resolve the issues of acceptance with greater chances of support from parents and community while working towards school improvement and implementing culture-based pedagogies:

At the very minimum, an understanding of the population(s) they serve in terms of culture, core values, strengths, and a focused plan to integrate public education with tribal education priorities. A tribal member would ultimately be optimum.

Challenges for Non-Native school leaders include developing a culturally appropriate, focused plan reflecting tribal education priorities without input from students, parents, community, and tribal leadership. Trudy stated a tribal member serving in a school administrator capacity is optimal and substantiates the need to implement a "grow your own," teacher/school administrator program.

Alex, Native LEA charter school administrator, identified communication as a basis for his response in collaboration with stakeholders:

- a. Very flexible yet responsive to the needs of the community
- b. Clear communication with all stakeholders yet cognizant of policies.

Alex's experience as a school administrator demonstrates his knowledge of the importance to communicate with all stakeholders. Communication in remote Indigenous communities can be challenging if the school administrator does not speak the language or has some understanding of the language and can only say very basic words. In this respect, an interpreter will have to be identified to explain school policies and procedures to parents and community members in their Native language. However, a school administrator, especially a Native school administrator, can gain more respect from parents and community members by making attempts to learn the Native language for communication purposes.

Marie, Native LEA school principal, reminds us that community members expect their children's educational needs will be met:

My expectations of a school principal serving an indigenous community is to serve the needs of the students. Many times, the focus becomes the politics and the comfort of staff. Serving the needs of indigenous students is the expectation.

The key words that appeared in all the participants' quotes in this section are cultural awareness, community, communication, and education priorities. These words embody community expectations for quality education for their children by including them in the communication of discussing education priorities reflecting their language and culture, school policies and procedures, and keeping them apprised of their school performance status.

Summary of Expectations

Although the participants responded with slightly different focuses, the majority emphasized the expectation of school principals to be well prepared and highly qualified to lead an Indigenous school with professional leadership qualities, skills, knowledge, and

experiences of improving academic performance, graduation rates, creating school environments conducive to learning, mentoring teachers to provide quality classroom instruction with educational focused plans, and working with local school board members to ensure equitable educational compliance with tribal, state, and federal regulations. Participants also expressed their expectations of school principals having skills in data decision-making to identify areas of academic weakness to develop strategic plans to strengthen areas in academic progress among Native students. Participants felt it was important for principals to have administrative skills in school operations, management, and budgeting to implement academic and supplemental programs to encourage quality instruction and learning among its students. Participants' expectations included establishment of partnerships between school principals and tribal governments to fulfill tribal education priorities.

Participants discussed principal characteristics that portrayed positive role modeling and leadership qualities exemplifying characteristics of respect, fairness, dignity, civility, and love for their job.

Other areas expressed by participants were concerns that principals take school administrative positions in rural Indigenous areas to waive college loans. Their observations of principals who only had intentions of paying off college loans led to inconsistent leadership, low morale of staff, poor academic performance among Native students, and high turnover of school leaders.

Comments, Recommendations, Suggestions from Participants

The following list of comments, recommendations, and suggestions encapsulates recurring topics that permeated responses from participants for school leaders to consider in

working with Indigenous students and families in schools on and off Native reservations. To list all comments, recommendations, and suggestions would be lengthy, repetitious, and become ambiguous. I selected the following comments, recommendations, and suggestions to represent the responses of the participants:

- Have an open mind to your environment, (classroom, school, community), and learn about the community and tribal group to promote diversity and Indigeneity;
- Familiarize yourself with local cultural values, beliefs, customs, and practices within the Indigenous community;
- Use positive communication skills and listen to students, families, community members, tribal leaders, and school staff;
- Put all children first to learn about them and to get to know them (home visits, childhood traumas, social/emotional issues, etc.);
- Establish a rapport with all tribal leaders at local and state levels;
- Engage with school staff to create and promote positive culturally relevant environments for learning throughout the school and classrooms;
- Recognize, celebrate, and show school staff appreciation for the work they do for students and their families;
- Do not dumb down academic core curricula just to pass Indigenous students;
- Celebrate student academic achievement and progress in all core subject areas;
- Develop culturally appropriate disciplinary policies and procedures to decrease behavioral issues, truancy, and drop-out rate;

- Develop and implement more virtual/distance learning curricula and instruction that is culturally relevant and aligns with core academic standards, such as Traditional Ecological Knowledge (TEK);
- Encourage and invite community input to promote shared partnership and advocacy in meeting community expectations for students' academic progress and achievement;
- Set high expectations for all Indigenous students;
- Leadership preparation and monitoring of transition from university/college to rural Indigenous schools and community;
- Avoid the “missionary syndrome;”
- Work in partnership with students, parents, community, and tribal leaders to transform and improve the school system to meet and exceed State requirements;
- Use good judgement and decision-making skills to address challenges and obstacles to provide equitable educational opportunities for all students;
- Develop anti-racist instructional programs and trainings for students and school staff;
- Have a sense of humor. Indigenous people enjoy a good laugh, we aren't always “stoic;” and,
- Self-care is paramount to being successful.

