

Re-casting the Hollywood Indian: Technology integration at Sequoyah Schools

Lee M. Adcock III

A dissertation submitted to the faculty of the University of North Carolina at Chapel Hill
in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in the
School of Education.

Chapel Hill
2012

Advisor: Cheryl Mason Bolick

Reader: John Lee

Reader: Bill McDiarmid

Reader: George Noblit

Reader: Jim Trier

©2012
Lee M. Adcock III
ALL RIGHTS RESERVED

ABSTRACT

LEE M. ADCOCK III: Re-casting the Hollywood Indian: Technology integration at
Sequoyah Schools
(Under the Direction of Cheryl Mason Bolick)

In this dissertation I will examine the experiences of three Cherokee Nation teachers as they integrate technology within the context of a tribally controlled school. The proliferation of technology into K-12 education has provided a unique opportunity for tribally controlled schools to foster language revitalization, support traditional ways of knowing, and repatriate tribal history (Allen, Resta, & Christal, 2002; Christal, Roy, & Cherian, 2004; Corbett, Singleton, & Muir, 2009; Thater-Braan, 2007). However, research about technology use in Indian Education has not been an articulated priority (Keenan, 2004). Additionally, research that documents the complexity of negotiating, providing and integrating technology into instruction for Native students is limited.

Using a methodology of portraiture this study is a direct attempt to counter historical trends that view Native students and teachers from a deficit model perspective. Instead, this study repositions the traditional marginalization of Native students in schools as spaces of resistance and hope. Thus, this dissertation challenges popular representations of Native Americans as child-like, savages far removed from the modern world and instead, suggests that “Indians are people, just plain folks” (P. C. Smith, 2009, p. 18) struggling to teach, learn and prosper. *No Feathers Necessary* (Perdue & Green, 2011).

In memory and in honor of

DEBŲ DYSŁ

William Franklin Langley

(1874-1963)

&

DEBŲ DYŲŁ

Opehlia Warren Keyes

(1875-1945)

ZᎠᎦᎦᎦᎦ

There are countless individuals to thank for guiding me through this work. To the faculty, staff and students at Sequoyah Schools— these stories are your stories. Thank you for sharing your time, energy and hearts with me. I must especially thank my colleague and friend Samantha Benn-Duke. This project would never have happened without your council, patience and friendship. **ZᎠᎦᎦᎦᎦ**. To the teachers that are at the center of this project, thank you for your warmth, your openness, and for letting me into your academic and personal lives. Words are not enough.

To my faculty advisor Cheryl Mason Bolick, you have provided me numerous opportunities to explore and express my academic self. Thank you for your guidance and patience along the way. I would like to convey my gratitude for the continuous feedback and encouragement from my committee members: George Noblit, Jim Trier, John Lee and Bill McDiarmid. The greatest tribute I can give is for you all to see yourselves in the work that follows.

I must acknowledge those friends that have mentored me in the Cherokee language. I am grateful to Bo Taylor at the Eastern Band of Cherokee Museum, Tom Belt and Hartwell Francis at Western Carolina University and Louise Brown. To those Indian scholars who have come before me and continue to inspire me, thank you for opening the door. I would also like to express my gratitude to the students, faculty and staff of the American Indian Center. Thank you for your ideas. You helped to make this project

better. I must also thank the members of the Royster Society and the Sequoyah Dissertation Fellowship Committee for generously funding and supporting this project.

This work would never have been undertaken nor completed without the love and support of my family. You have walked this walk with me. To my mother and father for your faith and constant support during this process. To my brother, Jon, for paving the way. I give thanks for my “second family”, Susan, Deborah, Brittany and Ali. To my greatest accomplishments, Mateo and Wahya, for providing perspective and reminding me what is most important in life. I hope I made you proud. Finally, to my wife Andrea, I could never have done this without you. You are the love of my life and everything I do, I do for us. I am truly blessed.

GWY DB

"No matter how much you study, no matter how much you read, you have to go home, because that's where theory becomes story and moves into your bones"

Daniel Heath Justice, (2006)

In Margaret Kovach's book (2009) *Indigenous Methodologies: Characteristics, Conversations and Contexts* she argues, "a [preface] can serve as an introduction to indigenous readers while also bridging function for non-indigenous readers" (p. 3). A preface acts as a signal-- that woven throughout the varied forms of this writing there is a story. "The truth about stories is that that's all we are", argues Cherokee writer Thomas King (2005, p. 2). Story is method.

I must go back.

I feel compelled to go back. To serve my Nation. Hermes (1998) defines the process of "going back" as "touching a place of the past and the future that belongs to all of us detribalized, adopted out, colonized and made-not-to-feel-at-home people. "Going back" means remembering to touch places that bring us together, "going back" means I am not from there, the way someone raised there is, means I will never be a part of that community in that same way, but it also means no better and no worse" (p. 155). In many ways I am both an "insider" and an "outsider" to the Cherokee community and the school in which this work takes place. I am an insider based on my family's history and being a registered member of the Cherokee Nation. I have family in and around Tahlequah. However, I am also acutely aware that, as someone who grew up outside the Cherokee

Nation, I do not have the longstanding family-tribal connections that are inherent in the question, “who are your people?”

I must touch the earth and retrace their steps

One of the first lessons you learn, as a Cherokee Indian, is that you better know who your people are. Each time I arrive in the ancestral lands in Western North Carolina or in Tahlequah, Oklahoma I am met with an inquiry into “who are your people?” Who are my people? **DYH** (My mother) is a Cherokee woman from Oklahoma. My father is a Scotch-Irish, born and raised in Georgia. I do not subscribe to the binaries that have been constructed around this mixed identity: full-blood or not really Indian, traditional or sellout. I am neither one or the other. I am fully both.

As a registered member of the Cherokee Nation my roots are firmly planted in Oklahoma. **DEBP DYSL** (My great grandfather) William Franklin “W.F.” Langley and **DEBP DYFB** (great grandmother) Ophelia Warren Keyes, both Cherokee, resided in Wauhatchie, OK a small settlement area just east of Tahlequah. Each of their families migrated from **GWY OYU** (the Old Cherokee Nation) to the Going Snake District in the 19th century. Stories of their hardships and efforts to rebuild have lingered in our family consciousness since I was young. By the time I was five years old my great-grandparents and grandparents had passed. Their lived struggles reside in the grainy pictures, worn letters, illegible birth certificates, and other artifacts from “Indian Territory”. These historical relics constantly remind me of “who my people are” and where we come from.

I have also learned about my family in Indian territory through oral histories passed on by aunts, uncles, cousins and my mother. I often close my eyes and search the

faces in the scenes of those stories. W.F. had “hands made of stone” and “always wore a ten gallon hat”. He also staunchly supported his people through resisting Oklahoma statehood and served as an alternative representative from the Going Snake district to the State of Sequoyah Council at the turn of the 20th century¹. Ophelia was a “tiny woman” who, my aunt recalls, would sit on her porch with a shotgun across her lap keeping watch in anticipation of KKK members who roamed many parts of Eastern Oklahoma. Her great uncle was Judge Riley Keyes, one of the first Chief Justices of the Cherokee Nation, who is buried in the Ross Family Cemetery. Their legacy endures as members of both the Langley and Keyes families continue to be active in Cherokee Nation politics and reside on allotment lands just outside of Tahlequah.

DYSS (My grandfather) was born and raised in Adair County and coached the Westville High School football team in the 1930s. “Langley Field” still lies behind the school where he taught history. He received a scholarship to play football at Northeastern State University (NSU) and was the first male in his family to receive a college education. He passed before I was born, but his legacy has shaped and formed my Cherokee identity. My mother can recall my grandfather and his brothers greeting each other in the Cherokee language, “O siyo tsutsa”. Bits and pieces of the language have been handed down to me like a sacred gift. The language was one of the first signifiers for me that I was Indian. The words— osiyo, tsutsa, and wado— have linked me to a past and identity that continue on in my own children.

¹ The State of Sequoyah was the proposed name for a state to be established in the eastern part of present-day Oklahoma. In 1905, faced by proposals to end their tribal governments, Native Americans of the Five Civilized Tribes in Indian Territory proposed such a state as a means to retain some control of their land. A constitution was drawn up and ratified before being presented to Congress where it was virtually ignored (Conley, 2005).

I was raised in neither Oklahoma or Georgia. I spent my formative years in Orlando, Florida. My mother's family in many ways is indicative of the Cherokee Nation. We are dispersed and varied in our experiences as Cherokee'. Like many Cherokee', my mother made choices, some in pursuit of a career and others as part of life circumstances, that led her to meet my father and live most of the past thirty years away from the Cherokee Nation. However, we are brought back to our ancestry and our roots as Cherokee' through membership in the Cherokee Nation. It is a fundamental part of our identity. Our sovereign right. It is enacted through the telling and retelling of family stories, attending pow-wows, and disagreeing over tribal politics.

I must serve.

I have spent the better part of the past decade teaching social studies and pursuing various degrees that have led me to the present moment. As a former secondary social studies teacher in the public school system, I am intimately familiar with the ways in which curricular materials promote a dominant view of United States history at the expense of American Indians and other marginalized groups. I am not sure I had the vocabulary while teaching to articulate all of the ways in which my Cherokee identity was enacted through my pedagogy. Looking back, however, I can clearly identify the ways in which I resisted the construction of Indian peoples found in social studies textbooks and curriculum by simply claiming my position as a fully figured human being participating in modern life.

"We have a right to know who we are but it comes with a responsibility... nationhood is a commitment, not just an inheritance"

Margaret Kovach, (2009)

I am currently an academic with a research agenda. As Linda Tuhiwai Smith states in *Decolonizing Methodologies* (1999) the “term research is probably one of the dirtiest words in the Indigenous vocabulary as it is inextricably linked to European colonialism and imperialism” (p. 1). The position as researcher in relation to American Indian populations is beset by a history of appropriation, racism, and colonization. According to Smith (1999), “The collective memory of Indigenous populations through imperialism has been perpetuated through the ways in which knowledge about Indigenous peoples was collected, classified and then represented in various ways back to the west and then, through the eyes of the west” (p. 2). This can be most prominently seen through early “Traveler Tales” and through the early works of anthropologists and sociologists who attempted to define who Native people were and limit their intellectual capabilities based on a racialized continuum with white-Christians at the top (Deyhle & Swisher, 1997; Yazzie, 2002).

I must help maintain the fire.

Additionally, research focusing on American Indian communities has most often been employed without a long-term commitment to the community (Yazzie, 2002). Methodology used in this way can be seen as a disinterested tool for extracting information in an implicitly one-way interaction. Thus, this project is an attempt to challenge research approaches that situate the researcher as distant from community, data and methodology (Lawrence-Lightfoot, 2005). I make no claims to be unbiased or objective in this endeavor. This study has an inherent goal to help to make the school strong and thus, the Nation strong. In this act, I am writing in remembrance for those who have come before and for those who come after. Cherokee writer Daniel Heath Justice

refers to this as “cultural recovery at its most basic form - a return of the self to community through remembrance and integration into the web of kinship” (p. 211).

My responsibility is to tell the story as transparently as possible. One way to accomplish this is to problematize my position as expert. As Hermes (1998) argues, no single researcher disposes of the truth. Transparency at every step of the research process is an important part of building relationships within a community and is a characteristic of methodologies that center Indigenous frameworks of knowledge. In many ways, I viewed the teachers in the study as the experts, which contributed to the centering of their experiences in this study. However, I can never truly escape my position as researcher-with-a-capital-“R” in this project, as I exercised my expertise in analyzing the data, interpreting events and composing the final portraits. At each point, I am implicated in this account by my position as a registered member of the Cherokee Nation, a researcher, an academic, a former social studies teacher, and a teacher educator.

I must go back

While my angst at having been dislocated from place and my desire to “go back” are woven throughout this text, it is not the only story to be told. I speak for one Cherokee— me. However, this project also embodies the stories of the staff and students at Sequoyah Schools. Their narratives are not and will not be complete. As fully evolved human beings, their stories are constantly unfolding and evolving. What emerges is partial and will be open for critique and debate. Their accounts are also part of the larger narrative of the Cherokee Nation. In many ways it is a story of resistance and hope,

endurance and innovation, pride and rebirth. It is a story within the continuum of the Anikituwah².

² Kituwah, according to Cherokee tradition was the mother town, the town from which all other Cherokee towns originated. Cherokee' often refer to themselves as Anikituwah meaning the "People of Kituwah". The Eastern Band of Cherokee purchased the site of Kituwah in the early 90's. I recently visited Kituwah, located near present day Bryson City, where the original mound is still visible.

TABLE OF CONTENTS

| Chapter | | Page |
|---------|------------------------------------|------|
| I. | ᐃᑖᑭᑲᑯᑦ : TSUHYVDLV'I : NORTH | 1 |
| II. | ᐃᓂᑕᑲᑯᑦ : TSUGANAWV'I : SOUTH..... | 31 |
| III. | ᐃᑱᑲᑯᑦ : DIKALVG'V'I : EAST..... | 60 |
| IV. | ᑎᓂᑭᑲᑯᑦ : WUDELIGV'I : WEST..... | 92 |
| V. | ᓂᑶᑲᑯᑦ : GALVLADIDLA : UP..... | 130 |
| VI. | ᑲᑲᑯᑦ : ELADI : DOWN..... | 166 |
| VII. | ᑲᑲᑯᑦ : AYEHLI : CENTER..... | 196 |
| | APPENDICES..... | 250 |
| | REFERENCES..... | 283 |

ΟΨΡ ΔΘΛΓΔ

[illegible]

Author's Note

An ironic part of working on a topic that places three Cherokee teachers in the discussion of technology integration is to be constantly told, through popular culture and school curriculum, that Indians have no place in modern America. Really interesting aspect of this research process was to be subtly reminded I shouldn't be doing it. Therefore, an inter-textual component is interwoven throughout this dissertation in an attempt to interrupt ways in which Native Americans are often crafted in popular culture. The inter-textual pieces are not necessarily meant for everyone. In this way I am influenced in my writing by authors such as Leslie Marmon Silko (1981, 1986), N. Scott Momaday (1968; 1969) and Sherman Alexie (1993, 1995, 2007). In no way, am I comparing my talent with theirs. Just honoring their influence.

The inclusion of these pieces were a specific strategy I chose as a constructor of this account, no one else, and are meant to challenge how my work should be read, and to challenge how Indians are constructed in popular culture. Doing so is a risk in that I understand that some readers might not “get” this strategy or feel it is distracting. I, conversely, use inter-textuality as a subversive strategy to speak back to those elements of the *spectacle* that continue to work against myself and other Native people. As such, I consider the writing of this dissertation as a critical act meant to disrupt the power of the spectacle that subsumes us all, Indian and non-Indian alike. For those readers interested in understanding the theoretical lens, which informed this project please refer to Appendix A.

ᑄBPT : TSUHYVDLV'I : NORTH

“So I urge everyone, Indians included, to start with the assumption that everything you know about Indians is wrong. Begin not by reading about South Dakota but by looking for the Indian history beneath your own feet”

Paul Chaat Smith, (2009)

To honor the gifts of curiosity and intellect I begin with a story:

The dark greens, blues and yellows of late summer have been re-cast into browns and mustards of fall. Cold, crisp temperatures are the norm. This time of the year urges me to turn inward and reflect. It is a time for family and long hikes in the barren woods. It is a time of preparation for what is to come. It is also a time to give thanks.

Breaking my train of thought, the screech of brakes, signal its arrival. I am cutting time short once again. Racing to meet the boy, I struggle to catch my breath. The top of his head is barely visible as he rushes down the aisle. My labored breath hovers in the cold air as he emerges and bounds off the bus. On this day he resembles a character out of a Huck Finn story. Disheveled blond hair, an expanding hole in his jeans above the left knee, and a hint of sweat mixed with dirt above the brow remind me of playground battles from not long ago.

Everyday I give thanks for the best part of my day, the walk from the bus stop to the house. It is only about half a mile, but each time I feel a bond renewed. As we walk, discussion about what he learned, who made him mad, and other topics consume our time. Sometimes we walk in silence, as quiet reflection signals a break from the noise and commotion of the school day. Inquiring about this day, the boy stops and opens up his well-worn backpack. He rolls up the right sleeve of his plaid shirt and reaches into the

front pocket of the bag. Pulling out a brown construction paper vest he proudly displays his latest piece. I am silent. Stuck in a state between shock and horror.

“Do you know what it is?” he asks. “No”, I mumble.

“It’s an Indian vest!” he exclaims. “Ya know, Indians kill animals and make vests with them. Look here.” he states pointing at the vest.

“Your doda [father] does not dress like that”, I respond.

“Well, you are not a real Indian...Indians are naked! Indian’s ride horses and live in teepees. Indian’s have sharp teeth and eat buffalo and lizards”, he states matter-of-factly.

“ Interesting...because I get our food from Harris Teeter”, I argue.

He cuts me off before I can continue, “Besides, you don’t have one of these....”

Rummaging through the recesses of his oversized bag he pulls out a brown paper headband and attached colored feather. All that was missing was a John Wayne action figure and a Winchester rifle.

The above narrative does not speak to all experiences of Native children in schools. It does, however, reflect the recent experiences of my son and his kindergarten classmates as they engaged in the history and culture of Thanksgiving as it is most often taught in public schools³. Thanksgiving, which Loewen (1995) describes as America’s origin myth, has been constructed in the popular imagination as a time when Indians and Pilgrims celebrated the harvesting of their first crop as friends. Despite the popular connotation of this day, it is not a traditional Indian holiday. In fact, most of what the

³ Despite the problematic history of Thanksgiving, it still remains my favorite day of the year. Much of this is due to the fact that I never gave much weight to representations of Indians in school. They never truly represented my experience. Instead, I have embraced Thanksgiving because it is a chance to be with family and gives a needed respite from the grind of the academic semester.

general population understands about Thanksgiving is unequivocally false. However, in schools and textbooks around the country this time period has been told and re-told as the beginning of the Christian mission to civilize the “New World”. Loewen (1995) contends that this version has been constructed as a time to renew the vowels of ethnocentrism. In this edition of history, Pilgrims embody God’s ordainment of the United States as a beacon of goodwill. Very rarely is the story of Thanksgiving subverted or challenged nor is the notion that Indians provided the means for survival discussed. Rather, state curriculum and subsequent materials continues to expose students to stereotypical representations that work to dehumanize Native peoples⁴.

Broadly speaking the version of American history taught in public schools caters to a Eurocentric male point of view, starting with the voyage of Columbus and continuing with English colonization over a century later (Banks & Banks, 2004; Ladson-Billings, 2003). When Native American culture is taught it is often through the lens of removal and despair. This can be most clearly seen in the way most textbooks accounts of Indians end around the 1830’s amidst the removal of the Cherokee from the American Southeast (Bryant, 2008; Journell, 2009). Efforts to develop curriculum for Native American children by non-Indians has also tended to ignore the culture, traditions, and strengths of the students themselves (Stokes, 1997). As a result, many students are subjugated to a historical narrative that unapologetically presents Native Americans through white eyes .

A major characteristic of the construction of American Indian’s in textbooks and state curriculum is the lack of emphasis on modern issues (Journell, 2009). As such, non-

⁴ The term American Indian, Native American, Indian, Indigenous peoples, Tribal peoples and Native peoples are used interchangeably due to the lack of an agreed upon term. However, it is generally noted that Native peoples tend to use a specific tribal name rather than these terms, which can be seen as colonially imposed.

Indian and Indian students alike will not find among the Native Americans portrayed in their textbooks many regular folks with whom they might identify (Christal, 2003; Loewen, 1995). Journell (2009) argues that the representation of American Indians “in public education perpetuates racial stereotypes by ending the American Indian narrative in the early 1800’s and failing to explain how American Indian culture has evolved since then” (p. 20). Compounding the issue, textbooks are subject to political and economic trends and end up expressing a grand narrative that is determined by the political power of the dominant society (Apple, 1999). Earnest efforts to address diversity in textbooks is often met with resistance from conservative, neo-liberal, and religious right activists (Apple, 1999). Thus, the reproduction of stereotypical representations of American Indians in school curriculum, Rehyner (2005) contends, presents “the possibility that students will come to believe that the stereotypes accurately represent the whole group” (p. 158). School curriculum that is not situated within the lived realities of Indigenous students persist in keeping Native languages and culture in the past while privileging the dominant culture as the present and future (McHenry, 2002). Incomplete portrayals of Native Americans are not solely transmitted through school curriculum and standards.

Re-casting the Hollywood Indian

“The enormity, variety and near universality of the literary crime against the Indian cannot be fully recognized until one has let hundreds of books and films and dramas pass before his eye”

Cynthia-Lou Coleman (2005)

Regarding the media, Sut Jhally (1997) wrote, “when we are immersed in something, surrounded by it the way we are by images from the media, we may come to accept them as just part of the real and natural world. We just swim through them, unthinkingly absorbing them as fish in water” (p. 1). In this way, media culture, in

addition to textbooks and state curriculum, acts as a principal educator of Indian and non-Indian students. The term “media culture” refers to both the culture industry [film, television, print media, advertising, radio fashion, and so on] and the commodities that these corporate systems generate and circulate (Trier, 2004). The proliferation of images associated with media culture is deeply imbued with material and symbolic notions of power. According to Stuart Hall (1997), “Power can be understood, not only in terms of economic exploitation and physical coercion, but also in broader cultural or symbolic terms, including the power to represent someone or something in a certain way – within a ‘regime of representation’”(p. 232). The regime of representation that Hall alludes to helps construct the landscape of American culture by articulating specific ideologies and agendas through which audiences will relate and consume. This works to pedagogically legitimate some groups and exclude others.

Philip Deloria (2004) argues, “that as consumers of global-mass mediated culture expectations sneak into our minds and down to our hearts when we aren’t looking” (p. 6). Deloria (2004) uses the term *expectation* as “shorthand for dense economies of meaning, representation and act that have inflected both American culture write large and individuals, both Indian and non-Indian” to create “an Indian in modern American society [that] is in a very real sense...unreal and ahistorical” (P. Deloria, 2004, p. 6; V. Deloria, 2008, p. 2). In these ways, media culture does more than entertain— it also educates along lines of difference.

Binary Representation

Two fundamental positions used to construct a singular idea of the Indian can be found in Hollywood’s depiction of a “good” Indian and that of a “bad” Indian

(Berkhofer, 1978). Hall (1997) refers to this as a binary form of representation (p. 22). The 'Other' is most often represented through sharply opposed, polarized, binary extremes which, requires the subject to be both things at the same time (S. Hall, 1997). For Native Americans, the good Indian is usually defined as friendly and noble while also being depicted as a steward of the environment. Hall (1997) claims "this can be seen as the dominant groups attempt to construct the essentialness of the 'Other' by identifying them with nature so that they begin to symbolize the 'primitive' in contrast with the 'civilized world'" (p. 237). On the other hand, the bad Indian is usually represented through his lechery, alcoholism, promiscuity and love of war.

The Mythical Super-Indian

The ethnographic construction of the Indian can easily be defined as a one-dimensional character that remains static in time. Churchill (1991) contends, "There is no "before" to the story, and there is no "after". American Indians have been constructed in a way where they have "no history before Euro-American's come along, and then mysteriously, they seem to pass out of existence altogether" (p. 168). This is primarily due to the dominant culture's continued fascination with the Plains Wars of the mid 19th century. Vine Deloria (2008) posits that this "mythical super-indian" has been constructed from an image of Indians as "food-gathering, berry picking, semi-nomadic, fire-worshiping, high-plains-and-mountain-dwelling, horse-riding, canoe-toting, bead-using, pottery-making, ribbon-coveting, wickiup-sheltered people" (p. 81). Paul Chaat Smith (2009) suggests, these images have been constructed and reproduced despite the fact that most Indians are not like these images, either the real ones or the Hollywood invention. However, the dominant culture continues to "cherish the myth more than the

genuine struggle of real human beings” because “the true story is too messy and complicated...and too threatening. The myth of the noble savages, completely unable to cope with modern times, goes down much more easily” (P. C. Smith, 2009, p. 22). These images have worked to push understandings “of what it means to be Indian out of the public eye” (Lambert & Lambert, 2011, p. xxvi) . As such, fictional representations of Indians have become a litmus for “authenticity” of contemporary Indian identity (Cobb, 2003).

The Western as Public Pedagogy

Racist depictions of Native Americans in film have existed since the beginning of the film industry and similar depictions existed before film in the form of wild-west shows. Hollywood has produced thousands of feature films on cowboys and Indians and, as a result, the western film genre can be understood as the most popular of cinema over the past century. Taken as a whole, these films have attempted to erase the varied cultural and ethnic identities of tribal nations in an effort to replace them with a singular fictional identity, the “Hollywood Indian” (Churchill, 1991). The long history of Hollywood’s depiction of the Indian can be seen as white America’s version of what an Indian should look like, act like, and talk like (Cobb, 2003). As Smith (2009) notes, “those films are not really about Indians in the first place” (p. 38).

The construction of Indian stereotypes, however, have very real political consequences for the approximately five hundred and fifty federally recognized tribes in addition to the non-landed and non-recognized tribes (Cobb, 2003). For one, the construction of Indians in film is an act of cultural appropriation and an act that threatens the continuance of Native cultures and Native sovereignty (Coleman, 2005). Secondly,

Kilpatrick (1999) argues that pop culture maintains and reproduces symbols that serve to transmit and to justify a governmental policy of appropriating Native lands. This can be most clearly seen in the perpetuation of national origin myths embodied in the western genre in which an intrinsically American version has been told (Berkhofer, 1978).

The western genre, over any other Hollywood film type, has provided justification for the expropriating of Indian lands and culture for the sake of Manifest Destiny. Cinematic representation in films, such as John Ford's *The Searchers* (1956), are grounded in the construction of fervent nationalism, the migration westward, and the unique challenge the "frontier" presented white Americans (Rollins & O'Connor, 1998). Berkhofer (1978) argues, "the 'frontier' provided the space for white Americans to test their belief that they, the colonizer, were the tools of God and that the physical and emotional investment of the settler gave them the moral right to Indian lands" (p. 265). Much of what has been crafted as the "Hollywood Indian" is through settler's eyes. Cobb (2003) further suggests that:

...these images have contributed to the conceptualization of American Indians not as distinct nations of people or as distinct individuals or even, in fact, as people at all but rather as a singular idea, "The Indian", an idea that helps whites understand themselves (p. 210).

Taken together, the construction of American Indians found in media and school curriculum serves to reproduce stereotypical images of Native people that is anything but typical.

Coming Full Circle

Despite the various motives— textbooks, state curriculum and cinematic depictions of American Indians most often serve to undermine the reality that Native peoples are “just plain folks” living in the present as participants in mainstream America (P. C. Smith, 2009, p. 18). Smith (2009) argues that the “overwhelming message from schools, mass media and conventional wisdom says that Indians might be interesting, even profound, but never important” (p. 71). Thus, students continue to be subjected to images and curriculum that deduce all Indians into “plains warriors astride their galloping ponies, many of them trailing a flowing headdress in the wind, thundering into battle against the blue-coated troops of the US” (Churchill, 1991, p. 168). As Patty Loew (2012) writes in the introduction to *American Indians and the Mass Media*:

If art imitates life the world has long gazed upon a surrealistic portrait of indigenous people. It is a canvas painted by outsiders, textured initially through trader journals, missionary reports and government documents and later through dime novels. The palette is predictable... Native Americans are people whom the federal government attempted to subdue and subjugate, exterminate, or assimilate, and who, at the very least exist mainly in opposition to mainstream culture. However, these are not true portraits. These are the representations of white colonists, military leaders, government workers and missionaries whose lives intersected with native Americans (p. 3).

Brayboy (2005) argues that the racialized construction of American Indians is “directly tied to notions of colonialism” which, “ignores the legal/political identity of tribal members” (p. 433) and seeks to undermine the sovereignty of tribal communities.

[Victor and Thomas on the bus to Phoenix]

VICTOR: You know Thomas? I don't know what you're talking about half the time.

Why is that?

THOMAS: I don't know.

VICTOR: I mean, you just go on talking about nothing. Why can't you have a normal conversation? You're always trying to sound like some damn medicine man or something. I mean, how many times have you seen *Dances with Wolves*? A hundred, two hundred times?

[Embarrassed, Thomas tucks his head]

VICTOR: Well, shit, no wonder you don't know how to be an Indian if you learned from watching *Dances with Wolves*. Jeez, I guess I'll have to teach you then, enit?

[Thomas nods eagerly]

VICTOR: First of all, quit grinning like an idiot. Indians aren't supposed to smile like that. Get stoic.

[Thomas tries to look serious but fails]

VICTOR: No, like this.

[Victor gets a very cool look, determined, “warriorlike.”]

VICTOR: You got to look mean or people won't respect you. White people will run all over you if you don't look mean. You got to look like a warrior. You got to look like you just got back from killing a buffalo.

THOMAS: But our tribe never hunted buffalo. We were fisherman.

VICTOR: What? You want to look like you just came back from catching a fish? It ain't *Dances with Salmon*, you know? Man, you think a fisherman is tough⁵.

Claiming Our Voice

"Call and response extends an invitation – through words, or song, or dance – to participatory action. This is our call, response and invitation"

Meta G. Carstarphen (2012).

This project inherently works as a point of departure from the mythical super-Indian" that Deloria (2008) alludes to and for so long has permeated the cultural and educational landscape. Most enrolled members of Tribal Nations, Lambert and Lambert (2011) argue, "refuse to project their identity through the prism of the mythical super-Indian" and thus pass silently through mainstream American society. To remain silent, however, "supports the colonizers' idea that the only real Indians are full-blooded, from a reservation, speak their language and practice the religion of our ancestors" (P. C. Smith, 2009, p. 26).

In the *forethoughts* to "Up from these hills: Memories of a Cherokee boyhood" Michael Lambert (2011) calls for the silent Indian majority to "become visible and

⁵ Zonn, L. and D. Winchell. 2002. Smoke Signals: Locating Sherman Alexie's Narratives of American Indian Identity, in *Engaging Film: Geographies of Mobility and Identity*, edited by T. Cresswell and D. Dixon. Lanham, Maryland: Rowman and Littlefield, pp. 140-158.

reclaim for themselves what it means to be Indian... to forever distance Indian identity from the stock markets that are so often identified by non-Indians as Indian. And non-Indians need to completely relearn how to see Indians” (p. xxviii). I heed this call and join my voice with others who call for the re-contextualization and contemporizing of American Indian students and communities. This dissertation is placed squarely in this struggle.

The specific struggle I present in this work is the integration of technology into teaching and learning of social studies at an American Indian boarding school. For many, technology is the truly distinctive feature of modernity (Misa, Brey, & Feenberg, 2003). In the field of education, technology has been viewed as the “Trojan horse” of reform for K-12 public schools (C. M. Bolick, 2008). This marks a rapid transformation, over the last 40 years of educational reform, as the integration of educational technologies in K-12 public education has become pervasive⁶. Technology, however, is a loaded term for Native American communities as modern technologies have advanced cultural preservation in addition to economic and educational development (Keenan, 2004), while also being used “to bombard Indian communities with western ideologies” (Caskey, 2002, p. 100). Part of the issue is that the dominant culture has cast and recast the Indian as “technologically incompetent” and unable to adapt to modernity (P. Deloria, 2004).

In his book “Native Moderns: American Indian painting 1940-1960” Roger Anthes (2006) argues that the term “native/traditional has been valorized over the modern as the repository and expression of cultural values that have become lost in technological

⁶ In this dissertation the term technology is used interchangeably with Educational technology, digital technology and digital tools. These are used to denote those technologies that are digital in nature and are based on, supported by, or used in conjunction with computer technology. This is meant to differentiate current technological tools from older classroom technologies such as overhead projectors, calculators, and chalkboards.

societies” (p. xiii). In this way Native and modern are often seen as two mutually exclusive terms. However, Anthes (2006) suggests, “the distinction between native and modern seems natural, discrete and self-evident because these terms have been invented and deployed...to police boundaries between the modern West and its “Primitive” “other” (p. xiv).



(Z. Jackson, 1994)

Most often then, non-natives have a hard time imagining or recognizing an authentic Native American expression in the present. It is through this lens that the

American Indian is unable to evolve or innovatively change, as “though historicity were a privilege of everyone except Indians” (P. C. Smith, 2009). Native Americans have become “prized for their connection to the past and denied as political agents in the present. It is often ignored that Indian societies consistently value technology and when useful, make it their own” (P. C. Smith, 2009). Jojola (1998) argues, “the history of Native people has been more about adaptation and change. This applies to computer technologies as well” (p. 8).

American Indian communities have deployed technologies throughout their history over hundreds of years (Keenan, 2004; Thater-Braan, 2007). Native people have demonstrated the ability, through time, for adopting technologies in the past that served as tools for survival (Christal, 2003). Tribes have created ecological tools, developed written languages, utilized the printing press to create newspapers, and used ‘emerging media’ such as video, television, radio, multimedia, Internet, and hypermedia to revitalize and preserve Native languages (Mizrach, 1999). Therefore, technology does not need to be seen simply as eurocentric; rather, technology situated within an Indigenous framework should be viewed as part of the continuum in Native American history (Powell, 2005).

A Legacy of Innovation in the Cherokee Nation

The Cherokee Nation, specifically, has had a long history of creating, developing and appropriating technology for their benefit. As Justice (2006) contends, Cherokee have a legacy of meeting “geopolitical and social challenges squarely with whatever tools and strategies were available at the time”, this includes western technology.

The most well known innovator in Cherokee history is ᏍᏏᏉᏏ (Sequoyah) also

known by his English name, George Gist. Despite growing up illiterate ᏆᏍᏔᏅᏍᏔ attempted to create a language system based on individual words. After 12 years he finally reduced the thousands of Cherokee thoughts to 85 symbols representing sounds. After traveling to various parts of the Cherokee Nation to demonstrate this system it was finally adopted in 1825 (Ware, 2008). This was the only time in recorded history that a member of a non-literate people independently created an effective writing system. Within a few months thousands of Cherokees became literate and by 1825 much of the Bible and numerous hymns had been translated into Cherokee (Ware, 2008). Based on the rapid success of the Cherokee syllabary, in 1828 the Nation formed the first Native American newspaper, and the first bilingual publication of its kind, the ᏌᏍᏔᏅᏍᏔ ᏆᏍᏔᏅᏍᏔ (Cherokee Phoenix), in the United States (Conley, 2005). The ᏌᏍᏔᏅᏍᏔ ᏆᏍᏔᏅᏍᏔ is currently published on the web and can be read on mobile devices.

Today, the Cherokee Nation's Language Technology Department provides, "innovative solutions for the Cherokee language on all digital platforms including smartphones, laptops, desktops, tablets and social network media such as Facebook and Twitter" (C. Nation, 2011). Facebook has been translated into the Cherokee language and, as a result, Cherokee have flocked to the site. There are facebook groups devoted to Cherokee politics, culture, language and community events (Jr., 2012, p. 222). The Language Technology Department also conducts a training series entitled, "Using Technology in a Cherokee Way," that provides an opportunity for Cherokee Nation citizens interested in learning how to use the syllabary in modern digital media technology (C. Nation, 2011). As a result of the department's efforts, the Cherokee

language is the only Indigenous language to be integrated with Apple Inc.'s technology such as the iPhone, iPad, and iMac (Jr., 2012) .

The Cherokee Nation continues to embrace innovation by using web resources to host radio shows, podcasts, online language classes, and webcasts designed to connect and communicate with its citizenry. One of the more effective ways in which the Cherokee Nation communicates with its broad based citizenry is through Youtube. With its own Youtube channel, the Cherokee Nation has uploaded videos that cover historical and contemporary political issues, offer language instruction, teach Cherokee History and promote cultural tourism (Jr., 2012).

Other innovative uses of technology include Cherokee Nation citizens Joseph Erb and Roy Boney Jr. working with Creek and Cherokee students to create claymation projects using Native language and stories⁷. One of their success stories has been with the students at Royal School in Henryetta, where students made four short claymation films; "Vnoksetv" ("Greedy,"), "How the Woodpecker Got Its Colors," "Mapohiceto" ("Not Listening,") and "The Boy Who Turned Into a Snake." The shorts have been shown in various American Indian film festivals (Murg, March 18th, 2004) . As the Cherokee Nation has become active members of the digital world they have begun to carve out a “digital ecosystem” that honors a legacy of innovation and looks to redefine what it means to be Indian (Jr., 2012, p. 223).

Emergence of the Study

⁷ Several of the student's projects have been displayed at the National Museum of the American Indian. The following is an example of the type of work Erb and Boney Jr. are doing: http://www.blackgummountain.com/Blackgum_Mountain/Animations/Animations.html and http://www.nativenetworks.si.edu/eng/orange/how_the_redbird_got_his_color.htm

This study emerged out of the history and spirit of innovation of the Cherokee, specifically the current partnership between the Cherokee Nation and Apple, Inc. A main purpose of this partnership is to produce technology that contains and allows for interaction with the Cherokee language and syllabary. To foster this partnership, Sequoyah Schools, a Cherokee Nation tribally operated boarding school, announced in late fall of 2010 that it used a \$469,000.00 American Recovery and Reinvestment Act of 2009 grant to purchase 400, 13” Apple MacBooks. Known as the Sequoyah Technology Education Program (STEP) the goal is to create a 1:1 learning environment throughout grades 7-12. In addition to the purchase of 400 MacBooks, extensive fiber optic renovation was initiated to allow each of its buildings to have wireless Internet and increased broadband width to allow for faster file transfers and file storage (T. Jackson, December 15th, 2010; Purtell, December 28th, 2010). An explicit goal of the initiative is to create more engaging and compelling learning opportunities for the students in order to develop the 21st century skills that will “prepare them for the future academically, socially and culturally” (Staff, Dec. 10, 2010). According to school leaders, a year and a half of research was invested to find a way to integrate all three focus areas, academics, social development, and culture, together. Sequoyah Schools’ belief is that the creation of a 1:1 digital learning environment, supported by the purchase of Apple MacBooks, is the best way to accomplish this goal (T. Jackson, December 15th, 2010; Schilling, January 16th, 2011).

As a former social studies teacher and a member of the Cherokee Nation, I found this news to be exciting and hopeful. I was excited to see the specific and, potentially, creative ways in which Sequoyah teachers and students would use Apple Inc. technology.

In this way I am hopeful that the widespread media attention brought on by the partnership will work to dismantle dominant perceptions of Indians as primitive, environmentalist living on the margins of modernity rather than as consumers and producers of modern life. This dissertation then is my attempt to observe and detail Cherokee citizens as they engage with modernity, in all of its complexity, within the confines of a social studies classroom.

I am particularly interested in the struggle to effectively integrate technology into the classroom as technology has come to be uniquely associated with the modern world. As this research topic unfolded I began to generate a list of questions. In particular, I began to wonder how Sequoyah Schools' teachers conceptualize technology? Are there other notions of technology present at the school that conflict or support the integration of Apple Inc. MacBooks? What does Apple Inc. technology offer to teachers and students that other technologies do not? Sequoyah School leaders explicitly state their belief that Apple Inc. technology can integrate academics along with social and cultural development for students. What does this look like? What choices are Sequoyah Schools making to effectively implement this technology? What challenges do these teachers face?

Research Questions

Literature written specifically about Cherokee teachers and their methods of instruction is limited. This is particularly surprising since the Cherokee Nation is one of the largest federally recognized tribes in the United States and has historically set precedence in educational approaches, legal practice, tribal governance, and creation of infrastructure. Therefore, this topic and the research question that follows were generated

from my review of the literature, multiple discussions with leaders at Sequoyah Schools, and my own scholarly interests. Central to the development of these questions were the needs and concerns of the Sequoyah Schools community. They identified this study as way to better understand the ways in which their teachers, specifically social studies teachers, are integrating technology into their pedagogy.

Research Question: What role is technology playing at Sequoyah Schools, particularly in the teaching and learning of social studies?

Component Question A: How do three Sequoyah Schools social studies teachers conceptualize and implement technology in the classroom?

Component Question B: What challenges do the teachers face in effectively integrating technology into the teaching and learning of social studies?

I specifically chose to look at the integration of technology in social studies classrooms for three reasons. One, I am a former social studies teacher and currently work in the field as a teacher-educator. It is one of the discourses I feel most comfortable engaging. Second, the potential of technology in the field of social studies is profound, albeit largely unrealized. Scholars contend that the point of using digital tools in the social studies, specifically hyper-textual forms, is to “embody complexity as well as describe it, to permit the reader some say in how history is conveyed, to create new spaces for exploration” (Ayers, 1999a). In other words, digital tools have the *potential* to expand intellectual boundaries and collaborate in the creation of new knowledge (Ayers, 1999b; C. M. Bolick, 2006; Cohen & Rosenzweig, 2006; Friedman, Lee, Hartshorne, Heeafner, & Manfra, 2009; Swan & Hicks, 2007). Finally, the potential of digital tools to

transform the social studies classroom holds great promise for Native students and teachers as our voices have largely been ignored and silenced. Using digital tools American Indian students can begin to tell their own stories, in their own voice, thus challenging the linear Anglo historical narrative held in most social studies textbooks and curriculum. However, recent research suggests that even with increases in technology utilization within the social studies classroom, much of this use has been unsophisticated (Lee & Friedman, 2009, p. 4).

Purpose and Voice

I hope that by detailing the day-to-day struggle of these teachers to integrate technology into their classrooms non-native and Native readers will be invited into a dialogue with the lived experiences of Native people at its center (P. Deloria, 2004). In this endeavor, I seek to “raise questions as well as declare convictions; challenge, deconstruct and influence a new way of thinking about contemporary Native people” (P. C. Smith, 2009, p. 35). Therefore, this project is not about answering a question or coming to a measurable truth but rather, has as its goal, to raise new places the American Indians experience within the global lexicon of human experience.

The three teachers at the heart of study are:

Participant 1: Steve was in his second year of teaching at Sequoyah Schools. He completed a Baccalaureate degree in Health and Physical education with a minor in Native American history at a small regional institution. He teaching duties have included U.S. History, Oklahoma History and Native American History courses. During this study he was predominately observed teaching Native American History. Steve serves as the weight and conditioning coach for the football team in the fall. He is also an assistant

wrestling coach in the spring. While he has not immediate plans to begin course work on his Masters he does have a vision of obtaining a degree in Educational Leadership and move into administration. Steve's name came up several times during preliminary discussions with the school as a teacher who is comfortable and innovative with technology.

Participant 2: Will has been teaching for 9 years, with the past seven occurring at Sequoyah Schools. He has U.S. history and Oklahoma history but his true passion lies in teaching Civics courses. During this study he was observed teaching Civics to a class of over twenty freshmen. Will completed the requirements for a Baccalaureate degree in Social Science education with a minor in History. He too has plans to continue his education by beginning work on a Masters degree in Educational Leadership. In addition to teaching Will's duties also include working as a football and golf coach.

Participant 3. Roger has been teaching for close to 20 years, the last seven having taken place at Sequoyah Schools. Throughout his career as a teacher Roger has taught U.S. History and for this study was observed teaching 8 students in an advanced U.S. History course. Roger completed his Baccalaureate and Masters degrees at a large state university. His undergraduate work was in History while his graduate work was in Secondary Education. He does not foresee advancing past the Masters level as much of his time is consumed with coaching basketball. He credits his educational experiences with having prepared him to successfully integrate technology into his teaching.

For the three teachers that I worked with technology is both something that excites and disappoints, that expands and contracts the classroom, and provides opportunities to subvert and reaffirm. In this day-to-day struggle to effectively integrate

technology into their teaching the three teachers use wikis, blogs, facebook, iChat, keynote, and other technological tools in an attempt to engage, challenge and prepare their students for life beyond secondary education. Four themes emerged out of this conversation to include: Technology as Culture Capitol, Expanding the Classroom, Technology Management, as well as, Support and Development.

Brief Discussion on Methodology⁸

“The purpose of any ceremony is to build relationships to bridge the distance between aspects of our cosmos and ourselves.”

Shawn Wilson, (2008)

In my quest for a research methodology that would center the voices and experiences of the three teachers I had to also be conscience that research is often viewed in many tribal communities through the lens of European imperialism and colonialism (Smith, 1999). Therefore, research must be situated within tribal communities’ lived realities and out of respect for the ways in which Indigenous populations ask and seek answers that are specifically situated.

As such, I needed a methodology that would take particular care of the relationship between I, as the researcher, and the community within which the research would take place. Central to this endeavor is the question, “What purpose to the tribal community does this research serve?” Emphasizing the shift from ‘research for researchers’ sake,’ work that centers the tribal community has, as its purpose, the building of relationships. Hermes (1998) characterizes this type of methodology as a “relationship of reciprocity [that] replaces relationships of exploitation” (p. 165). A methodology grounded in this perspective can challenge the more generic, utilitarian,

⁸ For readers who would like a more thorough discussion of “what I did” please refer to Appendix B. The section entitled, “Brief Discussion on Methodology” addresses how I came to the methodology of portraiture and the lens with which I view research in Native communities.

biomedical western mode of ethical inquiry (Yazzie, 2002). Despite a purposeful attempt to move away from research that is beholden only to the academy, this study can never be fully removed from a legacy of research on Indian communities that has both defined and regulated a colonial relationship between researcher and researched.

Portraiture

The methodology of portraiture is described by Lawrence-Lightfoot and Davis (1997) as “a genre of inquiry and representation that seeks to join science and art. In the joining of art and science the portraitist uses a qualitative methods of observation, data collection and interviews in a systematic and purposeful way in order to describe a phenomenon” (p. xv). Portraiture offers a method by which I can capture the “complexity and subtlety of human experience and organizational life...while also conveying the perspectives of the [three Cherokee Nation teachers], who are negotiating those experiences” (Lawrence-Lightfoot & Davis, 1997, p. 3). Just as important, portraiture addresses entry and exit of the context, relationship and rapport building with participants, and the development of interpretations.

Featherstone (1989) describes this type of methodology as one whose central purpose is to link the voices and perspectives of narrators, storytellers and the audience. He suggests that a methodology of portraiture allows researchers to get beyond a narrow definition of education by approaching teaching as a collective autobiography, the sum of many individual voices telling the story of practice together (1989, p. 377). Scholars of underrepresented groups in the Academy have employed portraiture, as a qualitative methodology, in a variety of contexts. Some of these projects have attempted to: better understand the experiences of a White teacher in a racially diverse urban classroom

(Harding, 2005), Navajo teachers conceptions and implementation of culturally appropriate curriculum (Yazzie, 2002), the culturally relevant pedagogical practices of African American teachers (Chapman, 2007), and to examine the experiences of Arab American preservice teachers after the events of 9/11/2001 (Newton, 2005).

Searching for “goodness”

There are two principal reasons why portraiture as a methodology resonates with me. I am particularly attracted to the explicit goal of seeking “goodness”⁹. According to Lawrence-Lightfoot & Davis (1997), the researcher who “asks first “what is good here?” is likely to absorb a very different reality than one who is on a mission to discover sources of failure. Portraiture resists the traditional pathway of documenting failure and instead considers what is good and healthy while also understanding that expressions of goodness are laced with imperfections” (p. 9). As Yazzie (2002) contends, the search for “goodness”, advocated by Lightfoot and Davis (1997), provides a lens to better understand what is working well within American Indian education, rather than viewing teaching and learning with Native students from the deficit model that has permeated much of the educational literature on the topic. As such, this work adds to the growing body of American Indian scholarship that seeks to document successful modes by which Indian children are to be educated (Butterfield, 1983; Deyhle & Swisher, 1997; Swisher & Tippeconnic, 1999; Tippeconnic III, 1999; Yazzie, 2002).

⁹ The portraitist does not impose a definition of “good” on the inquiry or assume a singular definition. Rather, the portraitist believes there are myriad ways in which goodness can be expressed. Therefore, documenting how the subjects define goodness is just as important as the origins and expressions. “Goodness” defined in this way can not be measured in quantifiable student outcomes or as a single indicator of success (Lawrence-Lightfoot & Davis, 1997).

As the portraitist then, I must consciously explore themes of strength and health contained within the research site without ignoring the messy, contradictory nature of human experiences and behaviors contained within the school (Chapman, 2007). The researcher seeks to understand the ways in which challenges are approached and handled. Lawrence-Lightfoot (2005) contends that one of the most powerful characteristics of portraiture is its ability to embrace contradictions and its capacity to document the beautiful/ugly experiences that are so much a part of the texture of human development and social relationships (p. 9). I found this point to be particularly challenging as I attempted to negotiate my own research agenda, my dissertation committee's agenda, and the agendas of the School community and Cherokee Nation IRB committee.

By searching for "goodness" in Sequoyah Schools' technology integration efforts and, more specifically, in the work of three Cherokee teachers, this study can juxtapose simplistic stereotypes of Indians with the lived realities of Cherokee teachers and students. The search for "goodness" was an important point of discussion as I began to introduce my research interests and potential questions to the school community. The legacy of research that did not take into account the needs of the community was present in the fears and questions I received about who I was, my agenda as a researcher, and the outcome of the study. Throughout the year and half in which this study developed, I had to consistently reassure school leaders that I was searching for what was working well within the school rather than focusing on the failings of the school or teachers. The term "goodness" opened doors, opened hearts and generally reassured the school community that their stories would be framed within a consciousness of health and love. Centering the search for "goodness", this study can provide a counter narrative to the majority of

accounts on American Indian education that approach Native teachers and students from a deficit model.

Participants as allies

The other reason I was drawn to the use of portraiture is its call to expand conversations beyond the walls of academia. Focusing on the needs, goals, and vision of the school community was vital to this study and the building of relationships within the school community. I wanted to co-develop research questions and communicate the findings of the study in a way that invited participation in a communal dialogue about what role technology is playing within the school. Cleary and Peacock (1997) emphasize, brilliant academic writing amounts to very little if no one working in the field or the community reads it. Qualitative standards of authenticity, rather than reliability and validity, demands this study to connect to the breadth of the school community.

Discussion with the school community was facilitated through working conferences via Skype in the spring and summer of 2011¹⁰. In addition, I provided a copy of the research proposal for feedback, in order to ensure that the questions and methodology fit the needs and purposes of the school. As the study progressed and themes emerged, I returned to the teachers and school leaders for their input and to check my impressions with their reality. Witz (2006) contends, “if the participant is to become an ally in the research...the [researcher] needs to share with the participant from the very beginning the thrust of the research and the larger societal, disciplinary, or human concerns that motivate it” (p. 248). As teachers’ portraits began to emerge, I sent them rough drafts as an “invitation” into the writing process. The teachers edited, challenged

¹⁰ Skype is a software application that allows users to make voice and video calls along with chatting over the Internet.

and offered insight that made its way into the final drafts. In this way, the stories that emerged were part of an ongoing conversation with the teachers about what it means to effectively integrate technology into the classroom. The portraits of the school and the teachers that surface in the following chapters were communally produced rather than researcher-centered.

The call to broaden the discourse beyond the academy was an important concern as I began to construct the narratives and complete this dissertation. I wanted the teachers and the school community members to recognize themselves in this work. I did not want theory to dominate their experiences or their stories. This is not meant to belittle their intellect; conversely, it calls into question some of the tenets with which western modes of scholarly writing conform too, as I regard the teachers as experts— not academics, such as myself, writing and theorizing from a privileged perch.