The comments, recommendations, and suggestions prescribe implementation of culture-based instruction and environment with a strong undertone for decolonization. As I ponder what decolonization would entail, I am moved to reflect on the number of generations it took to colonize Native Peoples. I ask myself, will it take that many generations to decolonize an educational system that was used to commit genocide against Native Peoples?

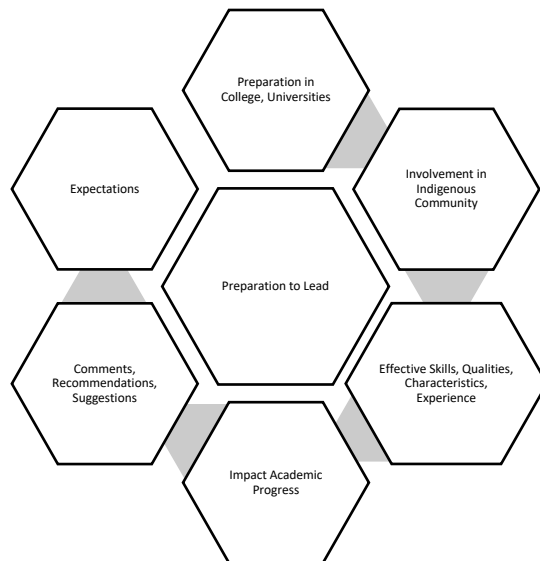
I reassure myself decolonization can be done and is being done by many Indigenous Peoples. They are the Decolonizing Warriors.

Conclusion

Conducting the analysis of my participants' responses for this study gave me the opportunity to delve deeper into this research to analyze their responses. The outcome of my analysis revealed the need to better prepare school leaders to lead in Indigenous and Western schools. In Figure 5, I envisioned how the themes from the participants' responses could be aligned to describe how to prepare individuals to lead in Indigenous schools. The themes are not in the order in Figure 5 as presented in this chapter, but categorized clockwise beginning with Preparation in College and Universities and ending with Expectations.

Figure 5

Cyclical Process Preparing to Lead



It would seem logical to prepare oneself by enrolling in a post-secondary school administrator program that would require an internship in an Indigenous school. This would expose the individual to the community and school setting to get a glimpse of the school's

academic status and students' academic performance. The individuals' acquired skills, qualities, characteristics, and experience may lend themselves to developing strategic models or frameworks to impact students' academic performance through culture-based instructional models. Annual reviews of educational programs provide comments, recommendations, and suggestions to improve and modify programs to support and increase student learning. As a result of working through this process and making substantial improvements within the school setting, the individual transforms a Western educational system into a culturally relevant learning environment reflective of an Indigenous community.

The findings of my study emphasize the need for school leaders to be culturally responsive to meet the needs of Indigenous students and community expectations thus, transforming the school environment to align with tribal and community visions. The importance of a leader's vision provides direction and meaning to others through cultural knowledge and understanding that communicates high expectations and nurtures individual growth in a climate of respect and mutual trust and de-emphasizing hierarchical control strategies (Chin et al., 2017, p. 94).

Chapter 5

Bringing Closure to my *Ts'aa*

*“Maybe you are searching
Among the branches,
For what only
Appears in
The roots.”*

~Rumi~

My professional experiences working with non-Native school leaders led me to conduct this study to explore my research question, *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?*

At the beginning of Chapter 1, I began with Black Elk’s poem, *Listen Grandfather Where I Stand*. The analogy of this poem is a withering tree that has been neglected and needs to be nurtured back to life for the well-being of its environment, animals, and people. As I began my journey on the path of my “research ceremony,” this poem challenged me to think deeper into my research as I wove each reed into my *Ts'aa* (Navajo Basket Model). The poem symbolizes how academic programs can also wither away due to the ineffectiveness of school leaders’ lack of leadership for a number of reasons, such as, program neglect, lack of compliance, evaluations, modifications for improvement, misinterpretation of program goals/objectives, and mismanagement of program operations.

With little to no knowledge of what my research would entail, I understood there was a need to better prepare school leaders to serve in Indigenous schools to positively impact student learning and meet community expectations through their Native language and

culture. However, there would be much work to find the ways and means of how this could be done with the support of key stakeholders.

My literature review discussed several Indigenous-based theoretical models to transform schools to reflect Native languages and cultural pedagogies to complement Western education models. To transform schools, school leaders must be equipped with cultural knowledge, appreciation, awareness, and sensitivity to understand how to implement these concepts through curricula, instructional materials, and classroom instruction.

Summary of Findings

This section presents a summary of my findings that answer my research question, *What are the leadership needs and expectations in rural Indigenous communities and how do they compare to leadership preparation?*

Results from the email interviews revealed participants' self-descriptions of their post-secondary education preparation, school administrator experiences, cultural teachings, education philosophies, and their involvement in Indigenous communities. As a result of their self-descriptions via email interview responses the following themes evolved. The selected excerpts illustrate the themes and give my participants voice:

- Theme 1: Preparation to Lead – “Not all administrators have a deep-seated vision to make a change to accept challenges and find solutions which they did not envision or expect by taking the job” (Gail).
- Theme 2: Impact Academic Progress – “School principals impact Indigenous students' academic progress...that supports growth ...systems that reach students and families in need or culturally relevant curriculum that students can connect

with ensuring they see themselves in the text or content provided to allow them to make connections and build capacity and knowledge” (Mary).

- Theme 3: Involvement in Indigenous Community – “The principals need to be open enough to learn about the community they serve...open to invitations from students and their families to participate or observe ceremonies and community events” (Pam).
- Theme 3: Effective Skills, Qualities, Characteristics, Experiences – “The active willingness to learn about the Indigenous community from the perspective of the local community...humility and strength...to take criticism if it leads to a stronger academic outcome for students...active search for culturally responsive leadership training for themselves and for culturally responsive instructional approaches for their staff/faculty” (Paul).
- Theme 4: Preparation in Colleges and Universities – “In order for principals to prepare themselves to serve Indigenous students, schools, and community, institutions of higher education must teach facets of culturally based education programs, pedagogy, methodology, curriculum, and how these practices and strategies have been effective for Indigenous education and have increased academic achievement” (Dora).
- Theme 5: Expectations – “My expectations of a school principal...is they make themselves knowledgeable about the Indigenous culture and traditions of the families that they serve...have multiple methods of communication with parents, willing to travel to the community to be more accessible, knowledgeable about

federal programs which provide resources to students and families...communicate regularly with parents and receive feedback about programmatic needs” (Frank).

- Theme 6: Comments, Recommendations, Suggestions – “Important for school principals to have joy for learning and provide that enthusiasm to students each day...to motivate and inspire them...use all types of learning techniques...to provide a holistic and well-rounded education in addition to modern courses” (Crystal).

The responses of the participants provided evidence the majority agree school administrators are not well prepared to lead in Indigenous schools located on Native lands nor can they meet Indigenous community expectations. They also agree there is a need for post-secondary institutions to develop dual (Western and Indigenous) school administrator programs with a diverse curricula that is culturally responsive to meet the needs of Indigenous students and their communities. Comparing leadership needs and expectations to leadership preparation revealed a strong response from participants that non-Native school leaders must develop cultural knowledge, understanding of cultural protocol, application of cultural sensitivity and awareness with respect in serving Indigenous students and their families.

Limitations of the Study

- Limited research studies on my research topic – While conducting my literature review, I realized there were minimal resources produced by Native American qualitative researchers in the United States to utilize as foundational information for understanding my research problem. Most resources related to my research problem

were found to have been written by qualitative researchers outside of the United States.

- Misinterpretation of research participant roles – Misinterpreting my role to resolve the negative experiences of local school district's school improvement status.
- Access – Time conflicts with work may have prevented identified individuals' participation in this research. I did not anticipate a positive response from the tribal leader to allow some of my participants to be released from work to participate in the focus group; but this was not a problem due to the restrictions of the COVID-19 pandemic.
- Time conflict – Due to the COVID-19 pandemic, school leaders' roles changed to prioritize the reorganization of classroom instruction to virtual on-line instruction, which conflicted with available time for participants to complete email interview questionnaires on a deadline.

Recommendations for Professional Practice and Policy

The results of this study document participants' perspectives, experiences, observations, and offer insight into preparation of school leaders and their ability to meet community expectations within the dominant cultural setting. Findings from this study provide opportunities for educational institutions to implement culturally-based professional development trainings and courses in post-secondary school administrator programs to meet the needs of Indigenous students. The research findings also inform educational institutions of more effective support of faculty and Indigenous students in dual school leadership programs. I summarize the following recommendations for professional practice and policy in three major areas: 1) post-secondary/tribal department of education partnerships,

2) Indigenous school administrator preparation programs, and 3) NMPED Indigenous school administrator endorsement.

School Board Training

Another important piece of the professional practice and policy that affects school leadership effectiveness is school board training. Local school board members have responsibilities related to overseeing the functions of all schools within its district and the accountability of fulfilling the implementation of state mandates. However, when I reviewed the New Mexico School Board Association (NMSBA) website, I did not find any information on the topics for school board training that pertain to Indigenous education. Fortunately, I was able to contact an individual with NMSBA and she informed me when a call for presentations is sent out, interested individuals submit their topics for school board training. Fortunately, the Yazzie/Martinez lawsuit is a topic that has been presented along with a few other Indigenous education related topics.