Reciprocity

Fundamental to the development of meaningful relationships, that Hermes (1998) alludes to, is the principle of reciprocity. This was met in various ways throughout the study. School leaders asked if I would lead technology workshops with teachers at the school. I conducted three such workshops over the course of one academic year. These workshops took place independent of this study, no data was collected and no payment exchange took place. The first workshop was done via Skype and was attended by several language immersion teachers. I introduced the concept of Web 2.0 and led the group in a demonstration of prezzi.com. The second workshop was done on-site with language immersion teachers and focused on the use of Voicethread.com to help foster language acquisition. The final workshop allowed me to work with the middle and high school

teachers on how to use Voicethread.com constructively in the classroom. Each of the workshops lasted approximately one hour. I was able to follow up and aid some of the teachers as they attempted to integrate these technologies into their classrooms.

Conducting technology workshops was an explicit way in which reciprocity was met.

Implicitly, I believe that the knowledge gained from this study can and will benefit the school community as it sheds light on the successes, challenges and future goals for technology integration at the school. All results ascertained from data collection were shared with the participants of this study as well as the larger school community. The time and manner in which the results of this study were shared were determined through several discussions with schools leaders and participant teachers. Finally, this study provided space for these three teachers using technology to illuminate their voices and experiences. Each one of the teachers expressed gratitude at having the opportunity to reflect on their teaching and the role technology has played in shaping their pedagogy. While they were apprehensive about having an outsider in their classrooms they universally expressed an interest in the study after the observation period was over.

Power of Naming

The relationships that have been built over the course of this study have allowed me to construct a view of Sequoyah Schools while doing so without anonymity. Sequoyah School's standing as the premier boarding school in Cherokee Nation makes it rather impossible to hide its identity. Nor did the participants, namely the administrators, want to hide their struggle to provide education for Native youth from public view.

In her book, *A Place to be Navajo: Rough Rock and the Struggle for Self-Determination and Indigenous School*, Teresa L. McCarty (2002) posits that, "...in the

social sciences, particularly in the field of...education, anonymity remains the rule rather than the exception....Anonymity and its lack are both problematic. The absence of anonymity entails a special obligation that is both ethical and interpretive” (p. 16). The lack of anonymity, therefore, entails a responsibility to do justice to the struggle of the school and teachers to provide quality education for Native youth¹¹.

I do not however, in anyway portend to speak *for* the Sequoyah Schools community. Instead, My goal is to speak “to them and with them” (McCarty, 2002, p. 17). In this endeavor I have made certain choices of representation and have kept certain aspects private. I take seriously the task of respecting the trust bestowed upon me while also striving to tell the story of the three Cherokee teachers at Sequoyah Schools as honestly and clearly as possible.

Summary

Using a methodology of portraiture, this study builds on Native scholars attempts to centralize the voices, concerns and needs of Indian peoples while moving away from research that reproduces colonizing structures. Specifically, this study evolved through watching, listening and interacting with three Cherokee teachers as they integrate technology into their teaching. By detailing the day-to-day struggle of teachers to integrate technology in their classrooms this project acts as a point of departure from racist and dehumanizing images of Native Americans that undermine Indian agency in the modern world. In this endeavor I join my voice with other educators and scholars who wish for a discourse about a different kind of today, where American Indians are present in the world like anyone else.

¹¹ The school and teachers preferred that the teacher’s names remain anonymous.

The reading of this project is incomplete, however, without knowing and understanding the path to the present moment. As such, this study is grounded in the literature on American Indian education and technology integration in K-12 schooling. In order to understand the context and discussion of this study, it is also necessary to examine the historical roots of American Indian education broadly, Cherokee Nation educational endeavors specifically, and the formation of Sequoyah Schools.

ᏆᏆᏅᏍᏔᏅ : TSUGANAWV'I : SOUTH

“For we are people of today – people of the so-called modern world. But first and foremost, and forever, we are also Cherokee.”

Wilma Mankiller, (1993)

I give thanks for times of growth and the strength to endure. For this I submit the following:

Boote and Beile (2005) write that a review of literature establishes the context for a study by providing historical background and an overview of current literature, while also demonstrating a need for further research. This chapter will focus on bodies of literature that can be integrated to contextualize the story of how technology is being used in Sequoyah Schools in the teaching and learning of social studies. The bodies of literature discussed below include: the Current State of American Indian Education, Technology Proliferation in K-12 Education, Teaching and Learning with Technology in the Social Studies, Digital Equity, and Technology Integration in American Indian Education.

A review of the literature will demonstrate that, despite the potential of teaching and learning with digital tools, issues of equity persist. Consequently, this chapter will examine the issue of digital equity and discuss the implications for Native students. Despite the adaptation of technology to fit specific needs, American Indian communities face several challenges to effectively integrating technology in educational settings. This chapter will highlight some of these challenges and demonstrate the need for further research in the area of technology integration in American Indian education.

Current State of American Indian Education

Today, two-thirds of all Indian children who live on reservations attend public schools (Henson, 2008). This figure can be attributed to inadequate funding for tribally controlled schools, families leaving reservations throughout the twentieth century, as well as reflecting the tumultuous political history of BIA schools¹². In public schools, Native children typically form a minority and the problems they confront often are exacerbated by immersion into non-Native culture. American Indian schoolchildren are at or near the greatest risks of receiving poor education and underperforming education levels in public schools (Henson, 2008). The National Center for Educational Statistics (National Center for Education Statistics) found that among American Indians 16-24 year olds, 15% were dropouts compared to 9.9% on national average. American Indians students were also found to have the highest rate of absenteeism of any group and are disproportionately placed in special education compared to other populations. In addition, schools with higher percentages of Native American students are found to be most likely to cancel classes, to hire less qualified teachers, to suffer from low student expectations and to lack parent and school board involvement (Henson, 2008). Grande (2004) states that illicit drug use is more than twice (22.2%) the national average and that heavy alcohol use is higher (3.8%) than the national average (p. 18). Other obstacles include the lack of data in regards to best practices, lack of recruitment of high qualified teachers, the underfunding of teacher salaries in Indian Country, and a lack of technology access (Allen, et al., 2002; Christal, 2003; Henson, 2008).

¹² Thousands of American Indian families were forced off of reservations during the era of tribal termination, 1950's and 1960s, enacted by the U.S. government to end tribal claims of being distinct political entities (Henson, 2008).

While the above trends tend to get the most main stream headlines, there are also great strides being made in the education of Native students. Over the decade of the 1990s, American Indian attainment of at least a college associate's degree and completion of a high school degree rose across the board. The number of Native adults with less than a ninth grade education continued to drop. These trends have continued into the past decade. Tribes continue to increase their control over education as the number of tribally controlled schools continue to rise. The number of tribal colleges has also continued to expand (Henson, 2008). Navajo controlled Dine College was the lone tribal college in 1968. As of 2005, 34 tribal college institutions spanning 14 states have joined together to form the American Indian High Education Consortium. These tribal colleges serve a growing population of American Students. As of 2005, the number of American Indian students attending tribal colleges had reached above 20,000 students (Henson, 2008). In addition, the number of American Indian faculty in institutions of higher education continues to grow.

While there is no single systemic solution to the myriad issues facing American Indian students and educators, technological applications that foster a culturally appropriate curriculum can potentially counter a history of silence and misappropriation. Digranes & Digranes (1989) reiterate the need for alternatives for curriculum content in multicultural education, and they identify computer applications as offering possible solutions to the problem. Computer applications, such as word processing, digital databases, Web 2.0 applications and graphics programs are widely available instructional materials that can be adapted by teachers to meet the cultural needs of American Indian students (Jacobs, Tuttle, & Martinez, 1998).

Reflective Journal

Entry: November 26th, 2011

I am more confused than ever. I met her at a coffee shop downtown and was looking for encouragement and support. She is familiar with my content, she is Indian, and I just assumed... Instead I got, "What do you mean you Skyped with them? They have Skype? I don't know....Indians and technology...hhhhmm I just don't know about that. What kind of school is it? Are you sure this is what you want to do?"

Technology Proliferation in K-12 Schools

By examining and better understanding the historical trends in the field of educational technologies we can have a healthier lens for viewing the current state of technology in K-12 education. Over the last forty years the field of educational technology has undergone a rapid transformation as the integration of computer technologies in K-12 public education has become pervasive. Often, technology integration in K-12 public schools has been viewed as the "Trojan horse" of educational reform (C. M. Bolick, 2008). Proponents of technology integration in teaching and learning see it as a means to overcome student learning difficulties, raise achievement levels, provide unique opportunities for students to connect to the outside world, as well as a tool to end inequity and inequality within public schools. Critics point to evidence that suggests that schools are a long way from leveraging technology's potential and, more often than not, reproduce traditional teacher-centered structures in the classroom (Apple, 1991; Scott, Cole, & Engel, 1992). For American Indian students and educators,

obstacles to effectively integrating educational technologies persist and include: gaps in technological infrastructure on tribal lands, the lack of a clear research agenda, and claims that technology is a form of assimilation and reinforces the legacy of boarding schools.

The computer in its modern form originally derived from the military whose goal was to effectively integrate computers in order to improve training. Computers quickly spread from the military into the fields of science and engineering in the 1950's. Their utility hinged on a belief in a behaviorist view of learning, which emphasized drill-and-skill practice using computers (Scott, et al., 1992). By the 1960s, supporters of computer-assisted instruction propagated a belief that drill-and-skill practice using computer programs could raise student achievement in schools (Skinner, 1960).

Shifting the Discourse

During the 1970s, projects such as the LOGO learning environment began to demonstrate that there was greater potential of computers to foster critical and independent thinking skills (C. M. Bolick & Torrez, 2007). One of the more influential works of this time involved the “introduction of a graphics element and a steerable turtle into the LOGO programming environment” where students moved away from learning formal rules of programming to developing self- knowledge manipulating objects in space (Scott, et al., 1992, pp. 202-203). By the mid-1980s research literature on the use of technology in schools, most notably, the Apple Classrooms of Tomorrow (ACOT) longitudinal study began to focus on how the routine use of technology by teachers and students might change teaching and learning (Sandholtz, Ringstaff, & Dwyer, 1997). These two projects marked a dramatic shift in how computers were viewed by

educational reformers and others who saw computers as conveyors of pedagogy rather than machines for drill-and-practice. However, the researchers also posited that technology must be grounded in sound classroom instruction, curricular goals and strong content knowledge (Baker, Herman, & Gearhart, 1996; C. M. Bolick & Torrez, 2007).

Researching the Field

To help better understand the historical trends and situate current efforts related to technology integration in the field of social studies education, an analysis of technology articles published from 2000-2011 in *Theory and Research in Social Studies Education (TRSE)* was conducted (C. M. Bolick, Torrez, & III, 2011). TRSE is the journal of the College and University Assembly of the National Council for the Social Studies (NCSS). Several trends emerged in this analysis related to: the form of articles published, the types of methodology employed, and possible gaps in the research over the past decade (C. M. Bolick, et al., 2011). Table 1 (Appendix C) demonstrates the types of studies published, author data, and the modes of technology represented.

The first half of the decade (2000-2005) produced several conceptual works putting forth the merits of technology integration in the classrooms (Berson, 2000; Diem, 2000; Postman, 2000; Ross, 2000). One of the more important discussions to come out of these conceptual pieces is the use of constructivism as a framework for understanding the role technology can play in teaching and learning (Doolittle & Hicks, 2003; Molebash, 2002). The empirical studies of the first part of the decade tended to be dominated by the use of case studies to examine a particular technology application such as threaded discussions (Larson, 2003; Merryfield, 2000), WebQuests (Milson, 2002), and digital historical sources (Friedman, 2006; Hicks, Doolittle, & Lee, 2004).

Empirical studies during the last half of the decade (2006-2010) tend to be longitudinal studies utilizing quantitative, mixed methods or survey methodology (C. M. Bolick, Berson, Friedman, & Porfeli, 2007). One of the consistent themes throughout this period is a focus by social studies educators on the relationship between technology and the “doing of history” (Hicks & Doolittle, 2008). Several of the articles look at the use of digital primary sources and the role of technology to support inquiry-based learning. Another theme that is represented well throughout the decade is the inquiry into how to best prepare preservice teachers to use technology in their future teaching (C. M. Bolick, et al., 2007; Doppen, 2004; Franklin & Molebash, 2007).

What is apparent through this analysis is that as the field of educational technology matured over the last decade, research shifted away from debating the merits of technology integration, comparing types of technology, and understanding teacher perceptions of technology. Instead, researchers have begun to heed the call for a focus on empirical studies. One area that is still yet underdeveloped is the study of technology through a critical lens. Postman (2000) urged educators to consider the perils of technology; however, by the end of the decade only two articles looked at technology through a critical lens. One of the articles, Merryfield (2000) looked at the use of threaded discussions to promote equity and cultural diversity, while Dewitt (2007) analyzed the impact of social class setting on the instructional decisions made by four high school social studies teachers. Therefore, only two of the twenty-eight technology-related articles dealt with the relationship of technology and underrepresented populations. Clearly, research that closely examines the perceptions, impacts and uses of technology with marginalized populations is an area that is underdeveloped.

Current State of Technology in Schools

The current landscape of technology in public schools has been reported by numerous governmental and privately funded studies. The National Council of Educational Statistics [NCES] reported that nearly 100% of public schools had access to the Internet (Nelson, Christopher, & Mims, 2009). In addition, NCES reported that 93% of all instructional rooms, including libraries, have Internet access. Nationwide, 91% of public schools maintain a website or webpage (National Center for Education Statistics, 2005). It has also been reported that students per computer have decreased from five students per computer in 2000 to 3.8 students per computer in 2006.

Despite the tremendous growth in access to technology for students, the National Center for Education Statistics (2005) indicates that only one-third of the nation's teachers feel well prepared to teach with technology. This is particularly troubling as by 2003, 82 percent of the schools with Internet access had offered professional development to teachers on how to integrate the Internet into curriculum (National Center for Education Statistics, 2005). As a result, Bolick, Berson, Coutts, & Heinecke, (2003) contend that preparing teachers to use technology effectively in the classroom is a central issue the field of education faces in the 21st century. Often, however, the integration of technology into preservice teacher education programs is the exception rather than the norm (Adcock & Bolick, 2011; Cantu, 2000; Gomez, Sherin, Griesdorn, & Finn, 2008). As a result, preservice teachers often graduate with limited knowledge of how to integrate technology effectively into the classroom curriculum (Cantu, 2000; Gomez, et al., 2008).

To increase accountability, states throughout the nation have implemented technology standards for both teachers and students. The number of states with student

standards for using technology has risen from 35 states in 2001 to 48 states in 2007; while states adopting technology standards for teachers has risen from 34 states in 2003 to 45 states in 2007 ("Technology counts 2007: A digital decade," 2007). Schools have also begun to go wireless. Forty percent of public schools with Internet access are reported to use wireless Internet connections (National Center for Education Statistics, 2005).

The rapid proliferation of technology into K-12 education can be clearly seen in the emerging model of teaching and learning with digital tools in the social studies. Digital tools grounded in constructivism, supporters claim, have the potential to transform the social studies classroom into a more inclusive and engaging environment by inevitably challenging teachers and students to go beyond their textbooks and build historical knowledge by taking into account the historical context and voices of the participants (Hofner & Swan, 2008). This holds tremendous promise for Native students whose histories, culture, and ultimately their voices have been left out of the social studies classroom.

Teaching and Learning with Technology in the Social Studies

Current models of teaching and learning social studies are largely uninspiring and ineffective (Saye & Brush, 2007). However, the emerging model of teaching and learning social studies with digital tools, grounded in constructivism theory, hold promise. According to Bolick (2006), a pedagogy based on a constructivist theory of knowledge engages students in the active process of historical research or "doing history" (p. 124). Constructivism is a theory of knowing that purports all new knowledge is constructed based on the learner's previous experiences and knowledge. In other words, learning is

the interaction between one's current knowledge and new ideas or situations. The basic underlying tenet of constructivism is that learning is an active process whereby students develop meaningful contexts, create personal interpretations, and construct their own knowledge (Doolittle & Hicks, 2003). Allowing students to explore materials of the past, such as primary sources, as well as the use of complementary technologies, has the potential to engage students actively in the construction and interpretation of history (Ayers, 1999a).

Teaching is seen as a support for student construction and should implement strategies that permit students to interact with new knowledge in a personal way (C. M. Bolick, 2006). A constructivist approach that uses digital history tools inevitably challenges teachers and students to go beyond their textbooks and build their historical knowledge by taking into account the historical context and voices of the participants (Hofner & Swan, 2008). This type of pedagogy is reinforced by the National Council of the Social Studies (2000) which emphasizes, "... engaging perspectives from various aspects of history...and helping students develop the habits of mind that historians and scholars in the humanities and social sciences employ to study the past and its relationship to the present in the US and other societies" (p. 3). While there are a number of potential benefits to integrating technology in the social studies, previous studies demonstrate that teachers are limited in their actual use of the available tool. Factors such as access to equipment (Friedman, 2006), lack of adequate professional development related to internet use (VanFossen, 2001) and teacher beliefs (Ertmer, 2005; Manfra & Hammond, 2008), determine the degree to which technology is effectively integrated and situated within a constructivist framework.



One way in which the field of social studies lends itself to constructivism is the inherent belief in the benefit of teaching and learning with primary sources. Primary sources that are in electronic format are referred to as digital primary sources and hold the potential to

change the way in which the social studies is taught (Friedman, 2007). Digital primary sources allow for more student-centered instruction by enabling greater individual or group inquiry and access to real-world issues. Ayers (1999a) contends that the use of digital primary sources and other digital tools “provide abundant opportunities for context, thereby, expanding and challenging the grand narrative of history” (p. 2).

Other benefits of using digital primary sources in the classroom include: developing students “habits of mind”, teaching students to pose pertinent questions, and support their conclusions (Lee & Friedman, 2009). Lee and Friedman (2009) also contend that students need active, hands-on instructional activities in order to develop their abilities to think more abstractly and ideologically across the entire spectrum of social sciences (p. 5). In addition, digital primary sources can develop students’ historical empathy and help students to better understand cause and effect in history (Staley, 2003). However, social studies teachers must remember that while technology, specifically digital primary resources, has the potential for facilitating “habits of mind”, in the end it is the teacher who must leverage the technology to conduct historical inquiry in the classroom (Hofner & Swan, 2008).

As such, the point of using digital tools in the social studies, specifically hyper-textual forms, is to “embody complexity as well as describe it, to permit the reader some say in how history is conveyed, to create new spaces for exploration” (Ayers, 1999a)¹³.

¹³ The basic definition of hypertext is a set of digital pages connected to one another through a set of hyperlinks. However, Cicconi (1999) expands on this idea by explaining that, “the computer is the medium for the production and reception of a hypertext; most of the times the access to the information contained in the pages of a hypertext is non-linear; those pages have a multimedial character; the fixation of a certain amount of knowledge within a certain amount of pages of a hypertext, and according to a particular organization, is only temporary, and subjected to a continuous revision and extension” (p. 3). Thus, “hypertexts favor a reading that goes from object-to-object, from-theme-to-theme, from-document-to-document” (Cicconi, 1999, p. 6).

The emergence of digital technologies within social studies, according to Mason Bolick (2006), is a key factor in the potential democratization of the classroom environment (p. 122). However, the “democratization of contributors” that is hoped for by Mason Bolick (2006) and other supporters comes with an urgent need for educational leaders to prepare students to be able to critically examine the information they have access to and that is being proliferated at a rapid pace (McLeod & Vasinda, 2008). To do this, educators must realize that it is extremely important to move students from consumers of information to editors of information (Bull, Hammond, & Ferster, 2008). With digital history tools, such as Web 2.0, comes the ability to expand intellectual boundaries and collaborate in the creation of new knowledge. Nonetheless, students must be able to critically analyze digital texts for content, cultural relevancy, and their value to a democratic discourse (McLeod & Vasinda, 2008).

TPACK

One framework the researchers have begun to use to better understand the dynamic relationship between content, teachers pedagogy, and technology use is Mishra and Koehler’s (2006) technological-pedagogical-content knowledge (TPACK) model. Building on Shulman’s (1986) conception of pedagogical content knowledge, Mishra and Koehler (2006) define TPACK as “an emergent form of knowledge that goes beyond all three components: content, pedagogy, and technology” to consider all three issues within a “state of dynamic equilibrium” (p. 1029). They argue that technology itself does not produce intellectual engagement, but only through the effective integration of a teacher’s technological-pedagogical-content knowledge can students be purposefully be guided

through the “regimen of techniques for evidentiary inquiry” (Swan & Locascio, 2008). Effective teachers integrate technology, pedagogy, and content in a manner that moves past issues of basic usage of educational technologies and instead considers questions of “why?” (Nelson, et al., 2009).

For educators of American Indian students, technology-mediated instruction must not only be located within curricular goals but must also be sensitive to the cultural contexts of the tribal community. Kelly (2008) has expanded on the original TPACK model to include the context of teaching and learning in which educational technologies are being deployed. Incorporated in this conception is the argument that understandings of digital equity should be standard in any teacher’s TPACK knowledge. Kelly (2008) argues that “context is the most complex and most important part of any teachers technological-pedagogical-content knowledge” (p. 52). Effective integration of education technologies is highly dependent upon the extent to which a teacher is able to accommodate context within the dynamic equilibrium of the TPACK model. The inclusion of context and digital equity into the TPACK model encourages a pedagogy that can foster a critical consciousness amongst students with the aid of technological tools.

However, research demonstrates that technology is often used as an add-on or enhancement rather than a unique body of knowledge to be fully integrated into teaching and learning. Therefore, it is not safe to assume that simply because a school adopts technology standards, is wired for Internet use, and is regularly able to connect to the Internet, that students have access to current technology on a regular basis, or that students have equal access to current technology. Nor does technology integration in K-

12 imply that students are exposed to pedagogically and culturally sound uses of technology in the social studies classroom (Lenhart, Madden, & Hitlin, 2005). For American Indian students, technology integration usually means a lack of meaningful opportunities for uses of technology that are sensitive to their tribal identity. As Lenhart, Madden and Hitlin (2005) suggest, simply because a school is wired and Internet connectivity exists, does not mean that the students have access to current technology on a regular basis, nor does it mean that students have equal access to current technology.

Digital Equity

Notions of digital equity have evolved from what educational leaders once described as a digital divide. The expression “digital divide” was used to describe the difference between schools with student access to technology in the classroom as compared to those that did not. This relationship, between the “have’s” and the “have-not’s” was generally regarded as the primary obstacle to full and equitable technology integration. In more recent times academic leaders have begun to question the notion of a digital divide as just being an issue of physical access (Gorski, 2009). Many educational leaders now see the debate not so much about physical access but rather a question of how underrepresented groups are using technology in schools (McLeod & Vasinda, 2008). Due to schools being the entry point for learning and developing technology skills educators must look closer at how technological resource are being used with different populations (C. M. Bolick, 2009; Gorski, 2009). For Kelly (2008) this means closely examining the relationship between technological access and use, ethnicity, socio-economic status, language and students home culture.

Yet, few research studies document improved student learning or determine what widespread computer use means for students, teachers, curriculum or society. There has been relatively little consideration for what and whose purpose integrating technology into teaching and learning serves (Hartzell, 2000). Much of the public assumes that technological progress means social progress (Gorski, 2009). Where technology is put into the classroom, many see cultural walls being broken down and narrowing the gap between the “haves” and “have-nots” (H. J. Becker, 2000; Garcia & Warschauer, 2003; Gorski, 2009). However, simply placing technology in a classroom does not narrow the gap. Often times the way in which technology is used with underrepresented groups reinforces low-level thinking skills and stereotypical patterns of representation (McLeod & Vasinda, 2008). Much of the educational technology being used with students that are traditionally underrepresented contributes to greater inequality rather than disrupting it (J. Becker, 2006; Gorski, 2009; McLeod & Vasinda, 2008; Nebel, Jamison, & Bennett, 2009). As a result, many of the promises of using educational technologies in K-12 public schooling are perceived to have failed (Harris, 2005).

Current data reflects this discrepancy. Students in urban areas have a lower percentage of instructional rooms with Internet access (66%) than schools in rural (85%) and other areas. Notably, low-minority schools (less than 6%) have a higher percentage of instructional rooms with Internet access (85%) than schools where more than half of the students are minorities (64%) (J. Becker, 2006, p. 3). There are also distinct inequities in terms of teacher preparation to use technology in the classroom. According to a 2000 National Center for Education Statistics report, 37% of teachers in schools with the fewest low-income students report feeling well-prepared or very-well prepared to use

computers and the Internet, compared to 32% of teachers in schools serving the highest percentage of low-income students (J. Becker, 2006).

Data demonstrates that students' experience with technology in schools mirrors their use at home. Pew Internet & American Life Research shows that 93% of teens from 12-17 years old are online regularly (Lenhart, et al., 2005). However, there is a discrepancy in who has the highest degrees of access and at which rates they can get online. Similar data concludes that teen Internet access is highest among those with white, college-educated parents and those families with annual incomes above fifty-thousand dollars a year (Jenkins, 2009). This same pattern exists for broadband and other high-speed access. This suggests that white, middle-class students are gaining access to the Internet more regularly, at greater speeds and creating digital content at a 2:1 margin over their minority counterparts both inside and outside of schools. The digital inequity that many minority students face within the participatory culture of educational technologies can be seen as "a new form of the hidden curriculum, shaping who will succeed and who will be left behind as they move through school and into the workplace" (Jenkins, 2009, p. 4).

"Well, let me tell you a little story..."

"I love stories!", he replied.

"When I was in second grade, which would have been "earlyish" 70s, my parents were friends with the pastor and his wife in town. And so there was a group of college students coming from North Carolina to Tahlequah to work, to do some kind of a, I don't know, work exchange, or whatever, you know..."

But it was a group of about 20 students. And, he asked if he could bring that group of students to our house because they had never heard of Indians with running water or any modern conveniences for that matter. My parents ... were always friends with a lot of, of native artists... and yeah, uh, you know, we had art all over the house....