Roberts and Sampson (2011, p. 1) focused on “the issue of professional development education for school board members.” Two of their findings raised concerns for me in relation to Indigenous students’ academic performance:

- School board members' lack of education (i.e. they only require high-school diploma or GED) has an effect on student achievement.
- School board members with the barest qualifications are elected to, in essence, run public schools.

To address these concerns of how school board members impact Indigenous students’ academic performance and progress, tribal departments of education must take the lead in requesting to provide training to school board members during annual NMSBA training

conferences that support and promote quality culture-base education for Indigenous students and quality culture-base school leadership support for its principals and teachers.

Post-Secondary/Tribal Department of Education Partnerships

Post-secondary institutions must establish partnerships with tribal departments of education to address the school administrative leadership needs in Indigenous schools to:

- decrease high turnover rates among school leaders,
- increase longevity of school leaders' employment,
- develop effective, culturally appropriate, leadership skills,
- apply both Indigenous and Western school administrative skills to promote and implement culturally-based curricula and instruction aligned to tribal, state and federal regulations,
- improve academic performance and opportunities for all Indigenous students,
- collaborate with Indigenous communities to give them ownership of their local schools,
- provide professional development opportunities to teachers and school staff to develop a culturally rich and sensitive learning environment, and,
- establish a pro-active working relationship with tribal governments to improve and advocate for quality education for all students.

Note the second bullet of school administrative leadership alludes to employment of Native men and women in the labor force. According to a report by Austin (2013, p. 6), "Women are still the primary caregivers for children and the elderly; they thus may have lower rates of participation in the paid labor force...American Indian men and women are less likely to be employed than their white peers...while men generally have a higher

employment rate than women, the gender gap among American Indians is smaller than the gap among whites.”

Indigenous School Administrator Preparation Programs

New Mexico’s post-secondary institutions may consider developing an Indigenous teacher/administrator’s preparation program. Beginning with a Bachelors to Masters and Doctorate program could provide ample opportunities for individuals to develop their cultural knowledge in Indigenous history, community demographics, cultural differences/similarities, types of education systems on reservations, learning styles of Indigenous students, livelihood of Indigenous community members, and the importance of community involvement. Identified Indigenous course requirements, internships, and mentorship could correlate with Western course requirements to enhance their professional administrative skills, knowledge, and understanding of Indigeneity.

In Chapter 2, I introduced Table 3, *Western Education and Indigenous Expectation Themes*, with an incomplete second column, which I completed as a result of my literature review and research participants’ responses to an email interview questionnaire (Table 4). Analyzing and coding participant responses resulted in identifying topics for a culturally-based school administrator program that connected the two columns. I understand the lengthy process of discussing, reviewing, and agreeing to approve Indigenous courses and internships to establish an Indigenous teacher/school administrator program. Another consideration in this process is recruitment of Indigenous faculty who can provide cultural-based education to students because "they will benefit from Indigenous ways of knowing" (Pewewardy, 2015, p. 77). Indigenous leadership is an invaluable resource to teach cultural dynamics as part of a school administrator program.

From my observation and discussion with Dr. Shawn Secatero, UNM Associate Professor and Coordinator of the POLLEN and NALE cohorts, there have been more Native American females than males who have attended and graduated from these programs. The majority of the POLLEN cohort members are classroom teachers working towards NMPED school administrative licensure. Once these individuals graduate and apply for school administrator's license, how many will remain in the classroom as teachers and how many will pursue principalships in schools on or off the Native reservations? According to Perry (2020, p. 1),

The vast majority of teachers are women and account for 76 percent of public school teachers...it's hard for women to move up into leadership roles in the public-school system. Women have to work harder and longer to become principals and the gender gap is even bigger for the jobs with the most power: superintendents...at least two thirds of superintendents are white men; only 27 percent are women.

It seems to me, given this information, Native women would experience more challenges than Native men in being selected for school leadership roles.

NMPED Indigenous School Administrator Endorsement

Tribal departments of education may potentially request the implementation of an addition to the school administrator endorsement through their legislative representative. This process requires legislative action by a legislator to introduce a bill requesting this addition with the support of both the House of Representatives and Senate. The legislator and tribal department of education director carrying this bill have the responsibility of defending it with the intent of getting it passed for enactment. Upon the final approval and signature of the reigning New Mexico governor, NMPED will then add it as an endorsement to the school

administrator licensure. Having this endorsement would increase the accountability for all school leaders serving in Indigenous public schools to ensure compliance with the Yazzie/Martinez case on behalf of its Indigenous students.

Recommendations for Future Research

This study explored participants' responses to interview questions concerning their expectations of school principals leading in Indigenous schools, school principal preparedness to lead schools in remote Indigenous communities, school principals' impact on academic learning, Indigenous community involvement, and the application of their experiences, knowledge, and skills to successfully improve low performing schools. Relative to these responses, I recommend three major areas for future research: 1) an examination of what faculty are actually teaching in administrative licensure courses; 2) introduce these findings to program faculty in a program and then conduct research over time to see how they applied them in curriculum, teaching, internships; and, 3) a study of what can we learn from traditional, culture-based educational strategies in developing and applying innovative schooling environments and models designed for the future.