So for those college students that was a real experience, because their perception of me, Native people, was that, “wow...Native people live like this?... because this is not what we thought.” And so to kinda dispel that notion of, “well, all Native peoples live like this [without modern amenities].” If you go visit Alaska and go out to some of the communities out in the bush, they have amazing technology. You know, they’re able to keep in contact with the rest of the world through that. So, technology definitely has its place. And, the Cherokee, Cherokee syllabary is a really good example of that because any, any MAC, piece of technology whether an iPad, iPhone, MacBook, whatever, has syllabary on it. It’s not an app, it’s not an application, it is built into the computer. It has been now for several years. So, that should say something about the Native community and technology”.

Integrating Technology in American Indian Education

Issues of digital equity have significant implications for American Indian students. There are issues with connectivity, appropriating resources for infrastructure upkeep, developing standards for preserving the sanctity of tribal cultural information, and ensuring that the technologies are used to promote rather than to undermine tribal goals (Christal, 2003). As the Federal Communications Commission (FCC) noted in 2004, “By virtually any measure, communities on tribal lands have historically had less

access to telecommunications services than any other segment of the population” (Morris & Meinrath, 2009). For many tribal communities, the lack of access to modern computer technologies is the greatest obstacle to fully realizing the potential of using technology in a truly Indigenous way (McHenry, 2002). As of 2009, broadband access for tribal communities were at less than 10%, while analog telephone access reached only one in three families-- 29% lower than the national average (Morris & Meinrath, 2009). In addition, many tribal communities are charged more for Internet than the national average. American Indians also face severe limitations in new media and IT infrastructure due to lack of monetary resources.

It is also of note that Native peoples have historically been left out of discussions involving the design and use of computer technologies. The rights of students from the dominant group to access learning spaces are upheld through the massive array of digital text and television channels that mediate English and associated cultural norms (Darcy & Auld, 2008). For American Indian students then it is essential to be both a consumer and producer of digital content if they are to realize the potential of the new educational technologies and situate them within an Indigenous consciousness. Despite the digital inequity that many American Indian communities face, Native teachers and students have recently begun to effectively integrate technology into their teaching and learning.

One of the areas in which Native communities have utilized educational technologies most effectively is in language acquisition and preservation (Corbett & Kulchyski, 2009; Darcy & Auld, 2008; Morris & Meinrath, 2009; Thater-Braan, 2007). One of the most destructive and long-lasting effects of colonization was the purposeful devaluation and destruction of Indian languages and by extension, traditional Indian

beliefs (Caskey, 2002). However, Indian communities have established a pattern of appropriating western technologies to recover and preserve their linguistic traditions. The earliest technology used to preserve Native languages was the wax cylinder (Bennett, 2003). In 1982, the first major attempt, by Stanford University professor Charles Bigelow, to appropriate emerging digital font technologies for Native languages began. A result of his work was the designing of type fonts for the Chinookan language dialect as used by the Clackamas tribe in Oregon. Two years later a Navajo ROM (Read-Only Memory) chip for the Digital Rainbow 100 PC was developed by Digital in collaboration with the Rock Point Community School on the Navajo Reservation (Jojola, 1998). As Native peoples continue to adapt, innovate, and refine western technological tools the boundaries of what is possible are being stretched.

The Tewa Language Project, developed at the University of Washington, uses fonts developed for the Mac in order for tewa children to begin learning how to type and write original stories in the native language (Jacobs, et al., 1998). The name Tewa refers to linguistically related American Indian peoples who have lived in pueblo communities in the Southwest from aboriginal times to the present. It was not until the 1960s, however, that the language was written down. The font project produced the first comprehensive collection of original sources of San Juan Pueblo Tewa and Tewa-English texts. Materials were produced for an interactive CD-ROM and included a Tewa Dictionary, an edited collection of stories told in Tewa by elders, a comprehensive grammar sheet, and a set of instructional flashcards (Jacobs, et al., 1998).

ŁÁU, WELNEW Tribal School is located near the small community of Brentwood Bay just north of Victoria, British Columbia. The school's name is derived from the name

of the Saanich People's sacred mountain, LÁU, WELNEW. According to their mission statement, the school is a place for Saanich children to come to better understand their history and develop a vision of their future (Burnaby & Reyhner, 2002). Technology plays an integral part in this mission as students have used iMac computers and Apple iMovie digital video editing software to interview their grandparents and other elders to produce multimedia instructional materials in their Saanich language and culture (Burnaby & Reyhner, 2002). The expectation is that through the use of technology students will produce materials that are collaboratively driven with community, peer, and teacher leaders, while having community and application utility (Burnaby & Reyhner, 2002).

Third and Fourth grade Ojibwe students have participated in a movie-making unit incorporating various multi-media and editing software. Students were asked to produce short movies entirely in the Ojibwe language. Working cooperatively students developed proficiency in technology, while rotating specific roles such as: actor, producer, and camera person. Schools leaders specifically used the development of multi-media as a powerful means to get the Ojibwe language back into the homes of the students and parents (Hermes & Roach, 2003).

Located on a former Fort Apache Army Post in Arizona, White Mountain Apache students at Theodore Roosevelt School have used tools such as Microsoft Paint and Adobe Photoshop to create mixed-media work using computer technology (Gronseth, 2008). Students are encouraged to use traditional symbols, colors, and artifacts that are chosen by the community to produce their mixed media pieces. Many of the students' projects have gone on to be featured in regional art competitions and several of the

students have earned scholarships to the Institute of American Indian Arts in Santa Fe New Mexico (Gronseth, 2008).

St. Regis Mohawk Tribe is also embracing technology as a way of teaching the Mohawk language to their Native youth. The tribe has used platforms such as computer language centers, Rosetta Stone language software programs and even a game cartridge for use in the popular Nintendo DSi handheld game system to learn and reinforce their own language (Schilling, January 16th, 2011). Multi-media tools such as the “Can 8” computerized language system has allowed students and community members alike with the ability to learn at their own comfort level. Recently, students have been using “Language Pal,” a Nintendo DSi friendly program, to program audio recordings, electronic flashcards, multiple choice games and tens of thousands of audio files with a searchable database in their Native language .

The most broad-based qualitative project integrating technology with Native American students was the Four Directions Project (4-D). The 4-D Project was a 5-year, federally-funded project involving 19 Native American schools, focusing on the uses of technology to support culturally responsive curriculum (Allen, et al., 2002). The 4-D Project started out by identifying problems associated with the traditional use of technology with Indigenous students such as inadequate technological knowledge of teachers, inaccurate and out of date digital materials, and a lack of culturally relevant models for technology use (Allen, et al., 1999). Attempting to address these problems, the 4-D Project developed a model for technology integration in schools that includes: community based values and content, pedagogy centered on constructivist learning theories, a conception of the student as a co-creators and learners, technology as a tool for

culturally responsive pedagogy, and a view of the world as classroom.

Other tribes have used digital technologies to create a bilingual natural history dictionary (Powell, 2005), keyboards that work with Indigenous fonts (Thater-Braan, 2007), and to map natural resources and sacred places using Geographical Information Systems (Thater-Braan, 2007). Despite the traction of some educational technologies into tribal communities, challenges remain.

So, Tallulah's job. Tallulah works as a tour guide on the Trail of Tears, the virtual Trail of Tears where everything is digital. It's my homeland. I'm probably more indigenous than you, and the digital earth is where I'm indigenous. I'm more Nunnehi than you probably thought Nunnehi could be, but I never took such a formal shape until they built their ride. They call it TREPP – "Tsalagi Removal Exodus Point Park." Catchy eh?

The TREPP is a tourist trap in northeast Georgia. Electric billboards on I-75 call it "A Modern Adventure in the World's Oldest Mountains." Brochures at the Atlanta Hartfield-Jackson International Airport describe the experience as "An Extraordinary Immersion in the Roots of History, Only Two Hours

from Downtown.” Travel sections in Sunday papers across America smother the Trail with praise (Hausman, 2011, pp. 13-14).

Challenges to Technology Integration in American Indian Education

Through a review of the literature I have identified three major obstacles, outside of issues pertaining to access and infrastructure, facing American Indian students as they attempt to fully realize the potential of digital technologies. One is the critique, by non-Indians, that Indians are “children of nature” and the integration of technology into Indian communities might be harmful (McHenry, 2002). This view of Native people as childlike, unable to make mature decisions for self-governance, to manage their own affairs, or to handle new technologies and new influences is a legacy of colonialism (Mizrach, 1999). McHenry (2002) reinforces this point by claiming that this outdated stereotype does not reflect the sophisticated appropriation of computer technology by Native American communities during the Internet revolution of the past decade (p. 102). James (2006) argues that Indian communities face substantial economic, environmental, health, and infrastructure problems and that effective science and technology education can be used to address these issues. Other leaders within tribal communities believe that technology can be used to advance cultural preservation in addition to economic and educational development (Keenan, 2004). In many schools, American Indian students are helping to preserve Indigenous knowledge by creating multimedia programs presenting oral traditions passed on to them by their elders (Roy & Raitt, 2003). Therefore, educational technologies can play a role in the production of language and culture

curriculum materials while supporting the kind of classroom practice that does not rely on existing texts but uses a learner-centered, constructivist pedagogy (Means, 1994).

Double Edged Sword

Secondly, the encroachment of technology into American Indian education has often proven to be a double edged sword for tribal communities. While technology provides an opportunity for easy access to Native culture, it can also be used to misrepresent tribal culture (Christal, 2003). Many within tribal communities fear that exposure to modern technology will result in assimilation of young Native people into non-Native culture (Simonelli, 1993). Throughout recent history, modern technologies have been used “to bombard Indian communities with western ideologies while silencing all aspects of Indian life but racist stereotypes” (Caskey, 2002, p. 100). As Henson (2008) argues, “the imagery onslaught of the dominant society threatens to overwhelm efforts by Native communities to retain tribal customs, values, and languages” (p. 204).

Up to this point, many educational technologies entering into American Indian education have been used as science applied for industrial and commercial objectives, rather than a more holistic use of technology to support Native communities (V. Deloria & Wildcat, 2001). This view often exacerbates the cultural disconnect for Indigenous learners of all ages (Thater-Braan, 2007). Others believe that technology may in fact harm those it is purported to help by fostering stereotypical and essentialized notions of what an Indian is (McHenry, 2002). Conversely, an American Indian view of technology looks for practices and uses which support and enhance tribal culture (V. Deloria & Wildcat, 2001). While the dominant culture can exert tremendous pressure for assimilation through educational systems, educational technologies can be used as a

means of frustrating the ends of assimilation (Sanchez, Stuckey, & Morris, 1998).

Lack of a Research Agenda

Finally, research about technology use in Indian Education is not an articulated priority (Keenan, 2004). As part of this project I conducted an extensive review of literature found in the *Journal of American Indian Education*. I specifically examined articles from the year 2000 to the present for their focus and inclusion of technology. Out of over 60 articles only two pertained directly to technology. This is compared to 28 articles in the mainstream journal *Theory and Research in Social Education* over the same time period. Stein and Jetty (2002) examine a partnership between a tribal college, three mainstream institutes of higher education, and local businesses to design and integrate distance education programs for tribes that do not have tribal colleges. Betts (2009) evaluates a community-computing lab established by the U.S. department of commerce in a rural Arizona American Indian community. While interesting, neither deals with issues related to how teachers of Native students use technology or the role technology is playing with Native students within secondary education.

Across disciplines, the literature that has been produced up to this point on technology integration in American Indian education tends to highlight specific technology applications and often takes an outside-in approach. As previously mentioned, the 4-D project was probably the most comprehensive study yet on technology and Native students. However, the researchers primarily examined how non-native instructors could use a specific application of technology, virtual museums, with Native students. Research conducted to understand how Native teachers use technology or the challenges they face in integrating technology into their pedagogy is limited. The scarcity of

research on technological integration in American Indian education presents a unique opportunity to carve out a research agenda that is grounded in the day-to-day realities of American Indian students and educators.

Frameworks for Understanding

Despite the potential benefits of using educational technologies with American Indian students and tribal communities, it must be noted that technology is not a substitute for good teaching (Griffith, 2000). For Native students to fully realize the potential of the new educational technologies teachers, Native and non-native, must understand how to use these tools in appropriate ways with American Indian students. In this section I offer two views of technology that could potentially aid educators in better understanding the complex relationship between digital tools and tribal communities.

Deloria and Wildcat (2001) call for a view of technological tools that integrates technology, community, communication and culture (TC3) seamlessly to ensure that they are situated within and illuminate the principles, values, and philosophies of Indigenous communities. An underlying element of the TC3 model is the belief in local control over the technologies implemented. As such, technologies should be selected, appropriated, omitted, and transformed based on local context and local needs (V. Deloria & Wildcat, 2001). Deloria and Wildcat (2001) suggest that educators of Native students ask themselves, "...to what ultimate end or purpose are these tools?" (p. 69). Inherent in this view is a concern for whether or not technological tools will produce meaning for their tribal community. A major shortcoming of Deloria and Wildcat's (2001) TC3 model, however, is that it is underdeveloped for the classroom. The TC3 model speaks more to

large industrial technologies that have been used to degrade the physical environment that tribal lands are situated on.

The other potential model for examining the role of technology in American Indian education derived from the Native Science Academy (Wax & Kansas Univ). In the summer of 2006 the NSA brought together tribal leaders, educational leaders and community members to discuss the role of technology in tribal communities. Specifically, questions of whether or not technology could reflect an Indigenous consciousness were addressed (Thater-Braan, 2007). The participants defined an Indigenous view of technology as one in which the tools are in proper relationship with the community, the tools function correctly in the community ecology, and support the community's future. Design, management and use of technology is a conscious relationship (Thater-Braan, 2007). Specifically, Indigenous technology should reflect the "art of skillful living," be responsive and responsible to the ecology in which it derives from, recognize unique and diverse identities, symbolize the collective nature of culture, nurtures the spiritual, expresses Indigenous dreams and visions, while building on the complex notions of relationships and balance (Thater-Braan, 2007). In this relationship, Indians must continually examine that the use of technology is in alignment with the unfolding of the natural order, that it is responsible to the ecology it derives from and that the impact on the future is being fully considered. Herein lies the challenge of integrating technology into tribal communities, balancing the cultural disconnect between Native and Western learning processes, values and traditions with the critical need for equitable and productive co-existence (Thater-Braan, 2007).

While the concepts of TC3 and “the art of skillful living” have the potential to better frame the ways in which culture, pedagogy, content, and technology interact within Native classrooms, research is lacking. This study attempts to better understand these relationships within the confines of a American Indian boarding school.

Summary

As the field of educational technology has undergone rapid changes over the last forty years, researchers have struggled to keep pace. Little is known about how students learn with technology or how teachers integrate technology into their pedagogy. These issues are particularly acute for Native students and teachers as data suggests fewer opportunities to engage technology in meaningful ways. However, recent trends suggest that Native communities are beginning to redefine the ways in which modern technologies and Native communities interact. This study attempts to better understand this relationships within the confines of a American Indian boarding school.

ᲕᲟᲑᲐᲓᲑᲗ : ᲕᲓᲕᲗᲗᲗᲓᲑᲗ : EAST

"Whereas, the improvement of the moral and intellectual condition of our people is contemplated by the Constitution, and whereas, we are now in possession of means sufficient to carry out, to a further degree of maturity, the National system of education already commenced."

Cherokee National Council *November 26, 1846*

To foster caring and understanding this chapter examines the historical roots of American Indian education, formalized schooling efforts by the Cherokee Nation broadly and the formation of Sequoyah Schools specifically. The legacy of formal efforts to educate Native youth is characterized by the United States government's desire to assimilate American Indians into the dominant market-system. To resist the assimilation strategy of the U.S. government tribes have fought to gain control over the education of their youth. Within this unique history Sequoyah Schools has emerged as a Cherokee Nation boarding school providing a model for transforming historically repressive schooling measures into tools for innovation, preservation and hope.

The Legacy of American Indian Education

For the past 150 years American Indian education has been marked by a legacy of disenfranchisement, cultural genocide and imposed assimilation (B. M. J. Brayboy & Castagno, 2009; Grant & Gillespie, 1993; Reyhner, 1989). For American Indian students there have been few institutions that have been more insidious in the spread of Anglo-American society than schools. Caskey (2002) contends that educational systems are "the most important instruments in the process of change from the historical use of physical force as a means of ordering society to the use of symbolic violence" (p. 4). Implicit in

schooling for American Indian youth has been “the parading of mainstream ideals” while “ignoring the fact that the world for which they were training Indians was blatantly racist” (Caskey, 2002, p. 100). Federal Indian education policy in this way then can be understood then ““as a direct attempt to eradicate Indian identity itself” (Henson, 2008, p. 200).

Grande (2004) delineates three eras of Indian education: 1) The period of missionary domination from the sixteenth to the nineteenth century, 2) The period of federal government domination from the late nineteenth century to the mid-twentieth centuries, and 3) The period of self-determination from the mid-twentieth century to the present (p. 24). In each of these periods, schooling has been used as a tool of assimilation by forcing Native peoples to relinquish their languages, their cultures, their customs, and even at times their families (Henson, 2008).

Missionary Control

Schools became a primary instrument in the broader mission of the United States to pacify and expand from coast-to-coast during the 19th century. According to Adams (1995) the case for educating Indian youth during this era was based on three beliefs: the older generation of Indians were incapable of being civilized, education would quicken the process of cultural evolution, and educating Indians would relieve the government of having to bear the burden of feeding and looking after them. In short, many in the United States government assumed it would be less expensive to educate Indians than to kill them. War would be therefore, be ideological and psychological.

For American Indians schooling as a formal institution started with Christian missionaries¹⁴. In 1819, Secretary of War John Calhoun declared it was the duty of all employees in government-funded missions, particularly teachers, to promote U.S. policies aimed at “civilizing... [and] impressing on the minds of the Indians the friendly and benevolent views of the government...and the advantages to...yielding to the policy of the government” (Grande, 2004, p. 12). In March of 1819, the United States congress passed the Civilization Fund Act for the purpose of “providing against further decline and final extinction of the Indian tribes...to instruct them in the mode of agriculture suited to their situation, and for teaching their children in reading, writing and arithmetic” (Adams, 1995). This act set aside \$10,000.00 of federal money to aid in the endeavor of educating American Indian youth.

The bugle rings out from across the field and cuts through the frigid air. Its melody suspended and impressed upon us from above.

The distinct melody of The Battle Hymn of the Republic warns of impending doom.

“Listen, yonder they are coming...” a voice above and behind whispers.

The blue lines fanned out across the field, begin to ever so slightly expand and then merge into formation.

Another bugle call rings out and drowns out all other sounds.

Clumps of blue inch — closer as the distance that seemed so great — quickly shrinks. With no cover there is little escape from the splintering and blaring of horns. We are being

¹⁴ The New Christian reformers were well educated, well established, well intentioned evangelical protestants who had various levels of experience with Indian issues. Unfortunately they had little to no actual knowledge of Indian people or their values and worldview and no interest in finding out what Indians thought about their own situation (Cobb, 2000, p. 4).

engulfed by their presence. A note from the brass tumbles directly into the middle of a tightly formed group and explodes with fury. In an instant a man below me throws up his hands to shield his eyes.

“They walk, they stand, they are coming!” he points steadfastly.

“Keep formations tight...stay together!” the general signals. The steady, rhythmic pulse of drums signal pace and arrangement to the regiment. Formations of blue lumber forward toward us.

We are totally and utterly surrounded. There is no cover to speak of, there is no escape. They are so close I can observe their breathing rising and dancing clockwise through the air.

The air is parched with smoke and the battle-roar of the band. I can only stand and watch the events unfold. I am paralyzed.

He stands before them in a dreadful earnestness, as if the perfect note would make all well. He has whipped them into such a fury that control seems all but lost. Intensity of purpose course through their veins, while white knuckles bear the weight of the moment. One after another they bear the regiments colors while inching forward tightly grouped. Their faces are grotesque with sweat and mud but fully alive in the moment.

“Yonder they are coming” she murmurs in disbelief.

A terrific fracas ensues as members of the regiment emphatically tighten their grip and inch forward. At the front of the regiment he holds the flag proudly and urges the men forward. In a moment they tighten their lines and present their weapons.

Soon they are upon us. My only comfort is that it will soon be over.

A quick dramatic bayonet thrust, “HUH!”

...and silence.

Their instruments of fury are lying heaped and scattered over the field. A nervous laughter replaces the tension as if unsure of what just occurred.

“It’s cold cuz!” Susan cries out.

Momentarily distracting us from the spectacle below.

“I know, It’s FREEZING!”

“Lets get some hotdogs and some nachos before the second half starts” I suggest as we ply our frozen frames off the metal bleachers.

Halftime is over. The teams will soon be returning to the field. The high school band quickly disperses as the members pick up their instruments and scurry from the field. The legacy of a time removed is never far away.

By 1842, \$214,000.00 had been directed to missionary organizations running 37 schools located throughout the country. Essentially, the helping hand of the church was also the hand of the state (Lomawaima, 1994). Curriculum in most missionary schools consisted of forcing Indians to dress, speak, and act like white people (Reyhner, 1989). Underlying the mission of schooling for Native youth was the belief that assimilation was a simple matter of transfer. The problem for many of the missionary schools, and thus the U.S. government, was the proximity of the schools to the home culture of Native students. Much of the work done in missionary schools, in terms of forcing a Christian education onto the children, was undone by the influence of parents and tribal communities. As this phenomenon became more evident, by the end of the 19th century the U.S. government severely decreased federal funding to the missionary schools and

instead began to establish off-reservation boarding schools as a mean to cut off Native students from their home communities.

“Kill the Indian, Save the Man”

To expedite the process of assimilating Indians into mainstream society, the United States government passed the Dawes Severalty Act (1887). The Dawes Act provided that Indian reservations should be allotted into 160-acre tracts to heads of families. Whatever land was left would be purchased by the government and opened to settlement and development by non-Indians (Debo, 1940). This act had the intent to cripple tribal communities and force Indians to take part in the national economy and mainstream American society. The general belief was that “when Indians were, thus, assimilated...there would be no “Indian Problem” (Prucha, 1985, p. 55). The responsibility of preparing individual Indians for this process fell on schools. Removing Native students from their home communities was an essential element of this process. The blue print for the off-reservation schools was Carlisle Indian Industrial School run by General Richard H. Pratt (Adams, 1995). Pratt’s agenda would lay the basis for American Indian schooling for at least the next fifty years:

We are going to conquer barbaris; but we are going to do it by getting at the barbarians one by one. We are going to do it by that conquest of the individual man, woman, and child, which leads to the truest civilization. We are going to conquer the Indians by a standing army of school-teachers armed with ideas, winning victories by industrial training, and by the gospel of love and the gospel of work (Cobb, 2000, p. 6).

Funded by the U.S. office of Indian Affairs, the Carlisle school had a strict regimen in which students spent half a day in the classroom and half a day learning various trades. By 1899, 24 off-reservation schools were in operation. Off-reservation schools continued into the 1930s where enrollment peaked as a result of the Great Depression. During this time over twenty boarding schools housed close to 30 percent of all Native students with 15 percent of Native students attending off-reservation boarding schools (Lomawaima, 1994). For American Indians students, off-reservation boarding schools, following the lead of Carlisle Industrial School, meant going to school far from home, having their hair cut, their Native clothes replaced, and being punished for speaking their own languages (Whiteman, 1985). Physical punishment took the form of separation from parents and the use of solitary confinement (Caskey, 2002). Curriculum emphasized agricultural and manual skills for boys and domestic over academic skills for girls (Lomawaima, 1994). Inherent in the curriculum was the belief that schooling was responsible for preparing Native students for independence and participation in the capitalist economy. Lomawaima (1994) describes the legacy of the boarding school experience as “a story of an educational crusade – vast in scope, military in organization, fervent in zeal and violent in method – to transform young Indian people” (p. ix).

Meriam Report

By the 1920's it became apparent to some that the assimilation policy of the 19th century has failed in its attempt to completely absorb the Indian into mainstream society. Instead, reformers began to seek rehabilitation, economically and spiritually, for tribal communities. Coinciding this shift in thought towards American Indians was the decline of off-reservation boarding schools and the expansion of Bureau of Indian Affairs day

schools. Two events sparked the transition in federal policy: the Meriam Report and Indian New Deal. The Meriam Report (1928) was a scientific appraisal by the Independent Institute for Government Research under the direction of Lewis Meriam. The report was a scathing attack on federal policy towards American Indians and called for the use of Indian language and culture in Indian education (Prucha, 1985).

Commissioner of Indian Affairs during this period, John Collier, used this report as a basis for launching wholesale reform at the federal level. He believed that Indian societies could be regenerated, while being given substantial ownership over the methods employed. As such, Collier began a quest, under Franklin D. Roosevelt's New Deal legislation, to develop the "Indian New Deal". The Indian Reorganization Act of 1934, as it was official known, provided fundamental provisions for tribal self-determination and self-government (Prucha, 1985, p. 63). Under the Indian New Deal allotment was ended, the trust period for tribal and individual lands was indefinitely extended, as well as increased Indian religious freedom and greater tribal self-government (Grande, 2004).

While many point to Collier's reform and the Indian New Deal as major event in federal policy towards American Indians, others are more reserved. The landmark legislation most certainly placed greater attention on Native culture and tribal self-determination critics, however, point to the imposition of government, education, and economic measures that mirrored that of the dominant society (Prucha, 1985, p. 65). Either way, as a result of Collier's reform efforts off-reservation boarding school began to decline as more and more American Indian students began to attend public schools.

Recasting Voice

It is important to note that while school as a formal institution had as its goal the eradication of tribal culture Indian students at boarding schools were not passive agents. Rather, they actively created ongoing educational and social processes (Lomawaima, 1994). In her book *They Called It Prairie Light: The Story of Chilocco Indian School*, K. Tsianina Lomawaima (1994) argues that, “One of the astonishing results of boarding-school life, in light of federal goals, has been Indian students’ stubborn refusal to jettison their Indian identity” (p. xii). Others such as, Leonard Carson Lambert Jr. (2011) and Edwina Crowe Jones (Jones, 2009), speak highly of their time in boarding schools for providing the skills necessary to succeed in mainstream society and the relationships they formed with peers across tribes. In many ways then, the legacy of the boarding school experience for Native youth is also a story of creativity, adaptability and resistance to the federal agenda of assimilation.



(Jr., 2011)

Forging a New Path

In the last forty years of American Indian education a new story has emerged. Recent trends towards expanding tribal control over education can be seen as a continuation of the creativity, adaptability and resistance of tribes in response to the failure of the federal government to provide equitable education for Native students. Beginning in the late 1960s and early 1970s, shifts in the federal landscape initiated by Great Society programs began a move towards tribal control over education. President Lyndon B. Johnson's 1968 congressional message on Indian affairs entitled "The Forgotten American" called for the establishment of Indian controlled school boards at federal Indian schools (Swisher & Tippeconnic, 1999). Other federal initiatives such as the Kennedy Report, the 1972 Indian Education Act and the 1975 Indian Self-Determination and Educational Assistance Act, made it possible for tribes to gain increasing control over schools and colleges for Native Americans (Henson, 2008; Tippeconnic III, 1999). These acts appropriated funds to public schools to meet the culturally related needs of Indian students in addition to directing discretionary funds to Indian institutions, organizations, tribes and individuals for educational services that ranged from early childhood to graduate school. One of the great triumphs of this era was the Navajo operated Rough Rock School, which opened in 1966. This marked the first time an elected school board, comprising of all Indians, had complete control of a school (McCarty, 2002; Tippeconnic III, 1999).

Under continued pressure by Indian educators and tribal communities, Congress passed the Tribally Controlled School Act of 1988, providing for the direct granting of

funds to Indian school boards to operate schools. This act also allowed the Bureau of Indian Affairs to fund tribal departments of education. By 1995, Indian Nations operated more schools in “Indian Country” than were operated by the Bureau of Indian Affairs (Henson, 2008)ⁱ. Currently, 124 schools are tribally controlled and operated as defined by the Bureau of Indian Education (B. o. I. Education, June 9, 2010). Sequoyah Schools sits both within the broad legacy of American Indian education and the historical struggle of the the Cherokee Nation to educate its youth.

Cherokee Nation Educational History: Formal Schooling

Educational pursuits have been revered throughout Cherokee history and continue to be an integral part of Cherokee identity. Beginning in the 19th century formal efforts at establishing schools began. As early as 1805, the Cherokees made preparations for a free public school system. Chief John Ross believed that Cherokee security, within the context of increased colonial encroachment, lay in education (McLoughlin, 1993, p. 87). Ross believed education would be important for the Nation to achieve the goals of independence and long-term prosperity. Ross was also acutely aware of the efforts of eastern states to inaugurate free public schools. He wished to demonstrate that the Cherokee Nation could do the same for its people and meet the same standards. During this period, treaties with the federal government included provisions for investment into Cherokee education. However, the federal government habitually failed to live up to its promises. As a result, most schooling experiences for Cherokee children fell to missionaries (McLoughlin, 1993). Various missionary groups had been allowed to work among the Cherokees by the tribal government since the 1760s. By the time of removal, Moravians, Baptists, and the American Board of Commission for Foreign Missions,

supported missions and ran schools in *Tsalagi Uweti*, the old Cherokee Nation (Reed, 2010)¹⁵.

During the period of Indian Removal (1820 -1860) the Cherokee continue to seek ways to provide for the education of their youth. Despite the semblance of legality, 94 treaties were signed with Indians during Andrew Jackson's presidency alone, Native American migrations to the West almost always occurred under the threat of government coercion. For the Cherokee, removal in 1838–39 disrupted mission schools and jeopardized the stability of the Cherokee Nation, yet the removal treaty strengthened the Cherokee government's ability and commitment to provide for orphans (Reed, 2010, p. 316). The New Echota Treaty (1835), which initiated federal action to remove the Cherokee from their ancestral homelands, contained a clause providing for the funding of a "National Academy" (Miheuah, 1991). The treaty dictated an increase in the school fund investment from the \$50,000 provided by earlier treaties to \$200,000. The Cherokee nation planned to use the annual interest on these investments to establish a common school system and a "literary institution of a higher order" (Reed, 2010).

Nation Building in the Cherokee Nation

In the post removal period, the Cherokee soon rebuilt a democratic form of government, churches, businesses, newspapers and schools in the new Indian Territory. A new national constitution was created in September of 1839 and education was of primary concern. In 1840, Ross and the Council planned to start with one school in each of eight newly created electoral districts. As funds become available the number of schools would increase until every Cherokee child had a convenient local school. The Public Education Act of 1841 further expanded the scope of the Cherokee public school

system by providing for the appointment of a national superintendent of schools, requiring communities to elect three local school directors to oversee construction and maintenance of schools, established a 25 student requirement for local communities and set teacher salaries at \$525.00 (McLoughlin, 1993; Mihesuah, 1991). The new schools would be free and serve students from ages 6-16. Curriculum would be based on the educational systems of New England. Teachers were recruited from New England colleges, as there were not enough bi-lingual Cherokee teachers. The schools were well supported and the National Council quickly made plans for expansion. In 1843, the council increased the number of schools from eight to eighteen, with three more schools added by 1846. By 1852, 21 schools were in operation and the nation expanded to 30 schools by 1860 (McLoughlin, 1993). One of the issues the schools faced was a lack of Cherokee teachers

In order to train more Cherokee teachers, In November of 1846 Chief John Ross requested approval for male and female seminaries, one at Park Hill for girls and one at Tahlequah, the Cherokee National capitol, for boys (McLoughlin, p. 92). Both seminaries provided free tuition, room and board. The majority of students started at seventeen and graduated at twenty-one. The Cherokee High Schools, as they were also known, did not contract with missionaries and did not include manual labor. Once completed, the male seminary was the first nonsectarian school of higher learning to open west of the Mississippi River. McLoughlin (1993) see the era expanding educational endeavors as the Cherokee National Council's attempt to exercise the full scope of their sovereign powers.

Recovery

The Civil War period of American History is one of the most tumultuous periods in the Cherokee Nation's rebuilding efforts after removal. During the Civil War period, fifteen hundred Cherokee's lost their lives leaving behind over 4,000 widows and orphans (C. Smith, 2009). Dickinson (2009) claims that the Cherokee Nation lost more lives per capita than many parts of the Deep South. However, the Cherokee Nation rebuilt and prospered after the civil war up until Oklahoma statehood in 1907. During this period of "nation building," the Cherokee Nation developed 150 day schools, two junior colleges, nine district courts, orphanage, Supreme Court and a National Capital building. In addition, the general population had a literacy rate around 90%, which was exponentially higher than the surrounding communities (Foreman, 1974). These institutions, argues Margaret Szasz (2006), were designed to enhance tribal sovereignty, self- determination and Indian identity.

Allotment Era

The onset of federal forced assimilation under the Dawes Commission, instituted in 1906, was a tumultuous period in Cherokee history. The allotment policy was designed to open Cherokee Nation land to white investors, force the Cherokees into the dominant market economy, eradicate tribal language and culture, while dismantling tribal government (C. Smith, 2009). This policy was also executed in order to prepare tribal lands for statehood despite resistance from the tribe itself. The Curtis Act of 1898, an amendment to the Dawes Act, brought about the process of dissolving tribal courts and government. This act paved the way for Oklahoma statehood in 1907¹⁶. This act also led

¹⁶ The Cherokee Nation was supposed to be dissolved in 1906 but the process of land transfers was more complicated than anticipated by the federal government. Therefore, the Cherokee government continued in modified form under an Act of Congress until June 30, 1914 when all business of tribal properties was declared complete (Conley, 2005).

to the eventual dissolution of the Cherokee Nation as a tribal entity in 1914 ("Cherokee tribe is now dissolved," 1914; Prucha, 1985)¹⁷. Responsibility for education was subsequently transferred to the Department of the Interior who closed both the male and female seminaries. In 1909, Oklahoma bought the female seminary and land for \$40,000 established a normal school on the site (Mihesuah, 1991). The period of Cherokee controlled education would not re-emerge until the late twentieth century with the reacquiring of Sequoyah Schools.

History of Sequoyah Schools

Sequoyah Schools originated in 1871 when the Cherokee National Council passed an act setting up an orphanage in Indian Territory to take care of the many orphans who remained in the wake of the Civil War. The original structure was built in present day Salina, Oklahoma and eventually transitioned to becoming a boarding school for Cherokee youth. After 32 years of operation, the building burned to the ground in 1903. When responsibility for education was transferred to the Department of the Interior after Oklahoma statehood in 1907 – a new school was designed and moved south of Tahlequah. The school resumed as an orphan training school following the model of a military academy where students were dressed in uniforms and followed a strict daily regimen designed to assimilate students into mainstream society (Dickinson, 2009).

In 1914, the Cherokee National Council authorized Chief Rogers to sell and convey the property of the Cherokee Orphan Training School, including 40 acres of land and all the buildings, to the United States Department of Interior for \$5,000 (Conley,

¹⁷ Under the Indian Reorganization Act of 1934 Indian Tribes could draw up constitutions and bylaws for tribal government among other self-determination proposals set forth by Congress (Conley, 2005).

2007). Thus, the school came under the control of the federal government and operated as such until the mid-1980s. Mirroring the curriculum of other boarding schools during the early part of the 20th century, the school boasted an active dairy and various other farming and agricultural facilities and was known as Sequoyah Vocational School (McLoughlin, 1993). During the depression era many Cherokee families sent their youth to the school, simply to eat and be clothed (C. Smith, 2009). Around this time the name of the institution changed to Sequoyah Orphan Training School in honor of Sequoyah, a Cherokee citizen who developed the Cherokee Syllabary (Reed, 2010). In the mid 20th century the name would become Sequoyah High School and was run by the Bureau of Indian Education. In November 1985 the Cherokee Nation resumed operations at Sequoyah High School from the Bureau of Indian Affairs (Reed, 2010). In 2006, the school added 7th and 8th grades and took the name of Sequoyah Schools.

A “School of Choice”

The current incarnation of the school sits on 90 acres of land containing more than a dozen major buildings and rests five miles southwest of the Cherokee Nation Capitol in Tahlequah, Oklahoma (For map of the school see: Appendix D). Sequoyah Schools, as it is now known, is operated through a grant by the Cherokee Nation and is regionally and state accredited for grades K-12¹⁸ ("Sequoyah Schools: History," 2008). One hundred percent of the student population is American Indian, compared to Oklahoma's state average of eighteen percent. Ninety-five percent of the school's staff is also American

¹⁸ In the fall of 2011 it was announced that the Cherokee Nation K-6 Immersion School, which sits next to the main 7-12 campus, would be brought under the umbrella of Sequoyah Schools. In January of 2012 the Cherokee Nation Immersion school received charter school status, therefore, making Sequoyah Schools a regionally and state accredited pre-K twelve school system (Staff, February 5th, 2012).

Indian. Sequoyah Schools continues to board students, with a third of the student population classified as residential. Students are eligible to attend if they have a 2.5 grade point average, three letters of reference, no incident reports at their previous school and are a member of a federally-recognized Indian tribe. The largest majority of students come from within the fourteen-county Cherokee Nation jurisdictional area. However, there are twenty tribes and fourteen different states represented. Recent numbers show a student population of over 400, with an average waiting list of seventy-five to one hundred and fifty native students¹⁹. The fact that students have been placed on a waitlist is partially due to the school's current academic and athletic success.

Designated a "School of Choice", Sequoyah Schools has met Average Yearly Progress (AYP) standards for five consecutive years with an average daily attendance rate that exceeds ninety-five percent. In addition, the school boasts a one and a quarter percent drop-out rate, compared to the thirty-six percent drop-out rate for American Indian students in the state of Oklahoma. Over ninety percent of the student body population goes on to some form of post-secondary education and the most recent graduating class accumulated over three million dollars in scholarship money to continue this education. Academic success can also be seen in the number of Gates Millennium Scholarship recipients since the award's inception in 1999. Six Sequoyah students from the 2011 senior class were named Gates Scholars bringing the school's total to 44 (Staff, Dec. 24th, 2011). The scholarship provides minority students with leadership training, mentoring, academic and social support as well as financial support in their post-

¹⁹ The school begins each year with a new enrollment by updating and renewing applications so that students are not continuously on the waiting list.

secondary pursuits. Students receive funding to pay tuition, books, fees, and room and board costs for up to eight years. The 2011-2012 senior class has produced over thirty Gates Scholarship applications with thirteen having been announced as semifinalist for the current year's awards (Staff, Dec. 24th, 2011).

Role of Athletics

Athletic success has also been a major draw for students and their families, contributing to the swelling numbers of American Indian youth on waiting lists for admission. The boys' and girls' basketball teams have won multiple 3-AAA Oklahoma state championships, with the "Lady Indians" winning three consecutive years from 2004-2006 while also placing fifth in a 30-team national invitation tournament sponsored by Nike in 2007. The football team recently won its first district title going 11-1, which was the first since 1952 under legendary coach Tommy Thompson— for which the football field is named. The school's cross country teams have garnered eleven state titles and, in 2011, the Lady Indian fast-pitch softball team went to the semi-finals of the state tournament. The school also offers students a chance to participate athletically in wrestling, cheerleading, power-lifting, golf, track, and volleyball. In 2006, the school opened a new 8.5 million dollar multipurpose facility called "The House Where the Play", which stands as a testament to the important role that athletics play in the identity of the school. Student-athletes have received athletic scholarships to the University of Mississippi, Oregon State University, Haskell University, Dartmouth and numerous other Division-I and Division-II schools. The sense of pride and accomplishment the local community feels for the school and its academic and athletic accomplishments is evident.

When I am out in the community shopping or taking in a local event, “Sequoyah Indians” hats, shirts and other paraphernalia are proudly displayed.

School Structure

Another, more subtle reason, why there is a waitlist for prospective students is the unique relationship that Sequoyah Schools maintains with the Cherokee Nation Government and the Bureau of Indian Education (Kilik, et al.)²⁰. The BIE and the Cherokee Nation are the two primary funding sources for the school. As a tribally operated school, funds must flow through the Cherokee Nation Finance Department from the Bureau of Indian Education, until the school itself can access those funds. In order for the school to receive BIE funds, it must maintain objectives, standards and curriculum mandates in line with state and federal guidelines such as the No Child Left Behind Act. In the upcoming school years, because of the recently designated charter status of the immersion grades K-6, the school will also receive public school dollars. Despite being designated a tribally operated school, Sequoyah Schools must constantly balance the relationship between its own vision for educating Native youth with the demands of federal mandates and budgetary concerns.

Sequoyah Schools also fits within a larger vision of the Cherokee Nation, which seeks to build a “pipeline for success” for its citizens. The purpose of the “pipeline” is to give tribal members every opportunity and intervention so that they will be productive for

²⁰ Currently, the Bureau of Indian Education oversees a total of 183 elementary, secondary, residential and peripheral dormitories across 23 states. 126 schools are tribally controlled under P.L. 93-638 Indian Self Determination Contracts or P.L. 100-297 Tribally Controlled Grant Schools Act. 57 schools are operated by the Bureau of Indian Education. The Bureau of Indian Education also oversees two (Foundation) post-secondary schools: Haskell Indian Nations University and Southwestern Indian Polytechnic Institute ("Bureau of Indian Education: Schools," 2012).

their families, their communities, and the Cherokee Nation. Sequoyah Schools is one of ten programs run and monitored by Cherokee Nation Education Services. The other programs include Head Start, the College Resource Center, the Cherokee Nation Culture and Arts Center, the Cherokee Heritage Center, the Language Technology program, Cherokee Nation Foundation, Co - Partners JOM, Directed Studies Program and the Immersion School. There are about 400 employees in Education Services who oversee the ten programs listed above, as well as interact with over one-hundred school districts within the fourteen-County Cherokee Nation jurisdiction. Along with Education Services, the Cherokee Nation offers Career, Community, Citizenship, Commerce, Real Estate, Natural Resources, Human, Health, Leadership and Housing services (C. Nation, 2011).

Sequoyah Schools maintains a unique relationship with the Bureau of Indian Education. As a result of the school being located on tribal land and receiving BIE funding to purchase and maintain facilities, they are restricted in the square footage of the campus facilities. There is a moratorium by the BIE on school expansion because of budget shortages, which often fall prey to national political dynamics. Consequently, as the school seeks to update and expand they must remain at the required square footage. This often times entails demolishing a building instead of simply adding a new building onto the campus. Each time a building is renovated, torn down, or built the square footage is then calculated. This has the effect of keeping enrollment around 400 students despite the increased demand for the school over recent years. While Sequoyah Schools has become a school of choice and achieved unprecedented levels of academic and athletic success in recent years, these restrictions necessitates a waitlist that continues to grow.

Despite Sequoyah Schools funding from the BIE and requirement to follow certain mandates and guidelines, it does have the option on how to design their school board. For Sequoyah Schools an Advisory Board, which consists of five-members, meets regularly and follows the Open Meeting Act²¹. Board members are selected by the Principal Chief of the Cherokee, appointed-at-large by the general council of the Cherokee Nation of Oklahoma and the fifth member is the incumbent Director of Education for the Cherokee Nation. The board has a variety of duties including speaking for the tribal communities in all matters related to education at Sequoyah Schools, establish policy related to all aspects of school operations, adopt or revise financial plans, waive BIA educational standards and make recommendations for employment (T. S. H. S. B. o. Education, Revised 2009).

From “School of Last Resort” to “School of Choice”

Since the Cherokee Nation took control of the school in 1985, the school has gone through a slow transition from a “School of Last Resort” to a “School of Choice”. Throughout the 1980s and early 90s Sequoyah had a reputation as a dumping ground for at-risk Native students. The school was the last place Native students were brought, and usually boarded, if they could not find success elsewhere. Simply put, Sequoyah Schools was a place native students got put away. The demographics reflected the schools reputation as most local students stayed away while Native students from outside of the

²¹ The Oklahoma Open Meeting Act (25 O.S. Sections 301 - 314) is an Oklahoma state law that requires all meetings of public bodies (state and local boards and commissions) must be open to the public and that the public must be give advance public notice of such meetings. Such notice must include the specific time, place, and purpose of the meeting. Together with the Oklahoma Open Records Act, the Act serves to encourage the public to participate in and understand the governmental processes and governmental problems throughout the State. The Oklahoma Open Meeting Act was signed into law by Governor David L. Boren on June 1, 1977 ("Oklahoma Open Government Guide," 2011).

14-county jurisdiction were shipped in and became residents. Fights were common, enrollment numbers were low and the reputation of the school was tenuous.

The transformation of the school's identity came about during the late 90s when former Principal Chief Chadwick "Chad" Cornassel Smith took office²². He saw Sequoyah Schools as becoming a leadership academy and the premiere college-ready, career-ready institution for Native American students. In order to expedite the transformation from "School of Last Resort" to "School of Choice", the Advisory board set standards for admissions including a minimum GPA requirement, behavioral histories from students' previous school, and three letters of recommendation. In addition, new coaches for football and basketball were brought in to revive the athletics department. Stricter admission standards paralleled with success on the athletic fields brought growth. More local students began attending and the residential population dropped²³. While still maintaining approximately thirty percent residential population, Sequoyah Schools is now known for a student body that has some of the best and the brightest in the Cherokee Nation jurisdiction. For many administrators and teachers, the renewed sense of pride in the school is palpable. Students now say "I AM going here, because I'm an Indian" rather than "I'm going here because I'm Indian and I have no where else to go".

Mission of the School

While the physical location of the school has not changed significantly in the last one hundred years, the mission of the school has been altered to fit within the vision of

²² During much of the data collection related to this project Former Principal Chief Smith and his opponent Roger John Baker were embroiled in a bitter election. In October 2011, after two separate elections and months of legal wrangling Roger John Baker was certified as the winner with 54% of the vote.

²³ I am not arguing that the current residential population in any way is a negative. Instead I am simply making the case that the "type" of residential student has shifted in the last twenty years.

the Cherokee Nation at-large. The current mission of the school has been heavily influenced by the vision of former Principal Chief Smith, who saw Sequoyah Schools as a place to develop future Native leaders and help prepare them for life in post-secondary education and beyond. The current superintendent has maintained and expanded this vision to include “providing and building the skills needed to face adversity, survive, prosper and excel in the 21st century”. The school’s mission statement reads:

“Sequoyah’s mission is to enable students to meet the challenges of their futures both academically and socially.”

Expanding on the mission statement the school website states:

“As a university preparatory and leadership academy, we at Sequoyah Schools are building a community of diversified scholars and leaders committed to learning, personal growth, and positive social change based on the Cherokee principle of *Ga du gi*, or working together for the benefit of all. We encourage and endorse lifelong learning, scholarship, and contextualized application and believe that to lead is to serve.”

Embedded in the mission and goals of the school is the preparation of students for the “Real World”. According to administrators:

“We want [our students] to have those 21st century workplace skills and be college ready. We want our retention rates in college to go up, so it’s not just about what happens here. The Chief gave us t-shirts for the Class of 2021.

Meaning that our vision needs to be broader than just the current year. You know, what are we preparing out students for? Are we preparing them for their future? What are they going to be doing ten years from now? Were we instrumental in

their successes? Or did we set them up for failure? And of course we have a challenge to make sure to make sure they have those skills when they graduate here. Our current goal is to maintain high standards, but also be creative and far-reaching whenever we set new standards”.

The administration has outlined seven institutional goals to support the larger mission of the school, which are as follows:

1. Provide a stable, orderly, and controlled educational environment.
2. Promote an environment of pride that will enhance student’s social relationships with others.
3. Provide an academic climate conducive to success and status gain.
4. Provide an opportunity for students to become total citizens.
5. Provide students with an opportunity to explore careers.
6. Provide an educational setting promoting ethnic and cultural development.
7. Create an environment that cultivates personal self-discipline and decision-making skills.

Ga Du Gi

At the heart of both the school’s mission and the goals set forth by the administration, is the Cherokee principle of *ga du gi*. Inevitably there are different interpretations of the word. Some claim it derives from the word for town *Ga du hv’i* or *Ga du hv gi* inferring the concept of “the whole town” or community coming together to accomplish a task such as build a community council house or working together to bring in the harvest of corn and other crops. Others claim the word *ga du gi* comes from the Cherokee word for bread, *ga du*. *Ga du gi*, thus, indicates the process of "putting together

the bread" as was done when corn flour, wild onions, and beans were mixed to make traditional bean bread for community feasts, meetings, and other social events (Crofford, Grosland, & Helm, 2010). The Cherokee Nation defines *ga du gi* as, "working together as individuals, families and communities for a better quality of life for this and future generations by promoting confidence, the tribal culture and an effective, sovereign government" (T. C. Nation, 2006, p. 4) .

Few would differ, however, on what Hall (1991) argues is at the center of *ga du gi*, which is a "clan... system of interdependence and mutual obligation that has helped [Cherokee people] maintain [their] identity and culture to the present day" (p. 754). The emphasis on *ga du gi* has been renewed and emphasized by the Cherokee Nation at-large as well as at Sequoyah Schools to encourage greater community awareness, reciprocity, and assistance among the Cherokee people (T. C. Nation, 2006). This can be most clearly seen in the values, beliefs and expectations of the Sequoyah Schools community.

Reminding students that attending the school "is a privilege, not a right", the handbook calls for an understanding that:

Each member of the Sequoyah Schools community has a responsibility to support and maintain good school spirit, which is founded on truth and respect for one another. Good school spirit also comes from recognizing that the needs of the group are sometimes more important than the needs of any one person within that group. Humility, service, honesty, respect, and cooperation are some of our most important values and are reflected in the spirit of Sequoyah Schools (pp. 6-7) ²⁴.

²⁴ The school handbook defines the school community as the student, their family, and community members, as well as staff and fellow students at Sequoyah Schools.

The purpose of the standards and expectations employed by the school is to “create and support the healthy development of Sequoyah Schools’ students and the Sequoyah Schools’ community – academically, culturally, physically, socially, and spiritually” (Schools, 2011, p. 7).

Courses and Curriculum

In order to support the mission and values of the school, students are provided numerous leadership opportunities, as well as academic, cultural and social activities designed to prepare students for successful integration into post-secondary life. Students participate in the American Indian Science and Engineering Society (AISES), Junior Achievement, P.A.G.E. program, Student Council, National Honor Society, Medical Career Club, and H.O.P.E. club, which stands for Honoring Our People’s Existence meant to expose students to various Native American cultures. Many students also belong to the Chess, Band, Drama, and other various academic teams.

In terms of curriculum, Sequoyah Schools offers a diverse selection of core and elective courses to “provide Native American students with appropriate educational instruction to succeed in mainstream society” (Schools, 2011, p. 6). Many of these courses are also designed to provide students with the confidence “in their Native American heritage and educational backgrounds to pursue social mobility and participate successfully in social institutions” (Schools, 2011, p. 6). Some of these courses offerings include Leadership, Native American History, Cherokee Language (I, II, III and IV), Native American Arts and Crafts, and a life skills course predicated on a Native American wellness curriculum. Some of these courses, such as the Native American history course are required for graduation and is a reason why Sequoyah Schools

graduation criteria requirements are twenty-seven units, exceeding the minimum requirements set forth by the Oklahoma State Department of Education. To further prepare students to meet the challenges of post-secondary life, innovative alliances with universities in language, science, math and engineering have been fostered. School data suggest that twenty to thirty percent of seniors take advantage of joint-enrollment programs and are enrolled in concurrent classes at Northeastern State University, the University of Oklahoma, and Oklahoma State University, which can result in accumulating fifteen or more college credit hours (Schools, 2011).