Administrative Leadership Post-secondary Courses

An in-depth study of what faculty are actually teaching in school administration licensure courses can be conducted to analyze course syllabi, teaching observations, interview faculty and students to see how much and in what ways, Indigenous education courses are included. This study could create pathways to solidify a dual school administrator program in western and Indigenous course requirements and internships.

Implementation of Research Findings in Post-Secondary Curricula

Another research study would include the introduction of my research findings to faculty in a leadership preparation program followed by a longitudinal study to determine how the faculty applied the findings in education leadership course curricula, teaching methods, and internships. This study may enhance the purpose of creating a legislative bill for an endorsement addition to NMPED school administrator licensure.

Traditional Culture-Based Education Strategies

More research is needed to address gaps in our understanding of culture-based education. We need to learn more from traditional culture-based educational strategies to develop and apply innovative models in school environments designed for the future. In addition to the research question that guided this study, I posed related questions that challenge us to think beyond learned Western education models and pedagogies that may be irrelevant to Indigenous students' learning styles:

1. What is the relationship between culture-based educational strategies and the academic achievement and behavioral outcomes of Indigenous students?
2. What factors mediate the relationship between culture-based education and student achievement/behavior (e.g., community connections, student engagement, cultural identity, self-worth)?
3. Under what conditions is culturally-grounded education most conducive to success for Indigenous students (e.g., components including language, protocol, arts, values, traditional knowledge; systems including bilingual education, immersion education, school-within-school models, indigenous-only schools, mixed schools)?

4. What is the impact of culture-based education on the survival and vitality of Indigenous cultures throughout the world? On human diversity? On environmental sustainability?

Future research may be inclusive of participants representing different gender, age levels, and tribal groups for comparative analysis, such as similarities and differences in delivering culture-based instruction using varied data sources such as in-class observations, teacher/student interviews, which have the potential to yield greater insights.

Future research may also explore more about the phenomenon of educators modifying their curricula to reflect the inclusion of culture-base education strategies and its influence on classroom instruction and academic performance among Indigenous students.

Lastly, future research to address gaps in understanding culture-based education and its impact on student learning and effectiveness of school principals in dominant cultural settings to lead in Indigenous schools.

Conclusion

I have reached the end of a long, hard journey. It was filled with emotional hardships of anger, sadness, loneliness, tears, loss, stress, despair, abuse, and unworthiness, feelings much like the children who experienced family and cultural separation when children were sent away to boarding schools. It is hard to imagine what that experience might have felt like. One night while working on this study and feeling overwhelmed, I fell asleep and had a dream of little Native children being led away into a foggy mist of an unknown world. The children were looking back at me with big, sad eyes not knowing what atrocities they would encounter in the name of education by non-Indigenous school leaders. The heritage of these

innocent children, unbeknownst to these non-Indigenous school leaders, led them into captivity to weaken tribes' wealth of land and natural resources.

Throughout my years as a Native woman educator, I observed cultural insensitivities imposed upon Indigenous students and their families by non-Native school leaders. The colonizing actions and attitudes of these administrators were obviously a result of their lack of cultural awareness, which led me to wonder even more why and how they were hired to lead schools in remote Indigenous communities. No efforts were being made by them to become culturally aware and sensitive as well as to understand cultural similarities and differences. School districts catered to their needs by providing them generic cultural awareness orientation during professional development trainings.

Reflecting on my years of experience and observation, I have come to realize through the responses of my research participants there are promising solutions to transform aspiring school leaders into effective school leaders to understand the academic needs of Indigenous students and promote academic success through culture-based pedagogy. The responses identified themes to recommend professional practices and policies in addition to recommendations for future studies.

This study was not intended to segregate or discourage non-Indigenous school leaders from leading in Indigenous public schools. The purpose was to provide them with educational opportunities to become culturally knowledgeable with the understanding and awareness of how to effectively lead in schools in remote Indigenous communities and to meet the expectations of these Indigenous communities utilizing culture-based pedagogy relevant to their tribe.

The responses in this study indicate there is a need to increase highly effective dual school administrator leadership programs inclusive of Western and Indigenous course requirements and internships, in addition to “grow your own” programs for Indigenous certified teachers to enter school administrator programs leading towards state administrative licensure.

Through my findings, I recognized an interest to pursue the addition of an endorsement in Indigenous school administrative licensure through NMPED with legislative support to minimize school leaders being unprepared to lead in Indigenous schools. My research may serve as evidence to justify the need to create a legislative bill for this endorsement, which is currently non-existent.

There is potential for other studies to evolve from this study but, most importantly, the findings in this study are consistent across my participants that school leaders leading Indigenous schools must be better prepared. They need to understand what is necessary to become effective, successful school leaders in cultural dominant settings that support the culture, language, and identity of each student.