Role of Technology

Technology is playing an important part in the mission of the school to prepare students for the academic and social challenges they will face upon graduation. In particular, the school's hope for them is to not be limited in their post-secondary life and future careers because of a lack of interaction with technology. School administrators believe that interacting with technology on a consistent basis will allow students to be a step ahead of their peers. As such, the school has embarked on an ambitious plan to integrate technology at every level of student education. The Sequoyah Technology Education Program (STEP), as the initiative is known, is built on a \$469,000.00 American Recovery and Reinvestment Act (2009) grant the school received. The goal of STEP is to create a 1:1 digital learning environment throughout grades 7-12. In the spring of 2011, all 9-12th grade students and teachers at the school received 13" Apple MacBooks, while the seventh thru eighth grade students and teachers were given iPad-2s. Along with Macbooks and Ipad-2s, every classroom and training room has been supplied with Smart board technology, a document camera, and Samsung Flat-screen TV. Some of

the classrooms have also been integrated with instant response systems for teachers and students to use. The school has begun using an online curriculum and assessment tool, PLATO®, for credit recovery, remediation, skill building, ACT Prep, and for homebound purposes ("Sequoyah Schools," 1998-2008). The library at the school has been updated with Macbook's, iPad's, and iPod Touches. The iRead book club allows students to check out iPad's and iPod touches for a month at a time with a preloaded book for reading and discussion materials (Staff, March 4th, 2011). At the end of the month, club members meet during breakfast for a final discussion and turn in their devices so they can be loaded with the next book.

In addition to the 1:1 initiative, in December of 2011 Sequoyah Schools was named the first high school Microsoft IT Academy in the state of Oklahoma. This allows students the option to enroll in Microsoft classes and become certified operators of Microsoft products such as Word, PowerPoint, Excel and Access (Staff, December 27th, 2011). The Microsoft certification courses will be offered as electives in the spring semester. Students may enroll in one or more courses at a time and will have the opportunity to take a certification exam at the conclusion of each course. For the last two years, students have also had the option to enroll in Cisco Networking courses and obtain Cisco Networking certification before they graduate from high school. The Cisco CCNA Exploration curriculum provides an integrated and comprehensive coverage of networking topics, from fundamentals to advanced applications and services, while providing opportunities for hands-on practical experience and soft-skills development (Schools, 2011, p. 27).

The school also recently added a robotics course that provides students with a multidisciplinary introduction to robotics, involving concepts from the fields of electrical engineering, mechanical engineering and computer science. In the fall of 2011 the School hosted the VEX Robotics competition, which is the largest middle and high school robotics program with more than 3,500 teams from 20 countries competing in more than 250 tournaments worldwide. The competition was held at Sequoyah Schools' gym, and was filled with students from Oklahoma, Texas and Missouri who battled in a series of challenges using robots they designed. Not only did the school host the competition, ten Sequoyah Schools teams participated, as well (T. Jackson, December 15th, 2010).

Technology Curriculum

To help students navigate the “digital world”, the school began requiring a class entitled “Digital Citizenship”. According to the class description, the goals are to better understand the impact of online information and communications technologies on the citizenship of novice computer users, and to assess service-learning as a means to lessen the digital divide (Schools, 2011, p. 27). Students are expected to develop skills that can provide the basis for community, environmental and personal health protection in a digital world, as well as, to better understand alternate pathways to technological literacy²⁵. The class also explores the possibility for educational innovations that seek to identify, understand, and remove communicative barriers in a comprehensive and systematic manner (Schools, 2011). The class is housed in the brand new state-of-the-art 2000 square-feet “Technology Building” that was completed in the summer of 2011. The building is also home to Business Technology I and II classes, which provide basic

²⁵ Learning about technology is not limited to the academic year. Sequoyah Schools began offering a computer camp for students to learn about and use programs like Twitter, Qwiki, Head Magnet, Google docs and many more.

computing skills such as keyboarding, word processing, while introducing students to Microsoft Office and Outlook. When students successfully complete both courses, they are eligible to take the Microsoft Office User Specialist (MOUS) Proficient Certification tests (Schools, 2011). The school has also joined a nationwide movement of over two-million students in what is being hailed as the inaugural “*Digital Learning Day*”. On February 1st, 2012 Sequoyah Schools connected with students, teachers and administrators from around the country in daylong web activities meant to share instructional practices that are effectively strengthening student learning using digital tools.

Challenges

Despite the central role technology is playing in supporting the mission of the school, it has also provided challenges for administrators and teachers. The most pressing issue for the school in meeting the goals of a 1:1 digital environment was creating a technological infrastructure that could support the “anytime, anywhere” access on campus that was envisioned when the STEP program was announced. The current school year is the first time the teachers and students will be able to access and work with a network all their own. In previous years, the school’s network was tied directly into the Cherokee Nation Network, which only allowed very limited access to the Internet. As a result, teachers and students could not get access to many websites, had to move through several permission levels to access an educational website, the computers had to be plugged in to a Network outlet, and the school did not have on-site technical support because support was within the Cherokee Nation IT Department. If there was a technical issue, teachers and administrators had to call or email the IT Helpdesk to get someone on

site to troubleshoot. So despite having the physical technology, teachers were reluctant to integrate the use of the computers into their pedagogy primarily out of frustration from having access to a cumbersome network.

The administration's first goal when initiating the STEP initiative was to create an independent network whereby teachers and students could have access "anywhere, anytime on campus". Using funds from the American Recovery and Reinvestment Act (2009) grant, the school has built its network from scratch. Antennas were placed in access points all over the campus and extensive fiber optic renovation was completed so that students can access the network at any point on campus including the football, cafeteria, library and residential halls. Increased broadband width followed, to allow for faster file transfers and file storage (T. Jackson, December 15th, 2010; Purtell, December 28th, 2010). The augmented access should allow teachers to better incorporate the technology into their pedagogy as the school now transitions from building technological infrastructure to integration and implementation.

The other great challenge the school has faced in implementing the STEP initiative is the general technological proficiency of their staff. Administrators currently estimate that a small portion of the teacher faculty is proficient in computer literacy. Most are mild users and simply not comfortable with integrating technology into their everyday teaching. Some are simply resistant. In an attempt to help teachers become more comfortable with technology, the school has developed multiple professional development sessions each semester. These have ranged from basic computer skills to movie making in the classroom using iMovie. Other challenges the school has faced integrating technology at a 1:1 include: funding for upkeep, managing the physical

equipment when students are not in session, replacing lost and damaged equipment, and classroom management related to technology use. The last item has proved to be unsuspecting as students and teachers have struggled to find an appropriate balance between access to the Internet for educational purposes and accessing sites like facebook than can cause disruptions in the classroom if not used properly. The end game for the administration, however, is allowing teachers and students access to digital materials that enhance creativity and support the mission of the school to prepare students for the social and academic challenges of the 21st century.

Summary

I began this chapter with voices from the past that spoke of assimilation as the goal of Indian education. I end this chapter with a profile of an American Indian boarding school that continues to adapt, resist and transform structures of schooling to meet the needs of American Indian students. Despite numerous challenges Tribes have begun to reclaim control and create a vision for educating their youth that is centered within the values and vision of tribal communities. The three teacher portraits that follow outline the role technology plays in their day-to-day endeavor to prepare Native students for the 21st Century academically and socially, while standing as testimony to the Cherokee determination to care for and educate their youth. For each teacher, the spirit of *ga du gi* remains close and is a reminder of the greater cause for which they strive.

9SPET : WUDELIGV'I : WEST

“Whenever you find you are on the side of the majority, it is time to pause and reflect”

Mark Twain

I offer appreciation for the endowment of insight and for the stories that precede us all...

Steve Adair

The historic and the contemporary converge as I drive south out of downtown Tahlequah. A casino, Wal-Mart, several hotels and a historical marker pointing east toward the Cherokee Nation Heritage Center blend together. As I make my way to the campus of Sequoyah Schools to meet Steve for the first time, I cannot help but notice the toll summer has taken on the surrounding geography. What should be green is brown. The earth looks scorched and dry. As the highway splits east and south, the rolling hills and pastureland of the area emerge and begin to wrap themselves around me.

The traffic is light but steady as the Cherokee Nation tribal complex unfolds on my left. It is a series of low-lying brick buildings that house the Council House, the Marshall services, voter registration building and the main complex where Education Services resides. The Restaurant of the Cherokees, which I will come to know intimately, is overrun with tourists and locals. Almost directly across the street from the tribal complex resides the Principal Chief's election headquarters. Blue and white Billboards

with the Chief's name in large block letters announce the newest election date. Less than a mile in the distance, the Sequoyah Schools campus begins to come into view.

The elevation rises and the campus emerges out of the landscape like a mythical phoenix. The phoenix is an appropriate metaphor, as the school has undergone both historical and contemporary transformations. The sign on the north side of campus, which denotes Sequoyah Schools as a "School of Choice", announces the start of school. When I return later in the semester this sign will be filled with numerous activities for the week: cross-country meet, football game, volleyball games and a academic bowl. In the distance, a large faded water tower with "Sequoyah Indians" written in maroon and white greets traffic for miles. What ultimately captures my attention, however, is the new multi-million dollar gymnasium with seven pointed stars and Cherokee syllabary adorning the sides and entrances. It engulfs and draws you in.

As I take a left into the campus passing the gymnasium, I slow the car to a crawl and take in as much detail as possible. The campus is sprawling. Sycamore and pine trees dot the landscape and provide reprieve from the heat. It looks more like a small college campus than a high school. Buildings are a mix of old and new with a tiny white chapel sitting apart from the main buildings on campus. This serves as a place of worship for residential students and houses the office of the District Curriculum Director.

I enter through a wrought-iron gate with a white sign off to the right greeting me both in English and Cherokee syllabary, "Welcome to Sequoyah High School: Home of the Indians". Cherokee Nation flags hang off light posts leading to the main building. A road to the right leads to the Immersion School, new health center and Head Start buildings. The bus ramp veers to the left where students are greeted at the front of the

school by three flags hanging on large structural poles: The Stars and Stripes of the United States, the State of Oklahoma and the Cherokee Nation. A larger than life bronze statue of Sequoyah has recently been added to the front of the school (Chavez, 2011). I park in the teacher-student parking lot. As I exit my car, I am immediately overcome by the heat of the day. Putting boots to pavement, I make my way to the single story red brick main building— I am nervous and full of energy. I can barely breath and sweat is immediately beading at my brow.

Walking through the parking lot, tribal license plates, Musckogee Creek Nation, Cherokee Nation, United Keetowah Band of Cherokee, and Seminole Nation, hint at the diversity of the school. The brown metal parking lights are decorated with banners and flags of the Cherokee Nation and the school emblem with "School of Choice" written in bold letters at the bottom. I stop outside the glass double-doors with the school logo glazed across.

Osiyo

During the planning stages of this project, I talked to Steve via Skype two or three times. He was pleasant, eager to participate, and deliberate in his ideas. Meeting him virtually, however, I never get a sense of his physical stature. In person I am taken back by his physicality. He is wearing grey athletic shorts, flip-flops and a black T-shirt representing a local band that hugs him tight through the chest. He looks like he was carved out of the Ozarks with large shoulders and a strong neck. If I arm-wrestled him 100 times I am pretty sure I would lose every time. His physical stature reflects his athletic prowess. As a high school athlete, Steve was All-State in wrestling, football and he “should have been All-State in baseball” after setting numerous records. His athletic

career continued in college as he attended Northeastern State University (NSU), situated in downtown Tahlequah, on a full football scholarship.

We get together on what seems the hottest afternoon in the history of Tahlequah. I am melting. Sweat beads out from under his shaved black hair and drips down the freckled bridge-line of his nose. He, too, is melting but gives no indication of being uncomfortable. The day we meet he is easy going and welcoming. He calls me by first name, looks me in the eyes, and firmly shakes my hand. I like him immediately. He invites me to follow him to his classroom and jokes that I chose the best time of the year to come. This is my first introduction to his sly sense of humor. The mixture of nervous energy and cold air as I enter the building immediately awaken my senses to the larger purpose of my presence. I am eager to begin.

The path to his classroom weaves through the main corridor of the school. It is the week before school starts and the hallways are mostly empty except for teachers dotting to and fro looking for supplies and checking out equipment. We pass the main office to our right, which is composed of a series of offices located behind a set of glass doors. Outside of the office area, a young woman with black-rimmed glasses and dark cropped hair sits behind a two-tiered desk talking deliberately on the phone. She looks up, smiles at Steve and waves us on. At the end of the main corridor we hang a left towards Steve's room. There is a sense of purpose and pride that exudes in the hallways and, as I will come to understand, in the faculty and students themselves. Eight by fourteen inch framed photographs of students, past and present, dot the peach colored walls, as we make our way to his classroom. The dominant light in the hall is provided by two glass doubled doors at the far end. The maroon and grey-carpeted floors dampen our steps,

while metal lockers hug the walls on both sides. Steve unlocks the door to his room and invites me in. Memories from years of teaching flood my mind as I gaze from left to right.

Setting the Table

At first glance, Steve's room is somewhat bare as if the physical classroom reflects his still developing identity as a teacher. My immediate observation is that the class runs perpendicular to the entrance – running left to right. Six rows of tables with two tables per row are organized from the back of the room to the front. The tables are placed to allow for movement down the middle of the classroom. Steve mentions that he often uses the space to monitor students' computer use. To my left, at the very back of the room, sits a brown metal desk with a large American flag centrally located on the wall behind it. Three grey file cabinets are pushed together in the Northeast corner of the room. Two windows directly across from us provide sunlight with light brown cabinets running below the windows and across the entirety of the far wall. Student projects and artwork from the previous academic year are displayed high above and on top of the cabinets.

I follow Steve as he moves from the entrance toward his desk. I am trying to take mental notes of everything I see. The presence of technology in the classroom is observable throughout. Steve's large wooden desk is situated to the right of the entrance in an enclave. A large, flat-screen Samsung television, with a DVD player mounted beneath, quietly hums above and to my right. A computer desk holding two black dell computers is positioned below the TV against the wall. Placed in the center of his desk is a 13-inch, white, Apple Macbook with an Elmo document camera near the left front

corner. A large brown book-shelf looms on the wall behind. I furiously jot down titles of DVDs placed neatly on the shelves: *500 Nations*, *Peyote Road*, *PBS: We Shall Remain*, *Incident at Oglala*, *The Canary Effect* and a *History of American Indian Achievement*. The sole book on the shelf is entitled, *Get Coached*, by former Florida State University football coach Bobby Bowden. Suspended, a tad off-center, behind Steve's desk to the left of the bookcase is a large laminated poster depicting the location of federally recognized Alaskan and American Indian tribes. Vying for space on the same wall is a small 6 x 9 poster depicting the Cherokee syllabary and a yellow Cherokee Nation flag.

Coming to know

As Steve takes his seat and leans back slightly, I pull up a metal chair to his desk and sit as well. Out of the corner of my eye, I observe a very large and worn white board suspended at the front of the room. Steve realizes I am soaking it in and points to the new Smartboard located to the right of the white-board. A gentle reminder of the evolution of what is deemed "technology".

As I take out my journal and recorder, I take one more glance around before turning my attention to Steve. Barely noticeable at the top of the white board written in red, dry erase marker is Steve's email address along with the web address of a blog he has created. This blog, which Steve constructed last year, is a topic that will come up throughout our conversations together. The blog serves as a proud moment in a young teacher's life. A medium-sized brown podium has been positioned to right of the Smart Board at an angle facing out into the classroom space. A quote placed on the front of the podium reads, "He who leads where no one follows is just taking a walk".

I take a deep breath and slowly exhale. While I feel comfortable in his presence, I can tell we are measuring each other. The weight of my apprehension, and I am sure his too, falls away as we begin. His words have meaning and few are wasted, as he shares stories of family, fears, successes, and his vision for the future.

Current Role

Steve is in the process of preparing for his second year of teaching. Last year, his first, he taught United States History and Native American History. This year, however, he has been asked to drop U.S. History and instead teach Oklahoma history half-a-semester and US government half-a-semester²⁶. This is in addition to the semester long Native American History course he teaches. While he is relieved to get his first year out of the way, “which is supposed to be the toughest year”, he is a little apprehensive about having to teach new disciplines. At the center of his consternation is the lack of time to truly prepare. His teaching schedule consists of the two first blocks (one and a half hours each) of school, a rotating bonus block and “Freshmen Athletics”.

On top of his regular teaching duties, Steve, like many social studies teachers in Eastern Oklahoma, also coaches. He coaches the defensive line, as well as, serving as the strength and conditioning coach for the football team during the fall. During the spring semester, Steve helps out with the wrestling team. The “Freshmen Athletics” class is a chance for him to work with the younger athletes, watch game tape and generally prepare for the athletic contests of the week. As such, he did not have a planning period his first year and does not foresee one this year, “...I couldn’t imagine having a whole block to plan. That would be amazing.”

²⁶ The school operates on a 4x4 block schedule.

Steve will spend many days during the fall and spring semesters waking at 5:30am and remaining at the school for practice until 6 or 7pm. Planning is reserved for those weekends that he does not have to be at the school watching film, working with athletes or at a game. Teachers at Sequoyah also serve a rotating duty schedule where they act as hall monitors, serve on bus duty, cafeteria monitors and anything else needed to help the school function. As a result, he is busy and his time is precious. One morning, as I beat him to his door, I notice a Kellogg's breakfast bar and a Coke in his hand. "A breakfast of champions", I joke. He smirks and says, "I don't know the last time I ate a real meal in the last 48 hours. Just busy." Despite the limitations of time, teaching at Sequoyah has been a life-long dream and the culmination of years of planning and sacrifice.

Role of Family

Steve has spent the vast majority of his twenty-five years in Eastern Oklahoma. He was raised in a small, working class, *Tsa la Gi* (Cherokee) community near the border of Arkansas. Fluent speakers were common and his family regularly attended a Baptist Church where:

Half the service was in Cherokee, and half the service was in English. So, half the songs were sung in Cherokee, half the songs were sung in English. And when the preacher would preach, he would preach in English, but then he would start preaching in Cherokee, then back to English, back to Cherokee, back to English, back to Cherokee. They have a lot of Bibles that actually were in the Cherokee syllabary.

Steve's grandmother was a fluent *Tsa la gi* speaker who stressed Native culture. He has always known the history of his family and it is important to him that he knows exactly how his ancestors got to be in Oklahoma. His "granny" wrote a book on the last family survivor from *Nu na da ul tsun yi* "the Place Where They Cried", which in popular culture is referred to as the "Trail of Tears". The book traces the family member's life prior to removal, her journey to Oklahoma and "what she did when she got to Oklahoma". He knows his clan and was given a Cherokee name by his grandmother based on his "bushy black hair and big frame"²⁷. Family members often address him by his Cherokee name more than his English name. He is proud of the name given to him by his grandmother and shares it with his students. Cherokee values were stressed from the time he was young and continue to play an important part in his life and teaching.

The saying "it takes a village to raise a child", that really was kind of my case.

Everybody was always kind of a part of my life. If I was doing something wrong and I got scolded for it, it wasn't always a member of my family. So I learned manners and respect and all that. Always hold doors open, stuff like that, you know. But I've always known right from wrong, and it wasn't always taught to me by my mom and dad. It was taught to me by really, everybody.

Steve is proud to be Indian and expresses his Cherokee identity by the clothes he wears, the displays that adorn his car, the music he listens to and through a perpetual effort to learn the Cherokee language. He talks purposely, as if wanting his words to seep into my soul, "I always make sure that people know I'm Cherokee. I always try to express it somehow. I *am* very proud of it". An additional, very real way, in which Steve

²⁷ For many Cherokee people publicly stating clan affiliation and Cherokee name is often refrained from. Out of respect for Steve I have chosen not to reveal either.

enacts his Cherokee identity, is by voting. Voting in tribal elections has “always been one of our big deals as a family... As soon as I was 18, I voted” and he has continued to do so in every election since. Many times throughout the course of our time together we bond over our mutual heritage by trading books, music and discussing tribal politics. His Cherokee identity is palpable and is a constant theme in his teaching and the role he plays at the school. For Steve, being Indian “is how I grew up, so I don’t really know any other way”.

Another aspect of his Cherokee upbringing that Steve appreciates is having grown up in a tight-knit community. “Everyone knows everyone”. Participation in local pow-wows renews community bonds even though for Steve pow-wow culture is not Cherokee culture. The feathers, breastplates, and the headdresses “don’t mean a whole lot” to Steve but he attends many community gatherings to see friends, share stories, and eat the food. As we conclude our first interview, we realize he knows a cousin of mine who lives not far from the community Steve grew up in. He informs me of a pow-wow taking place over the weekend and asks me if I will attend. I reply that I will try and hope to see him there. For Steve, his pride in being Cherokee resonates in the reasons why he decided to teach, his pedagogy as a teacher, and his need to work with and for American Indian students.

Path to Sequoyah Schools

Steve’s path to Sequoyah is a manifestation of his Cherokee upbringing and desire to work with and remain close to his Native community. As his high school career concluded, Steve knew in no uncertain terms that going to college was expected. His mother has been a teacher for over twenty years and she emphasized the importance of

education from a young age. While the chance to wrestle or play football in college was a major factor in his decision of where to attend college, he always had in the back of his mind a desire to be an educator. He chose to attend Northeastern State University (NSU) because "...they offered me a scholarship to play football" and "have a really good teacher program". His progression to embarking on a career in education comes from his family, which is endowed with several current and former teachers. Steve has literally "grown up around educators [his] whole life":

My mom's an educator, her dad and mom were both educators and administrators, my mom's mom was also a grant writer for a lot of the different Native American tribes. My dad has a degree in Education. My mom's mother's sister is an educator. She has taught special education for close to 30 years. My mom's brother's wife is an educator.

Most of these family members have worked and remain working with American Indian students including two aunts who currently teach amongst large Native populations in eastern Oklahoma. His mother continues to play a central role in his teaching philosophy provides a model of success and innovation. However, when it came time to declare a major his mom tried to guide him away from education as a profession. "She knew that it didn't make a lot of money and...she wanted me to be financially secure".

Despite the difficulty of going against his mother's wishes Steve stuck to his vision of coaching and teaching. "I wanted to coach football, I wanted to coach wrestling, and I wanted to coach... at Sequoyah Schools". Even though Steve attended high school forty minutes east of Sequoyah Schools he had always had in mind that he would one-day

work there. The school was a perfect fit because “It’s an all-Indian boarding school, and...you have to be a Native American to get into this school. I think that’s what drew me”. With a position at Sequoyah Schools as his goal, Steve declared education as a major with a minor in Native American Studies and a minor in History as well. “When I declared my major, I wanted to teach Native American History or some Native American class, this is no lie, and I knew I wanted to teach at Sequoyah”. Using lessons from the athletic arena, Steve set a goal and focused his energy on achieving that goal. His experience at NSU would help make his dream of teaching at Sequoyah a reality.

Preservice Prep

Serving just over 9,000 students, NSU is the state’s fourth-largest public four-year institution and one of six institutions governed by the Regional University System of Oklahoma Board. Ninety-three percent of the student body is from the state of Oklahoma with over a third of the student body comprised of Native American students²⁸. The school offers 69 undergraduate majors and 18 graduate degree programs in five colleges: Business & Technology, Liberal Arts, Education, Optometry, and Health & Science Professions. By far the most popular undergraduate major is Education, with an emphasis on elementary education and teaching, making NSU the state’s “largest education preparation program” (University, 2011b)²⁹.

The university consists of three campuses with the main campus resting on the grounds of the Cherokee Female Seminary in the capitol of the Cherokee nation. This

²⁸ NSU has the largest enrollment of Native American students of any public institution of higher education by both percentage and amount.

²⁹ The College of Education offers programs at the Tahlequah, Muskogee, and Broken Arrow campuses. Ten undergraduate degrees and 10 graduate degrees are available. All education programs are accredited by the National Council for Accreditation of Teacher Education (NCATE) and the Oklahoma Commission for Teacher Preparation (OCTP).

historic link to the Cherokee Nation makes NSU the oldest institution of higher learning in Oklahoma. The original Seminary was built in Park Hill south of Tahlequah and destroyed by fire on Easter Sunday 1887. On May 7, 1889, the Cherokee National Female Seminary was dedicated north of Tahlequah, where it would continue to provide learning opportunities for young women for 20 years³⁰. The original building for the Seminary is still in use, and now known as Seminary Hall (University, 2011b)³¹. For Steve, the heritage of the school was extremely appealing “It took me a while to realize that...the history there at NSU had a major impact on me. Being one of the seminaries, and just seeing how much impact education can have...It was a major influence on my academic endeavors”.

Fulfilling a dream

As he matriculated through the four-year education program at NSU Steve focused on completing his assignments and choosing an internship that would prepare him for a position at Sequoyah Schools. “I needed to start thinking like...I was teaching at Sequoyah Schools...now”. As his senior year approached Steve asked the head football coach at Sequoyah Schools if could help out. “I’ve known his dad, I’ve known him for a little while” and so he agreed to let him work with the program on a volunteer basis. Over the course of his final two semesters Steve was volunteering at Sequoyah

³⁰ Each year on May 7, Descendants of Seminarians gather to observe “Seminaries Homecoming” in honor of the first students.

³¹ On March 6, 1909, the Oklahoma legislature purchased the Female Seminary and created Northeastern State Normal School, where the first classes were held on September 14, 1909. A decade later, NSNS transformed into Northeastern State Teacher’s College, offering a four-year curriculum leading to a bachelor’s degree. The Oklahoma legislature authorized changing the name of NSTC to Northeastern State College in 1939. The school’s current name became official in 1985.

Schools, going through a full teaching internship, playing football and completing his final course work for graduation. Following graduation, and perhaps a bit fortuitously, a job opened up in the Social Studies Department. The current superintendent, who knew Steve's family and got to know him while he was volunteering, offered him the job on the condition that he pass the state licensure exam in social studies. "Even though my actual degree (B.S. Education) is in Health and Physical Education, The first time I took [the state history exam] I passed, and as soon as I passed it, I think two or three weeks later, I officially got hired here at Sequoyah". His vision became reality. Steve's current position is a fulfillment of hard work, setting goals, and his desire to work with American Indian students:

I hope I never leave this place. I *love* it here... I really couldn't imagine doing anything else right now. I couldn't imagine waking up, going to work, and not wanting to go to work. I get excited when I go to work, and [my mom] always said that if you don't feel like that, get out of it. It's not worth it. I feel excited when I come to work. I can't believe I'm getting paid to do this.