I explored policy, licensure requirements, and interviewed a variety of individuals to gain an understanding of their perceptions of the importance of education for their children and their expectations of non-Indigenous school leaders through an Indigenous research paradigm. Through a critical approach and cultural lens, I was open to multiple perspectives of gathering data, interpretations, and experiences, which allowed me to establish reciprocal relationships with my participants. Their responses were rich with possibilities to conduct further research in various areas of Indigenous culture-base education to improve academic performance among Native students.

My hope is that the results of this study may transform necessary elements in school administrative leadership programs in the near future that are Indigenous-based to positively serve Indigenous rural education systems and benefit all children.

What once seemed impossible is now possible. The result of this study is evidence that an academic program to prepare school leaders to lead in Indigenous communities can be designed to decolonize post-secondary school administrator programs as a means to blend educational course requirements and internships. The complexities of the history of Indian education, its effect on Native Americans, and the need to decolonize the present educational system to alter the miseducation of Indigenous children provides opportunities for the curious mind to delve deeper into educational philosophies and values of Western and Indigenous systems. To educate the ignorance of another is to share the wealth of another.

*“I don't think anybody anywhere can talk about the future of their people
without talking about education.*

Whoever controls the education of our children controls our future.”

~ Wilma Mankiller, former Principal Chief of the Cherokee Nation ~

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Appendices

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Appendix A

Participant Contact Form

PARTICIPANT CONTACT FORM
EMAIL INTERVIEW
 April 27, 2020 – May 29, 2020

<i>NAME</i>	<i>CONTACT DATE</i>	<i>RESPONSE DATE</i>	<i>WILL PARTICIPATE</i>			<i>NOTES</i>
✓ EIP (Name, Email, Phone #, Address, Pseudonym Name)	4/28/2020	4/29/2020 11:23 a.m.	YES	NO	NR	Waiting for email add. Rec'd. email add. 4/28/2020 Rec'd signed consent form 5/06/2020 Interview completed 5/06/2020 No probing questions 6/01/2020 DONE <i>Apprec token sent</i> 6/03/2020
✓ = Completion						
				X		Out of education for 10 yrs. but as last resort will participate if needed.
				X		
					X	
					X	Unable to contact via email address.

Appendix B

Email Interview Questions

Date: _____

1. What are your expectations of a school principal, serving in an Indigenous community?
2. How do you think school principals impact Indigenous students' academic progress?
3. How well prepared do you think school leaders are to lead in an Indigenous school?
4. How involved and in what ways should school principals be within an Indigenous community?
5. What skills, qualities, characteristics, and experiences are important for principals to have so they can serve effectively within an Indigenous community?
6. How can school principals be better prepared in colleges and universities to serve Indigenous students, schools and community?
7. In closing, is there anything else you would like to share about how well school leaders are prepared to lead and meet community expectations in Indigenous schools?

Appendix C

UNM IRB Letter of Approval



DATE: April 27, 2020

IRB #: 05820

IRBNet ID & TITLE: [1431349-1] A Critical Comparison of Administrative Preparation Requirements to Leader Needs and Community Expectations in a Rural Indigenous Community

PI OF RECORD: Alicia F. Chavez

SUBMISSION TYPE: New Project

BOARD DECISION: APPROVED

EFFECTIVE DATE: April 23, 2020

EXPIRATION DATE: N/A

RISK LEVEL: MINIMAL RISK

PROJECT STATUS: ACTIVE

DOCUMENTS:

- Advertisement - Flyer (UPDATED: 04/13/2020)
- Advertisement - Recruitment Script (UPDATED: 03/12/2020)
- Advertisement - Recruitment Email (UPDATED: 03/12/2020)
- Advertisement - Flyer (UPDATED: 04/13/2020)
- Application Form - Project Information Form (UPDATED: 04/15/2020)
- Consent Form - Consent Form 031220 (UPDATED: 03/12/2020)
- CV/Resume - CV Chavez (UPDATED: 03/12/2020)
- Other - LOS Jicarilla Apache (UPDATED: 03/12/2020)
- Other - Scientific Review (UPDATED: 03/12/2020)
- Protocol - Protocol 04202020 (UPDATED: 04/20/2020)
- Questionnaire/Survey - Interview Questions (UPDATED: 03/12/2020)
- Questionnaire/Survey - Focus Group Questions (UPDATED: 03/12/2020)
- Training/Certification - CITI Chavez (UPDATED: 03/12/2020)
- Training/Certification - CITI Carroll (UPDATED: 03/12/2020)

Thank you for your New Project submission. The UNM IRB has APPROVED your submission. This approval is based on an acceptable risk/benefit ratio and a project design wherein the risks to participants have been minimized. **This project is not covered by UNM's Federalwide Assurance (FWA) and will not receive federal funding.**

The IRB has determined the following:

- Informed consent must be obtained and documentation is required for this project. To obtain and document consent, use only approved consent document(s).