Reflecting on his preservice experience

Steve credits his preservice program for preparing him for his current role. He liked the fact that students received a lot of individual attention and provided him many opportunities to explore his own teaching style. He felt connected to the instructors while he was there and feels that if an issue arose in his current position he could get still get help. He felt particularly prepared to write lessons that reflected his teaching style and desire to teach Native students. During student teaching, he was required to fill out a two to three page lesson plan format for every lesson he was to teach. He received ample

feedback so that when he did teach the lesson he felt prepared and able to stay on the objectives for the period.

One of the classes he felt he learned the most from was a foundational methodology course that focused on teaching to a wide variety of learning styles and cultures. It is a required class to graduate, “and in the methods class, that’s when you learn how to teach”. Regardless of your subject area, the class focuses on crafting lessons and creating curriculum for a diverse array of learners. This experience has pushed Steve to write lessons that “include something for everybody” and to not be afraid to “change the way you’re doing it...[and] if they didn’t learn it, go back and re-teach it”.

Another class Steve credits with helping him prepare to teach at Sequoyah Schools was a stand alone three-credit technology course that makes students “...aware through demonstration and hands-on activities of the selection and application of computer hardware, software, and web-based resources as well as construction of digital tools for classroom instruction and professional development” (University, 2011a). The only down side to his experience at NSU was that it was so close to home. Looking back, Steve still feels that NSU was the perfect fit for him but does believe that potentially having a college experience different from where he grew up could have been advantageous.

First Year Teaching

Despite the somewhat seamless transition from setting the goal of working at Sequoyah Schools to the reality of his current position, Steve has had to overcome a first year of teaching that, by his admission, was difficult. Fear that students were not going to learn, that he was going to run out of “stuff to do” with them, and a general fear of “not

knowing what to say” contributed to a lot of unexpected nerves. He is surprisingly candid about his struggles during his first year. “I mean, you [teach] in front of your classmates in college, and you know you do your internship, but when you’re the sole person that’s responsible for how they learn, it’s pretty nerve wracking. I was really nervous”. The first semester he spent a lot of time talking and leading class discussion behind his desk even though “it’s against every teacher rule in the book”. The desk became a form of security and a class management tool.

Besides general first year challenges, Steve also faced the enormous task of creating a curriculum for his Native American class from scratch. The class had only recently been offered, lacked a textbook, and the former teacher had taken the majority of materials with him. For Steve, this meant returning home every-night after football practice around 7pm and working until he went to bed. The process involved finding class materials, writing lesson plans and developing assessments, often for the next day’s class. He would return early the next morning to make copies and finish preparations. As such, Steve describes his first year as “just getting by”.

Getting Comfortable

Steve became more comfortable with his role at the front of the room and with the students themselves as the year wore on. He also began to find success. He vividly recalls a lesson in the middle of the first semester he did on Pacific Northwest Longhouses. Students were broken up into groups, given research materials and were asked to design a traditional longhouse out of Popsicle sticks. He asked groups to describe “the division of labor in the longhouse”, the reasons for the design, and to define the symbolism ingrained in the final product. Students were able to use computers to research the tribes and some

students used cell phones to text extended family members and pose questions about their respective tribes. He laughs when he describes the faces of students when he placed the Popsicle sticks at their tables and said, “Here’s popsicle sticks...go at it”. He was surprised at both the enjoyment the students got out of the project and the detail to which they designed their houses and recalled information.

They surprised me because...I had no idea they would be able to do that. I thought they were just going to say, “Oh, this is stupid,” but they had a really good time. And I was like, “Well, this is what I need to do, I need to have more projects.

Many of the longhouses remain proudly displayed along the walls of Steve’s classroom. This was the beginning of Steve’s sense that “Okay, I got this”. He began to feel comfortable with the structure of the classes, the material he was teaching, and his interaction with the students on a daily basis. When we meet in the summer Steve is confident, excited and ready to implement more projects in his second year.

Teaching Philosophy

Steve’s teaching philosophy is a culmination of his preservice education experience, his beliefs about technology and social studies, as well as his first year of teaching. First and foremost, Steve believes that all students can learn and that as a teacher his job is to reach all different types of learners. Underlying his philosophy of education is a pedagogical belief in constructivism. Steve defines this as “learning by doing it yourself”. This is not to say that Steve leaves his students intellectually unattended, rather he provides a framework for their assignments but has an expectation that students can and will learn to critically think for themselves. The longhouse project

is a good example of his educational philosophy. He provided students with questions he wanted answered, provided materials to create the final project with and then asked the students to fill in the gaps. This type of pedagogy, Steve argues, enhances learning and the retention of material. If students learn “to teach themselves” they will learn the material in a more meaningful way, while also preparing them for work in post-secondary education. He is explicit in his goal that students should be interacting with the subject matter rather than memorizing a set of facts given by the teacher and/or the textbook.

Role of the Textbook

As a social studies teacher Steve believes that the use of primary sources can help facilitate his educational philosophy. A major influence on Steve’s teaching philosophy has been the textbook in his United States history class. According to Steve, “... the U.S. history book this [past] year, it kind of got a lot of things not necessarily wrong, but it was kind of construed into the opinion that some Native Americans were savages, you know”. In other cases, the textbook does simply “get things wrong”. Primary sources allow Steve to facilitate critical thinking with students by moving past the textbook and investigating the complexity of historical events as they really happened. He talks deliberately and pointedly as if to emphasize his disappointment in the way textbooks often represent Native Americans.

That’s why I think it’s so important that a student finds a primary source because they can get the real truth, other than, you know, something that’s been watered down... because once it’s been watered down... it’s going to make your understanding that much more opaque.

He illustrates his point to me by using the way in which the textbook deals with “Indian resistance in the 1860s”. He leans forward as if to emphasize his point that the textbook for his U.S. history class viewed Native Americans as “savages” and “totally rationalized” the U.S. army’s action. Technology embedded at the 1:1 level has allowed Steve to circumvent the textbook in his U.S. history class while drawing on a plethora of primary sources to build his Native American History course.

Use of Primary Sources

For Steve, primary sources play a central role in helping him facilitate historical inquiry with students. A primary goal of infusing his class with primary sources is to teach “students how to examine multiple perspectives” within a historical moment. Using primary sources allows students to “form their own opinion about the events” and begin to develop a critical perspective of the way history is often written. Steve accesses several online sites to draw upon primary sources that he can then integrate into his class and embed into the class blog. These sites include, but are not limited to American Memory (<http://memory.loc.gov/ammem/index.html>), the Encyclopedia of Oklahoma History hosted by Oklahoma State University (<http://digital.library.okstate.edu/encyclopedia/entries/C/CH022.html>), Indian Country Today (<http://indiancountrytodaymedianetwork.com/>), and the digital version of the Cherokee Phoenix (<http://www.cherokeephoenix.org/>).

Throughout the semester Steve uses primary sources to engage students in a historical topic and then have them work out their opinions in class debate. This is done both independently and cooperatively. He stresses the importance of this pedagogical strategy by discussing the recent political issue in Cherokee Nation centered on the status

of Cherokee Freedman, a highly charged topic in the recent tribal elections. According to Steve, "...there's a lot of things in the Freedman case that's being misconstrued, I think. And that's why I wanted them to be informed because I didn't want them to, you know, start believing what other people were saying". As a class activity, Steve had students go online to the Encyclopedia of Oklahoma History, hosted by Oklahoma State University, (<http://digital.library.okstate.edu/encyclopedia/entries/C/CH022.html>) and the digital version of the Cherokee Phoenix (<http://www.cherokeephoenix.org/>) to research the case, read primary sources, and then develop questions for class discussions so that students could "chime in" and have their own opinion on the case. He provided the history of the Freedman Issue through a power point lecture and regularly accessed the Cherokee Phoenix online to follow the case throughout the Special Election. He believes that "pushing [the students] to get involved in politics" is crucial because it is the first step in the "protection of [the Cherokee Nation's]" sovereignty.

Teaching Critically

Steve takes great pride in his Native American content knowledge and being "an informed Native American" on current issues. This has the effect of adding a critical element to his teaching philosophy.

I always like to be informed. A lot of people that are uninformed don't understand why Native American mascots are offensive or why other things that people talk about, why they're offensive... It just kind of upsets me that some people, even if they are Native American or identify themselves as Native American, if they don't keep informed and keep educated on subjects, they're just dumbing down

and reinforcing the stereotypes of Native Americans... and that's a tough deal for me. That's what I really want to change.

The fact that Steve is the only instructor of Native American history at Sequoyah Schools makes teaching critically through primary sources that much more important to him.

They're not going to get it anywhere else, so I have to do it. I have to inform them on Native American History. There are other history guys, Oklahoma History and things like that. But I'm the only one that teaches Native American History. So I'm the only one that they're depending on to get the information they need.

One of the pedagogical stories Steve shares with me, and highlights his desire to incorporate a critical element into his teaching using primary sources, is of an activity he employed while teaching about Columbus Day.

A lot of kids were like, "Well, why don't we get out for Columbus Day?

Everybody else is out on Columbus Day." So that Monday on Columbus Day, we read primary sources related to Columbus day then I played a video for them about Columbus and then I played a protest video for them a Native American protest group made ... and after the videos, we wrote our congressmen asking why there's a Columbus Day, but there is no national federal day of recognition for Native Americans? We all signed a petition online to get a Native American federal holiday.

Almost every one of the students received a reply back from their congressman and, "even though it was a 'uniform' response", were proud of their own sense of agency. He relays this successful moment in his teaching with a sense of pride and purpose.

Cooperative Learning

Another aspect of Steve's teaching philosophy is a belief in cooperative learning. Steve often structures students into groups because the students "do real well with that type of class" and can help each other out on assignments. During the course of his first year, Steve often structured student learning around guided-lecture worksheets because he believes, "it [was] the easiest thing for me as a first year teacher to do" but envisions teaching classes primarily through cooperative projects.

The desire to do more cooperative learning projects is evident when I return in the fall to conduct further observations. As I take my seat at a table in the back of the room I notice that student names are written on the whiteboard in groups of three and four. To the right of their names written in blue dry erase marker is a list of web resources: nativetimes.com, Indiancountrytoday.com, thecirclenews.org, indiancountrynews.com, and reznet.com. At the bottom of the white board boxed off in red dry erase marker is written "Critical Thinking Questions #1-3 and Vocabulary".

I ask Steve about the project and his face immediately lights up. The assignment was from the previous week and students were asked to work in groups to create a faux newspaper. In keeping with his desire to make his class 100% digital every part of the assignment was to be completed on student Macbooks. The list of web resources was given as a beginning place for research with the expectation that students would find two or three current event articles related to Native American issues. Students would then work together to compile web resources and write an editorial piece related to the articles. The final product was the presentation of their "newspaper" to the class. Students were graded on the resources they used, the quality of their newspaper i.e. design and

basic grammar, as well as, their presentation to the class. Steve was excited that he had been able to formulate an assignment that brought together his teaching philosophy with the technology that students had been given.

Role of Technology

Central to his use of technology and underlying his vision for teaching is his mother. His mother has been a teacher for over twenty years and continues to offer a model of success in the classroom. Steve cites his mother as being not only his greatest influence as a teacher but also heavily influencing his affinity for using technology in the classroom. He talks about her with a sense of reverence and gratitude.

“I always try to stay a step ahead just because it keeps me motivated. My mom’s always done it...She’s always been a really innovative teacher.”

He describes his mother as having a non-traditional classroom where students are engaged in creative projects throughout the year and technology is integrated seamlessly. According to Steve, she was the first in her school to begin integrating computer technology into her classroom in the 90s and was one of the first to begin using Promethium boards. His mom has also used Skype to link her classroom with a classroom in South Korea. Steve vividly recalls hearing his mom’s former students say, “Ms. Jones has always got the best class”. As such, Steve relies on her for ideas and feedback for integrating technology because she is “really good” and “innovative”. Steve also sites his mom’s use of “Great Expectation” teaching models, where critical thinking and a belief that all students can learn are emphasized, as a strong influence on his teaching philosophy.

Conceptions of Technology

Technology, therefore, plays a significant role in supporting his teaching philosophy. He has a strong belief that American Indian's are a part of the globalization movement and believes a primary task of teachers at Sequoyah Schools is to expose and challenge the students to think globally. Technology, believes Steve, is a key component to exposing students to a "world beyond the classroom". He has a firm notion that, by effectively integrating technology into his class, he can foster skills in students they can apply in college and future employment. He feels it is important that the students are taught the basic navigational skills of the digital world and can interact in a professional way. To help facilitate students understanding of the digital world he has, as a goal, to "go completely digital this year, including tests". He also feels that a fundamental value of "going completely digital" is that kids will be engaged in his class. Technology also in this way is viewed as a means to an end. By using social media and other digital tools in the classroom, Steve hopes students can find something that interests them and find meaning in. If you can't engage kids, Steve tells me one afternoon, "They won't learn..."

Technology also affords him the ability to engage "different learning styles", particularly his visual learners. Being able to see what the teacher or the book are talking about is not only "how [he] learns best", reflecting on his own schooling experience, but believes students benefit as well.

When I talk about the Northwest coast, and I talk about the vibrant colors and culture, and the vast amount of resources that they have, you don't really get a picture of it until you [see] it. Look at the totem poles. Look how intricate those carvings had to be. You look at their regalia for their potlatches and all that, and get that point across, and that's what technology allows me to do.

Technology is the tie that binds together his teaching philosophy in all its complexity.

Comfort Using Technology

Besides the influence of his mother, many of Steve's beliefs about technology come from his own comfort level using and navigating digital tools. He readily admits that he's, "a technology guy, I love technology. I love getting on the Internet and finding new things... I love all kinds of technology. That is one of my favorite things in this world is using technology". When the Sequoyah Schools STEP program was announced and the school began to integrate technology into classrooms during his second semester of teaching Steve was enthusiastic because he would "finally [get] to use all the ideas" that he had.

Teacher Blog

His initial foray into using the technology was to create a blog in which students could use their Macbooks "to access worksheets and Power Points...anything that they needed in this [Native American History] class...was on that website". Before every week, and sometimes prior to class beginning, Steve uses docstoc.com, a free-embedding site, to upload and embed pdf's, power points and other files onto his blog. Students can then download the files and save it into a folder on their hard-drives. From my analysis of his blog, many of the files tend to be guided lecture notes, with hyperlinks embedded in them for expanded learning, power points, and study guides.

Facebook

He jokes with me that he is the first teacher to use Facebook as teaching tool in class. He excitedly relates an activity that he did several times in the spring, using Facebook in conjunction with the SmartBoard. At the beginning or end of class, Steve

would navigate to Facebook, projected on to the SmartBoard, and direct students to a poll he had created:

Well, basically, you can create any kind of poll...let's say, "What were the four entities of the Southwestern tribe or the Navajo tribe?" And it'll give them choices right there, and...whatever answer they think is right, they'll click the number.

He could then refresh the page and student responses to the poll would be updated in "real time". This could be an activity to engage students prior to a unit, check for prior understanding or as a quick assessment at the end of a unit.

Challenges to Integrating Technology

Despite his affinity for incorporating technology into his teaching the 1:1 initiative has produced numerous challenges including the network crashing, Wi-Fi not working, and once having his VGA cord, that connects his Macbook to the SmartBoard, stolen. He has also struggled figuring out pedagogically how to use some of the technology the teachers have been given. While his classes "did play Jeopardy quite a bit" using the SmartBoard he does not feel that he is using it to "its full capabilities" and that it serves more "as a projector than anything else".

Managing Technology

One of the challenges that Steve has faced is getting students to "realize that their Mac is for educational purposes, not just a free gift, you know". Learning from some of the challenges he faced during the 1st semester of the 1:1 initiative, Steve has begun to consider "technology rules" where students "can't open laptops until" he tells them and they are only allowed to "open them up when it's time to work with them". He also

foresees providing structure to students' access of the Internet so they can only go to "certain sites" he chooses. He expresses frustration at several of the students inability to turn the faux newspaper assignment in on time and at what he felt was "students not taking it too seriously" by "just waiting 'till the day before" to really get to work on it. He takes accountability for trusting them too much and "not checking on them every single day", however, the technology "can be a big distraction".

Some of his struggles managing the technology can be accounted to his still evolving maturity in the classroom. He readily admits his first year was "kind of intimidat[ing]" because he is "...not that far ahead of them in age...and know that it's kind of hard to respect somebody when they're not that far ahead of age than you, in high school anyway". The first semester of the 1:1 initiative Steve describes as "pure chaos" for some of his classes as, having a computer directly in front of them distracted many students. As a result, in addition to the normal class management concerns of a new teacher, Steve has to also learn how to model appropriate "computer behavior" on a regular basis. He argues that a major factor of students' fetishization of their Macbooks is due to many of them not having computer access in their personal lives.

For many of them...if they weren't at Sequoyah, they probably wouldn't ever have a chance to even hold a laptop, you know what I mean? And if I'd of had this laptop when I was in school, I would have been doing the same thing. But they've got to learn. Somebody's got to be the one telling them that, you know, rules and restrictions will happen.

Digital Natives?

Another challenge Steve faces is the limitation of students' technological skills. He was surprised at their inability to navigate what he sees as simple computer tasks such as working within Microsoft Word, attaching documents in an email, and downloading documents for later use. He describes student's technology skills as being,

Very limited. There are a few exemptions. But a lot of kids are very limited in how to use technology. They know how to get on Facebook, the know how to download music. They know how to get around things, but as far as actually attaching a document to an email, they had no idea”.

In order to overcome some of the management issues with technology Steve established a foundation of technology use in class that promotes efficiency and confidence with his students. The emphasis on technology is clearly present on the first day of the new school year as he teaches students how to attach assignments to email, download homework and worksheets off of his blog, and how to begin researching primary sources for debates and class discussion.

Embedding Technology at the Outset

I arrive just as the first bell rings. I had hoped to arrive earlier but am running late due to a morning run for some coffee at a local café located on the other side of town. When I exit my car, the frenetic energy that marks the beginning of a new school year is palpable. As I make my way through the parking lot to the main building I notice a blond, pale-skinned girl, with a black “Native Pride” hoodie on frantically texting while sporadically looking around. She seems to be awaiting backup from friends for what awaits inside. I enter the main building as the rush to class is at its zenith. This is especially true on the first day of school when the calm of summer is replaced with the

nervous energy of students impatient to greet each other for the first time in months and teachers' eagerness to "start the year off right". Students move in groups of two or three in every direction as I make my way down the hall. Outside of Steve's classroom I overhear three students talking about the television show, "Jersey Shore". A young man, with dark long hair and rich brown skin, wearing all black with *AC/DC* emblazoned across his chest, asks two female students "Who am I more like Pauly, Ronnie or The Situation?" The two girls roll their eyes before sheepishly laughing and moving off down the hall.

I enter Steve's classroom and quietly slide into a seat in the back corner of the room. Few students notice my presence as they stare off into space or talk excitedly amongst themselves. Steve is dressed in black dress slacks and black leather shoes with a blue and white-stripped polo tucked neatly in. The first two days of the school year at Sequoyah Schools are abbreviated to allow students to take part in pep-rallies, and traditional activities such as stickball, Cherokee marbles, and blowgun competitions out on the football field. The first day is generally used to hand out a class syllabus, go over classroom rules, and for student introductions. Nineteen juniors and seniors quietly wait as the first announcement welcomes students to school and reminds them of the abbreviated schedule. One student raises a hand and asks Steve when they will be receiving their Macbooks. Steve responds "Next week sometime" and a chorus of low groans echo back at him. After the announcements are over, Steve stands from behind his desk and asks for attention. His sly humor and wit is on full display as he introduces himself as a four-time All-American and three-time Heisman winning football player (he was neither but he was a productive four year member of the NSU football team).

Students chuckle.

Steve moves on to his agenda of introducing students to his class. “Please plan on bringing your laptop everyday”. His goal for this semester “ is for the class to be paperless” and that students will be active learners rather than passive recipients of information. He again displays his wit by warning that “in-class Tetris battles will have to be put aside for actual class work”. Students seem comfortable in his presence.

Steve quickly introduces a weekly assignment for students to think about. Each week students will be asked to present, using their Macbooks, “a story from Indian Country”. He will help them do research by providing a list of newspapers and primary resources for them to draw information from. However, they will choose the topic, relate it back to their own lives, and compare it to “goings on” in the Cherokee Nation through a presentation created on their Macbooks. He explains that his expectation for them in this class is “to learn to think for themselves...I want to hear from you”. He will help facilitate this process, he explains, by “...moving away from worksheets and memorization”. He concludes his agenda by talking of developing a class strategy to put together a fundraiser for a trip to Washington D.C., specifically, to visit the National Museum of the American Indian. He describes his class as being organized similarly to the museum in that it will be broken down into ten themes. Activities infused with technology will bind the themes together. He does not expand on this idea but, as he is talking, Steve navigates to the front of the room and plugs his Macbook up to the SmartBoard. After a few seconds the homepage of the National Museum of the American Indian blinks once and settles onto the screen of the SmartBoard. Steve navigates around the website pointing out the various themes to the students. He seems extremely

comfortable navigating the technology. In the 25 minutes he has with the students, Steve exudes the energy of a young teacher...eager, full of ideas, and confident in his mission. Steve's mission is not to save the world but it is to mentor American Indian students.

Mentoring

At the center of who Steve is as a teacher is his desire to mentor and guide Native students through their secondary education. The topic of mentoring comes up one afternoon as I am leaving the school and Steve is walking to the weight room.

Throughout the week I had observed Steve's classroom, students were coming to him in the first ten minutes of class. I was not sure of the nature of the interactions, although it seemed the students were asking about possible recommendations for internships, advice on applying for after-school jobs, and just coming by to talk. Some of the students that had come to see him over the course of my observations were athletes and some were not. While surprised that I had noticed these interactions, he responds that,

I really haven't thought about it till just now. But I love that, you know. I love the fact that students can come to me and talk to me about whatever is ailing them.

And they do. A lot of them.

Mentoring students has always been a central reason why he wanted to teach even if it was not explicit at times to him. But as his first year of teaching progressed, developing meaningful "relationships with these students" became central to his identity as a teacher. He recognizes that the relationships he has formed with students,

Could be because I'm young. I'm not that far away from them. I'm just kind of fresh out of college...but I hope I can keep that up. I hope they can know they can always come to me. I downright love it. I hope that's the way it always is.

The fact that they are Native American students makes his role as mentor a “big deal” for him.

I’d like to just see Native Americans helping Native Americans...It’s not a Native American world. How are we preparing our Native children to survive in this world where they are the minority of the minorities? We’re all teaching Native American kids, so we’re trying to step our people up to a higher level. I want...if you see a Native student trying to get into your college, you’re going to think, ‘Oh, well, she’s Native American, and she’s from Sequoyah, so obviously she’s prepared’.

Steve explains that his classroom management style reflects his desire to form relationships with the students. In many of my observations Steve often jokes with students, asks them about their lives, and generally tries to connect with them without losing control of the classroom. He is “most comfortable around Native students” and feels that by keeping a relaxed classroom he can “connect better” with them. As a young teacher, the line between student comfort and control is a thin line but Steve is able to manage, in most cases, deftly. He is a natural teacher.

Schooling Experience

The strong desire to mentor students comes from his Christian faith and his own experience as a student. When asked to prioritize what he wants people to know about him the first item out of his mouth is that he is “a Christian man”. The other aspect of his desire to mentor students comes from his belief that he “sort of just got by” in high school and did not really take school seriously until the “real world hit him right in the face”. While his grade point average in high school was “around a 3.6 g.p.a.” he often

looks back and thinks, “what if I’d actually tried? ... I was the one who did it right before class. And I didn’t learn much”. He sees himself in many of the students not just because they don’t always take school seriously but also because they have grown up similarly to him: similar values, similar cultural beliefs and similar expectations. He “loves helping these guys out” and wants them to understand the importance of setting goals and working towards them. He has had many friends dropout or “not make it” and does not want the same to happen to his students. In the short time he has been at Sequoyah Schools, the positive relationship he has developed with students is evident.

Observing Steve as Mentor

As I assume my “natural” position in the back of the room one morning, the first bell rings and the school wakes to life. Students enter the classroom one after another to take their seats and greet each other. The noise level has increased ten-fold since the bell rang. Several of the students open their computers and navigate to Facebook, while others talk amongst themselves. Two students sit together silently as they seemingly await the execution of their days. They are barely alive as the late bell rings. The announcements crackle and implore students to stand for the national anthem followed by a moment of silence. I fall in line like I have never left the classroom. A student rushes in and sees me before asking out loud to no one in particular, “Who’s he?” The question is a reminder of my role as a researcher with a capital R.

As the announcements end, Steve stands and indicates to the students that the first ten minutes of class is their chance to get ready, check their email, and check Facebook accounts. After ten minutes, however, they “need to be ready to go”. This ritual happens every class and I learn that to combat student’s incessant desire to check Facebook that

many teachers have begun instituting a “ten-minute” rule at the beginning and/or end of every class devoted to “open computer use”. The room falls quiet except for the nearly inaudible sounds of 17 computers being stroked in unison. On the far side of the room I notice a student has connected his Macbook to an external hard-drive and a wireless mouse. Steve sits quietly at his desk in front of his Macbook working through the class blog, posting a Facebook poll on his “fan page” and preparing handouts for class today. Technology is never far away from him. It is mid-season for football and Steve’s time is pinched. I realize that this is a major part of his planning time.

As I navigate through the room, I notice students on Youtube.com, Facebook.com, Indiantimes.com and one student working intently at editing a skateboarding movie in iMovie. Steve is seated at this wooden desk to the right/center of the room dressed in a black and white plaid button down shirt, charcoal pants with a black belt and matching leather shoes. He looks impeccable. The focused intentions of the students is broken after six or seven minutes when a student walks in with dark brown hair and black rimmed eye-glasses wearing a grey “Lady Indians” softball shirt. She sets her backpack down by Steve’s desk and begins to pass out jerky that “her family...processed themselves”. Few students look up. She slides up to Steve’s desk and asks for help filling out an ACT application. They spend the next five minutes talking quietly with the student doing most of the listening. In his role as mentor Steve seems natural and at ease.