This determination applies only to the activities described in the submission and does not apply should any changes be made to this research. If changes are being considered, it is the responsibility of the Principal Investigator to submit an amendment to this project and receive IRB approval prior to

implementing the changes. A change in the research may disqualify this research from the current review category. **If federal funding will be sought for this project, an amendment must be submitted so that the project can be reviewed under relevant federal regulations.**

All reportable events must be promptly reported to the UNM IRB, including: UNANTICIPATED PROBLEMS involving risks to participants or others, SERIOUS or UNEXPECTED adverse events, NONCOMPLIANCE issues, and participant COMPLAINTS.

If an expiration date is noted above, a continuing review or closure submission is due no later than 30 days before the expiration date. **It is the responsibility of the Principal Investigator to apply for continuing review or closure and receive approval for the duration of this project.** If the IRB approval for this project expires, all research related activities must stop and further action will be required by the IRB.

Please use the appropriate reporting forms and procedures to request amendments, continuing review, closure, and reporting of events for this project. Refer to the OIRB website for forms and guidance on submissions.

Please note that all IRB records must be retained for a minimum of three years after the closure of this project.

The Office of the IRB can be contacted through: mail at MSC02 1665, 1 University of New Mexico, Albuquerque, NM 87131-0001; phone at 505.277.2644; email at irbmaincampus@unm.edu; or in-person at 1805 Sigma Chi Rd. NE, Albuquerque, NM 87106. You can also visit the OIRB website at irb.unm.edu.

Appendix D

Anchor Codes

PR1: Expectations

School principal serving in Indigenous community

PR2: Impact Academic Progress

School principals impacting students' academic progress

PR3: Preparation to Lead

School leaders prepared to lead in Indigenous school

PR4: Involvement in Indigenous Community

School principals involved in Indigenous community

PR5: Effective Skills, Qualities, Characteristics, Experiences

School principals serving Indigenous community effectively

PR6: Preparation in Colleges & Universities

School principal preparation to serve Indigenous students, schools, and community

PR7: Comments, recommendations, suggestions

Additional information for school leaders to lead and meet community expectations

Appendix E

Frequency of Codes/Themes

Question #1

PR1: Expectations (2)
School principal serving in Indigenous community

PR2: Impact Academic Progress (2)
School principals impacting students' academic progress

PR3: Preparation to Lead (1)
School leaders prepared to lead in Indigenous school

PR4: Involvement in Indigenous Community (2)
School principals involved in Indigenous community

PR5: Effective Skills, Qualities, Characteristics, Experiences (1)
School principals serving Indigenous community effectively

Question #2

PR2: Impact Academic Progress (3)
School principals impacting students' academic progress

PR4: Involvement in Indigenous Community (1)
School principals involved in Indigenous community

PR5: Effective Skills, Qualities, Characteristics, Experiences (4)
School principals serving Indigenous community effectively

Question #3

PR1: Expectations (1)
School principal serving in Indigenous community

PR2: Impact Academic Progress (1)
School principals impacting students' academic progress

PR3: Preparation to Lead (1)
School leaders prepared to lead in Indigenous school

PR5: Effective Skills, Qualities, Characteristics, Experiences (3)
School principals serving Indigenous community effectively

PR6: Preparation in Colleges & Universities (1)
School principal preparation to serve Indigenous students, schools, and community

Themes

Expectations

Impact Academic Progress

Involvement in Indigenous Community

Effective Skills, Qualities, Characteristics, Experiences

Impact Academic Progress

Effective Skills, Qualities, Characteristics, Experiences

Question #4

PR1: Expectations (1)

School principal serving in Indigenous community

PR2: Impact Academic Progress (3)

School principals impacting students' academic progress

PR4: Involvement in Indigenous Community (3)

School principals involved in Indigenous community

PR5: Effective Skills, Qualities, Characteristics, Experiences (1)

School principals serving Indigenous community effectively

Impact Academic Progress

Involvement in Indigenous Community

Question #5

PR1: Expectations (3)

School principal serving in Indigenous community

PR2: Impact Academic Progress (2)

School principals impacting students' academic progress

PR3: Preparation to Lead (8)

School leaders prepared to lead in Indigenous school

PR5: Effective Skills, Qualities, Characteristics, Experiences (4)

School principals serving Indigenous community effectively

PR6: Preparation in Colleges & Universities (8)

School principal preparation to serve Indigenous students, schools, and community

Preparation to Lead

Preparation in Colleges & Universities

Question #6

PR1: Expectations (1)

School principal serving in Indigenous community

PR3: Preparation to Lead (1)

School leaders prepared to lead in Indigenous school

PR4: Involvement in Indigenous Community (1)

School principals involved in Indigenous community

PR6: Preparation in Colleges & Universities (1)

School principal preparation to serve Indigenous students, schools, and community

Question #7

PR2: Impact Academic Progress (3)

School principals impacting students' academic progress

PR6: Preparation in Colleges & Universities (1)

School principal preparation to serve Indigenous students, schools, and community

Impact Academic Progress

Appendix F

Major Themes

Email Interview Question Responses

	PR1	PR2	PR3	PR4	PR5	PR6	PR7
EIP-1	2	11	8	5	11	8	0
EIP-3	2	2	0	0	0	5	0
EIP-6	3	10	9	0	2	0	0
EIP-8	0	2	0	4	0	0	0
EIP-10	4	14	17	6	22	2	0
EIP-12	0	5	4	8	7	8	0
EIP-13	0	12	14	4	13	10	4
EIP-14	0	2	0	10	4	3	0
EIP-15	-	-	-	-	-	-	-
EIP-17	0	0	5	4	2	0	0
EIP-18	0	6	4	6	7	6	0
EIP-19	0	12	10	9	2	9	2
EIP-20	0	2	0	2	0	0	0
EIP-21	2	4	9	6	9	2	0
EIP-24	0	0	3	2	5	0	0
EIP-25	0	0	0	2	2	3	2
EIP-26	0	10	10	11	12	16	0
EIP-27	0	2	0	2	4	0	2
EIP-29	5	17	19	5	9	7	0
EIP-32	0	6	9	4	2	2	0
EIP-33	0	2	6	8	2	2	0
EIP-34	2	2	5	9	5	0	4
EIP-35	0	0	0	6	0	0	0
EIP-36	0	0	6	2	0	0	0
EIP-37	0	11	4	8	4	2	2
EIP-39	0	5	5	3	2	2	0
TOTAL	20	137	147	126	126	87	16

Tally Results = Themes (Email Interview Question Responses)

1. 147 – Preparation to Lead (PR3)
2. 137 – Impact Academic Progress (PR2)
3. 126 – Involvement in Indigenous Community (PR4)
“ Effective Skills, Qualities, Characteristics, Experiences (PR5)
4. 87 – Preparation in College & Universities (PR6)
5. 20 – Expectations (PR1)
6. 16 – Comments, Recommendations, Suggestions (PR7)

Legend

1. **PR1-7 = Participant Response 1-7 (Email Interview Question Numbers)**
2. **EIP1-39 = Email Interview Participant 1-39 (Numbers assigned to participants at random)**

Appendix G

School Administrator Course Requirements

<i>UNM Course Requirements</i>	<i>NMSU Course Requirements</i>	<i>NMHU Course Requirements</i>	<i>NMPED State Licensure Requirements</i>
LEAD 501 School leadership in a Democratic Society LEAD 503 Data-Informed Instructional Leadership LEAD 509 Leadership and Organizational Change LEAD 529 The Adult Learner LEAD 530 Leadership for Conflict Resolution in Schools and Organizations <u>Practicum/Internship</u> LEAD 594 Practicum LEAD 596 Administrative Internship M.A. Students Seeking Administrative Licensure: <ul style="list-style-type: none"> LEAD 520, 521, 560, 561, one LEAD elective 	ELA 575 The Principalship ELA 586 Multicultural Leadership in Education ELA 578 Leadership and Administration of Bilingual Education ELA 590 Basing Decision on Data: Pk-12 ELA 570 School leadership, Supervision, and Evaluation ELA 576 Educational Financial Management ELA 579 Public School Law ELA 530 Management of Educational Change: Public Schools ELA 531 Special Education Administration <u>Internship</u> ELA 564 Public Schools Part I ELA 565 Public Schools Part II	EDLD 6000 Instructional Leadership & Organizational Change EDLD 6150 School Finance & Resource Allocation EDLD 6200 Legal Issues for School Leaders EDLD 6400 Supervision & Evaluation of Personnel EDLD 6600 Data-Informed Instructional Leadership EDLD 6800 Reflective Leadership <u>Option One</u> EDLD 6980 Internship K-12 licensure candidates <u>Option Two Electives</u> EDLD 6100 Action Research in Education EDLD 6250 School leadership & Principal-ship EDLD 6300 School Community Relations EDLD 5/6350 Selected Topics in EDLD (1-3) EDUC 6630 Principles of Curriculum Construction EDLD 6900 Independent Study Research Methodology: GNED 6050 Statistics for Educators EDUC 6100 Educational Research Interpretations Field <u>Project/Thesis/Comprehensive Exam</u> EDLD 6970 <ul style="list-style-type: none"> Field Project EDLD 6990 <ul style="list-style-type: none"> Thesis Comprehensive Exam 	Hold a level 2 teaching license and met all requirements for a level 3-A teaching license Hold a level 2 teaching license at least four years & held a level 3 school counselor license Bachelor's degree and a post-baccalaureate degree or current national board certification <ul style="list-style-type: none"> Completed a PED approved administration apprenticeship Minimum of 180 clock hours for one calendar year Minimum of eighteen (18) semester hours of graduate credit in educational administration Take/pass licensure test (Praxis)