The next morning I arrive as the announcements are wrapping up. The first ten minutes students get organized and navigate the digital world as the ritual from the previous morning is repeated. I notice today that many of the students are working on an

assignment from the previous class. Steve notices too and reminds students that “When [they] are finished...to save the assignment by [their] last name.swindians and email it to me. My email is posted on the whiteboard at the front of the room”. Steve picks up his iPad-2 and walks through the room taking notes, checking on who has finished and who needs help. He pauses two or three times and has brief conversations with students. A student I recognize from a picture in the hallway walks in quietly and waits by Steve’s desk. Few take notice but Steve motions to him to hold on for a second before walking over to him. They share a brief laugh as I overhear the student boasting of a buck he recently “bagged” using his crossbow. He adjusts his “Abercrombie” sweatshirt before demonstrating the “kill-shot”. Steve laughs before pulling him closer to his desk. They lean over the desk together peering at a set of papers Steve has laid out, while talking in hushed tones. Prior to departing for the day I ask Steve about this last interaction. The student was asking for a nomination for the Gates-Millennium Scholarship and they were discussing the logistics.

Expanding the Mentor Role through technology

Mentoring for Steve does not just occur within the confines of the classroom. On one of my last observations, Steve uses the last fifteen minutes of class to iChat with a residential student who has missed consecutive classes due to sickness. She is in her dorm room confined to her bed. He is concerned and it is apparent as he stares intently at the screen. Seated behind his desk, Steve and the student talk about her health, assignments missed and her timeline for getting back into class. As the bell rings to end the class period, Steve quickly directs her to a section of the class blog for her make-up

work. He signs off by letting her know he is thinking of her and hopes to see her in class soon.

Another way in which Steve has used technology to facilitate relationships with students is through the use of Facebook. Steve introspectively relates a story to me about a student he had the previous year. The student was active in school organizations but during the fall semester got voted out of student council and “was pretty down”. Steve mentioned to her that she “would be perfect” for a spot on the Cherokee Tribal Youth Council, which “is bigger than anything here” so he offered to help her “try and get on that”.

I wrote a letter of recommendation for her, and with her essay, it was on Cherokee Sovereignty. And it’s one...I actually did a paper on Cherokee Sovereignty when I was in college, so...we did a lot of research together. I helped her with it, and she ended up getting elected to the Council. And I mean, she was ecstatic about it.

For Steve this event was one of the first moments in his teaching career where he understood that, “Man, I’m in the right place. This is where I belong. I’m glad I’m doing this.” The student ended up being named Valedictorian and a Gates Scholar. The two have stayed in touch and Steve continues to mentor her as she transitions from secondary to post-secondary life. “She’s actually making, I think, a few Cs in her classes, and she’s kind of freaking out...” So he uses Facebook as a digital platform to offer her advice and encouragement, to bridge the gap between her home culture and her life 200 miles away.

Mentoring Students in how to use technology

Steve also takes the task of mentoring students in *how* to use technology seriously. He believes that by incorporating technology into his teaching he exposes students to skills and habits that will serve them well in the “real world”. The more familiar students are with technology “the more innovative they can become with their ideas...and can kind of work their way up the ladder with their innovations”. Steve believes that technology can serve to better prepare Sequoyah Schools students to find college entrance information, apply for jobs and put them in a better situation to get those jobs over other students. Using technology in their classes is essential, Steve believes, “if they want to succeed in the business world” or in college.

Even if they’re going to be an auto-mechanic, they’re going to have to know laws...maybe laws of waste disposal. If they don’t know it, what reliable website am I going to go to find that information? Once they get into the real world, then it’s going to be nothing but technology.

Steve uses class time to teach students proper “digital etiquette” and how to use their Macbooks to study more efficiently. His vision is that “Once they get into college, they’ll be a step ahead of everybody”.

ᑭᑭᑭᑭ : GALVLADIDLA: UP

“Some people are born on third base and go through life thinking they hit a triple.”

Barry Switzer

From the uppermost:

Will Baker

On Sequoyah! On Sequoyah!

Show your Indian Pride!

School of Choice, a rich tradition

Trusted, true and tried!

On Sequoyah! On Sequoyah!

On to victory!

Hail to the mighty Indians!

Fight! Fight! Fight!

In the eighty-mile drive west, to watch Will coach a junior varsity (JV) football game, I pass what seem like endless stretches of pastureland. It has been a long day and I am tired but the car ride affords me the opportunity to reflect on what I am seeing in and out of the classroom. I am particularly eager to see if Will’s demeanor on the football field mirrors his laid-back persona in the classroom. When I arrive at the visiting team’s stadium the HOPE drum circle is walking to mid-field for the playing of the “flag song”.

The few people present stand silent as the song is played, before shuffling into the stands on both sides of the field. I barely recognize Will, as almost every coach on the Sequoyah sideline has a maroon “S” hat pulled over their eyes. The only discerning physical characteristic is the slight limp he walks with on his right side, the result of “an old war injury” he likes to joke.

The air is unusually warm for a fall day in Eastern Oklahoma, as I take my seat about ten rows up, mid-field. The metal bleachers are cool and the crowd is thin, mostly consisting of parents eager to see their sons do battle on the well-groomed gridiron. This is football in one of its most pure states: no cheerleaders, no bands and little adulation. Reminders of past glory are etched into the stone and metalworking of the county stadium.

The first half sees no score. The two teams rarely move the ball in either direction. The only real action seems to be occurring at the snack stand as a mob of 7, 8 and 9 year olds are throwing footballs, playing tag and ordering large amounts of blue cotton candy. The play on the field inches along since numerous penalty flags are thrown on both teams. For many of the players this will be the only real-game action they see all year and they are overeager.

While some dismiss JV games as “organized practices”, Will see them as “teachable moments” to build skills in young players. As the second half unfolds, a “teachable moment” occurs as a well-built freshmen lines up out of position on two consecutive plays. Will screams, “Get in position!” while emphatically pointing to a spot on the field. I am surprised by this outburst. In all the time I have spent with him in and out of the classroom, he never seems ruffled. He is usually calm and collected, more

reserved than rushed. At this moment, with his defense surrendering ten consecutive points, signs of distress are obvious.

During varsity games Will calls the defense from the coaches box situated high above the field so he can see everything. He also likes “the solitude of the box over... the confusion of the sidelines”. For JV games, Will stands off to the side, away from the other coaches and most of the players. During timeouts he summons players over, most seemingly eager to learn, and guides them through various defensive techniques. One player in particular, with a long dark ponytail hanging off of his oversized shoulder pads, seems to get the most attention on this night. There is little discussion as the player simply nods and returns to the team.

As the sun goes down and the temperature drops, the opposing team begins to impose its will. Sequoyah has little in the way of response and the game clock trickles to double zero with 24-0 showing on the scoreboard. Will looks tired as he and the other coaches huddle the players together on the sideline with the players kneeling in a circle and the coaches talking spiritedly in the middle. A final “Indians!” rings out and hovers over the players and coaches as they break. The coaches hold a small conference amongst themselves and players begin to collect their equipment for the journey home. Fourteen and fifteen year olds weighed down by equipment and the long day, lumber by me onto the grey bus in preparation for the hour and a half trip home. I see Will briefly as I make my way to my car parked in the gravel lot behind the stadium. Mine is the lone car left. “Nice game coach” I politely offer. He smirks and replies, “Yeah...right”. We agree to meet in the morning before class and I slide behind the wheel of my rental car.

The road home is dimly lit and passes the numerous cattle farms that I recall from earlier. Now they are only shadows and shards of memory, as I enter a state of exhaustion. As my head hits the pillow the clock reads 11:10 pm. Another school day waits as I set the alarm for 6:15 am. I wonder where Will finds the energy.

I arrive early the next and observe Will and four young males crowded around the Smartboard. I recognize two of them immediately from the JV game the night before. Several defensive positions have been projected on the screen with red, blue and green digital marker highlighting various shapes: circles, triangles and X's. Will is talking passionately, while connecting several small circles to various X's and triangles with blue arrows. The boys stand patiently, nodding on cue, as Will details their responsibilities in certain areas of the field based on their positions. Occasionally he navigates out of a menu, saves the images they were working on, and emails them to himself to "stick into a file on his hard drive... to go over them for later".

Illuminating Context

The first time I meet Will in person is outside the teachers' lounge of Sequoyah Schools. We agreed to meet on a late Sunday afternoon, the week before school starts. Will had been watching game tape from the previous year and cataloging them on DVDs. He is the only coach with the technological capabilities of editing, dubbing, and burning copies to DVD. This often brings him into school on the weekends and during summer months.

The school is quiet except for a few staff members making final preparations for the start of school. I am nervous as I pass by twenty-one brand new iMacs, still in their original packaging, stacked neatly against the wall in the main hallway. Several photos of

Sam Stevedford's visit from the previous year have been framed and hang above the cache of new computers. Outside of the teachers' lounge numerous black dell desktop computers, haphazardly placed together, await a final destination undetermined.

Will politely greets me and invites me to sit. Two metal chairs have been placed around a long oval shaped brown metal table each angle slight to make entry easier. As my frame molds into the metal, the cool air of a refrigerator offers a reprieve from the heat outside. The low metal bleachers of "Tommy Thompson" football field can be seen in the distance through a double-pane window, which also provides the lone source of light. Will leans back in his chair, welcoming but guarded as if a little unsure of my intentions. His arms are folded across his chest and rest on the upper most reaches of his slightly protruding abdomen. As I lay out the scope of the study and answer Will's questions his apprehension seems to wane. He gradually loosens up and exposes his slow Eastern-Oklahoma drawl. His piercing blue eyes offer few hints as to his true emotion as he talks with the reserved tone and cadence of an ol' storyteller. I sit slightly mesmerized by the rhythmic cadence of his speech. Occasionally, he pauses to recollect part of a story and gently rubs his forefingers across the dirty blond hair on his chin. 4's and 7's float above him as he recalls his winding path to Sequoyah Schools, obstacles he has had to overcome in both his personal and professional lives, and his passion for teaching and coaching. I feel I am being lulled into another world.

Space to Feel Comfortable

His laid-back persona, both professionally and personally, can partly be attributed to overcoming a string of medical issues going back to childhood. The most recent of which has been a kidney transplant.

It's kind of changed my outlook...I don't take things near as serious as I used to. Like, you know... before that transplant, I wouldn't have slept well the night before a game. I would have been worried about the game so much I couldn't sleep... It's a game. We're going to go play it, one way or another.

For four months leading up to the transplant Will underwent regular dialysis, which occurred most evenings after his teaching and coaching duties were complete. While “the recovery was pretty hard” and he “had to spend time quarantined”, Will never missed one day of school.

As a result of some of the obstacles Will has faced his classroom management style is centered on a belief that school should be “a place where [students] feel comfortable and engaged”. By “keeping a laid-back atmosphere” Will feels he can better relate to students and begin to develop meaningful relationships with them. Will, however, does not point to one particular pedagogical moment when he began to feel comfortable but rather suggests it was a gradual process of feeling comfortable with his coaching duties, knowing his content, and being able to develop relationships with the students. Now, in his seventh year at the school, he does not “worry about the teaching part of it” and feels comfortable connecting with his students while sharing his “background and where [he] comes from”.

Observing Care

Will's cadence and demeanor are apparent in the days I spend observing his class. The most important football game of the year looms when I arrive, as Sequoyah plays host to their cross-town rival. Both are undefeated and Sequoyah seeks retribution for last year's loss. The excitement of the school community is palpable as “Beat

Riverview” signs hang across on campus. Despite the importance of the game, Will does not seem overly anxious or distracted. He is present in the classroom. On the morning of my first observation, I move through the halls and enter into Will’s room on the right. He is seated at a small metal table adjoining his desk in the back corner of the room, with a large American flag hanging behind. The desk and adjoining table demarcate his space from that of the students. Pictures of former students hang on a worn file cabinet next to his desk. He warmly greets me, wearing a black Sequoyah Golf windbreaker and khaki pants, before leading me to a desk in the back of the room. Low-lying bookshelves rest against the wall behind me and to my right with “Seminoles Native”, “Cherokee Pride”, “Crip 4 Life” and “I [heart] Doke” etched into the sides of well-worn textbooks haphazardly lying about.

Names of each student with black circles next to them have been projected on the Smart-Board at the front of the room. This is how daily attendance is taken. A line quickly forms as students entering the classroom begin merging with others waiting to mark their presence in class using a digital blue, red or green marker. In the front western corner of the room, suspended above the line of students, a Samsung flat screen TV continuously scrolls: the lunch menu, after school meeting locations, the upcoming calendar for homecoming week, the results of recent athletic contests and breaking news related to the Cherokee Nation Freedmen controversy. Students are connected to the outside world but few seem to notice.

Two young women quickly fill in their corresponding bubbles and take seats in the middle of the classroom. Each slide 13” white Macbooks out of their fashionable Roxy bags and place them in the center of their desks. Sitting side-by-side they hardly

talk. Both are busy scrolling the “newsfeed” of their Facebook pages. Will is hunched over attempting to connect his iPad-2 with the Elmo located on the front corner of his desk, when a teacher from across the hall appears at the doorway and asks Will for a “minute of [his] time”. Will glances at the front of the room where students are marking their attendance before disappearing into the hallway. I recognize the student at the front of the line from the drum circle at the beginning of the JV game. He quickly draws sunglasses and a Mohawk on the bubble next to his name, laughs and places the pen down.

The students seem to feel the void left by Will’s presence. One after the other the remaining students in line make the black circle their own. I have never observed attendance being fun but the students seem to be actually enjoying this ritual. A student with jet-black hair died green at the tips, draws a smiley face with spiked hair on a bubble, smirks and then quickly takes a seat. Another student, with a red and white tassel hanging off his waist, molds the circle into a fish with the black bubble serving as the eye. Wearing pearl earrings and blue flats, a female student stands in line impatiently and rolls her eyes at the hijinks of her peers before meticulously shading in a bubble. No color crosses the black circular line. The late bell abruptly rings and the line at the front of the room dwindles. The last student quickly sticks his head into the hall before rushing back in and addressing the circle next to his name. A medicine wheel emerges from the digital screen with three stick figures in various athletic poses acting as the directional lines. I write “resistance” in the margins of my notebook with a question mark. Will walks in and the class promptly falls silent with a few students sharing sideways glances and using Macbooks to hide sly smiles. He walks over to the Smartboard, as one student

attempts to mask a giggle with a cough, and sees the digital attendance sheet. He shifts his body to address the class, clearly amused, "Who the heck?" The class and Will laugh together bonding over what has taken place. Will's rapport with his students echoes respect and caring, something he has worked to foster since he began teaching at Sequoyah Schools seven years ago.

Negotiating community

This scene is a far cry from his entry into the Sequoyah Schools community when Will was admittedly nervous. When he took the position at Sequoyah Schools teaching Oklahoma history, government and serving as offensive coordinator for the football team "it was kind of an advance...status-wise, as a coach". He had spent his first three years teaching and coaching in his hometown but the chance to work with the head coach at Sequoyah, who is in the state Hall of Fame, was an opportunity he could not pass up. However, the transition proved more difficult than expected.

I was very nervous when I came here my first year...almost the entire year... and during that first year I was still getting evaluated by my college, NSU was still coming in, doing that evaluation process and all that early teacher stuff. So, the whole thing made it nervous for me, and a new school and the fact that I knew what this school's reputation had been years before...this not being a good school for academics, being a place where people just got put.

Besides the difficulty of being a young teacher and adapting to a new environment, another difficult transition point was the classroom itself. He specifically struggled to learn the curriculum of two new courses, as well as, make meaningful connections with the students.

One of the things I “fought” when I came here was that I was coming in to teach Oklahoma history, and I’m teaching it from a Native American perspective primarily. And I don’t *look* Native American as much as a lot of other people walking around here. And so that was a little bit of a...I had to get over that hump with the students to tell them what my background was.

A story that Will tells speaks to his early struggle to ingrain himself into the school community. A father of twin boys in Will’s class came to parent-teacher conference night during his first semester and says,

“I’m here to see Coach Richardson.” I said, “That’s me.” “You’re Coach Richardson?” he says and then he made a comment like, “I thought this was an Indian school,” and I said, “Well, it is.” ...They were from one of these rural communities around here and... the entire time they took my class these two twin boys would never say a word. Anyways, I asked him to sit down and I let him know who I am... I told him who I was and what my background was, and I said; “I’m somebody that if you let your kids stay in class, if they want to have a positive experience in class, they will have one”...we kind came to a mutual understanding after that.

The boys stayed in the class and Will continues to stay in touch with them and their father.

Contributing to the tough transition was Will’s experience as “the ISS (In School Suspension) guy” at his previous job. As a result of this position he was,

Used to hard discipline, and...tried to run the classroom in that hard-discipline kind of format. It’s what I knew.... but when I began teaching here, and cracking

the whip I just got a lot of stares. I didn't get a lot of feedback. Will altered his approach and began to "loosen up" his teaching style. He credits the shift in classroom management style with "sparking a lot more discussion in things about who they are and where they come from". This shift also allowed him to open up about his own family history and begin making connections with students.

The Place I Call Home

Even though how he "was raised was not unlike a lot of these kids are raised" Will thought, "Man, I'm going to this Indian school, this Indian boarding school" and was somewhat fearful. His unfounded fear was based on his conviction that he would not be able to relate to the students because he had not "grown up in a traditional Cherokee community". Will grew up in a small, tight-knit community about 35 miles south of Tahlequah.

My mom and dad were both born and raised there. They both went to school there, just like I did. Neither one of them had any college. My mom's a retired DHS [Department of Human Services] worker... just a pretty average working class family.

The town consisted of predominately white working class families with Native American families, like his, sprinkled here and there.

His working class background has had a tremendous impact on his life and one he brings up often in conversation. Will credits his father with instilling a strong work ethic and sense of dealing with adversity. His dad is a "factory worker in [south-eastern Oklahoma]... and has been for 38 years". Watching his father get up and go to work everyday had a profound impact on Will and is a significant reason why he had perfect

attendance record from “sixth grade...until 11th grade year”, the wherewithal to graduate 14th out of the nearly 200 students in his high school class and why he has gone on to achieve success in his professional life.

For Will and his five siblings interacting with their American Indian heritage was relegated to the public school JOM program³². In the public school that he went to, “your exposure to Native American anything was, ‘Okay, if you have an Indian card, then you qualify for the J.O.M. program’, which gives you school supplies and all that stuff”.

While Will “always knew what [his] background was on [his] father’s side” growing up, his family was not real “active in Cherokee culture as a lot of people you see around here are”. He does considers himself “very aware of family history” and “aware of the culture” but growing up his family “never got really engrossed in...the traditional culture”. The culture that Will spend most of his youth engrossed in was athletics and is a major factor as to why he was able to eventually transition successfully into the Sequoyah Schools Community.

As Coach

Athletics is a natural part of who he is and claims he “never struggled once” with the coaching part of his job at Sequoyah Schools. Growing up, Will and his two brothers invested a great deal of time and energy into athletics. Athletics was “a family thing with my brothers, but not my parents. We didn’t get pushed towards it. We [the boys in the family] just gravitated that way.” Will recalls spending a good deal of time watching various sporting events on television with his brothers and then “going out in the yard

32 The Johnson-O'Malley Act of 1934 is one of the principle vehicles for subsidizing education by the federal government for Native American children age 3 through grade 12.

and playing” in an attempt to replicate the athletic feats they had just witnessed. Will and his two brothers were involved in athletics growing up even though his Dad was not really involved in sports. “I don’t really know where it came from because my dad wasn’t a guy that ever pressed us to play anything or do anything. He wasn’t even a guy that was real active and came to the games. He didn’t care either way. Either you wanted to play or you didn’t. Or you wanted to take part in something or you didn’t”. While his parents were encouraging, Will found most of his support in coaches. Throughout his athletic career, coaches became “like mentors... and I didn’t know it then, but they influenced me a lot”. The coaches in Will’s athletic life have played and continue to play an important role in his coaching and teaching career.

Coaches as Mentors

Will reverently points to several coaches who have helped him to develop as a coach and as a teacher, many of which are “guys who are in the [Oklahoma state] Hall of Fame.” While he has taken personal and professional lessons from each, “none of the coaches have been more important than ...the guy who gave me my first job”.

Coach [Steve] Williams was a legendary high school coach in Oklahoma. He’s a Hall of Fame coach in Oklahoma. He’s retired now, but he was probably head coach in Oklahoma for 40 years...and came to where I grew up to coach. We were lucky to have him. He was my coach my last two years of high school there, and then my first coaching gig was actually as an intern, but it was under him...I learned a lot of football from him, learned a lot about coaching philosophy in general from him. Being a good football coach was not only why he influenced me. He was a good teacher, too.

Will vividly recalls a teaching point, rather than a coaching tip, as one of the major lessons Coach Williams passed on:

He told me one time, “It’s not what you know, it’s what *they* know...what they’ll know after they’ve had you.” And I just try to remember that when I’m teaching. I can stand up there, and I can lecture all day, but how do I know when it’s over, what do they know? Sometimes I have to pull back and reassess and slow down because I don’t think I’m getting it across to them.

In Will’s current position as defensive coordinator and social studies teacher at Sequoyah Schools he also aims to be “good at both”.

Path to Sequoyah

Teaching and coaching were not a part of Will’s original vision for himself. Graduating high school Will “thought I knew what I wanted to do”, which was athletic training. One of his neighbors, Jim Steele, who happened to be a coach and a physical science teacher at Will’s high school was also a graduate of a local community college that was open to offering a scholarship geared towards helping Will become an athletic trainer.

I was the first ever, athletic trainer at [the school], and they have a big program now, but I was the first one. They didn’t even have a program. I was the first guy. They gave me a scholarship to do it. They didn’t even have scholarships for that then, but I was given an athletic scholarship, even though I was an athletic trainer. They took one of the athletic scholarships and gave it to me... we had a guy from a place called Cooper Clinic in Fort Smith, Arkansas, that was a certified athletic trainer that would come in and work *with* me, train me, and I worked with him for

a year. And the next year we got another student athletic trainer, started building the program.

During the summer of his second year Will spent the majority of his time working as an apprentice trainer in summer baseball, softball, and other various leagues and camps. The intensity of the summer resulted in complete burnout and a shift in focus from athletic training to coaching and teaching. Despite the transition, Will credits Jim Steele with his pursuit of post-secondary education and for providing a successful model of coach and teacher. “He’s a superintendent now at a school around here. I still talk to him every day...without him I wouldn’t be here today”. Even though he made the switch from athletic training, as “a guy that was always interested in athletics ” a move into coaching and teaching seemed like a natural fit.

The [athletic training] skills I knew would end up benefiting me as a coach because I learned all the injury prevention and all the different techniques of treatment. So I knew that if I wanted to make the switch, I needed to do it then. I didn’t need to wait any longer. I already had my associate’s degree, and I just decided to make the switch.

Another reason why Will felt comfortable making a switch from athletic training into the field of coaching and teaching is that many family members have also pursued careers in the field.

I have a brother that coaches and teaches, and an older brother who teaches and coaches...on the border between Arkansas and Oklahoma. He’s a football coach, he’s a track coach, and he’s a history teacher also. And then I have another sister, younger sister, who works at one of the [local] schools, an elementary school.

Despite coaching being the major catalyst for his decision to switch fields, Will proudly sees himself as both a coach and a teacher:

If I had to stop coaching today, I would still teach. This is what I do. So I wouldn't stop the teaching part. Even though [coaching] what got me into teaching, it's not what's going to keep me here. I enjoy the teaching... Now it's kind of a split. If I had to stop coaching, which I almost did have to stop two years ago because I had some health problems...my coaching career almost ended then. But I still would have stayed there and taught. No problem. It's what I'm going to do... I'm in this. This is my career.

Now in his tenth year as a coach and teacher Will looks back on his decision to “make a switch” from the field of athletic training with no regret and has begun to craft a vision for the future. He foresees himself continuing his education and pursuing “...a Master's Degree and all that, further my education. Whether it be in School Administration or college teaching, one of the two.” The place of confidence and comfort in which he now resides stands in contrast to the uneasiness he felt during the first year of his preservice education program.

Preservice Education

Will began his career in education at Northeastern State University (NSU) as a secondary education major with an emphasis on social studies education and a minor in Native American history³³. Secondary education was a practical choice because his principle reason for getting a degree in education was to coach at the high school level.

³³ For a full description of the program please refer to “9SPET : WUDELIGV'I : WEST”

The choice to major in social science-secondary education centered on his love for the subject of government, plus he “detests math and science was never really [his] thing”.

“I’m a history guy”, he proclaims.

I like government. I’m the kind of guy that sits home and watches CNN, Fox News, CSPAN... I’ll do that. And I’ve always been that way. I’ve always been active in politics. I like to discuss politics. I did when I was in high school. I just gravitated more towards that side of the subject matter. My favorite subject in school was all civics, government, that type of stuff.

Will’s passion for civics has manifested itself throughout his life. Will was in student government at the junior college he attended and is still active in the alumni association. He is also very active in local and tribal politics while incorporating both regularly into his government class. His passion for current events and politics is evident throughout our time together:

To me, the people who say that you can’t affect change and you can’t affect government, is a copout. It’s wrong. You can and I think the Cherokee election right now proves that one vote matters and one vote can change everything. President Bush, George W. Bush and Al Gore election proved one vote means a whole lot.

The emphasis on Native American history was “more of a personal choice” to allow him to continue to understand his own background while building up his historical content knowledge. Therefore, most of his elective classes consisted of courses such as “The History of the Five Civilized Tribes”, “History of the American Southeast”, and “History of the Southwest Indian Tribes”, among others.

Despite his feeling that a move into the field of education was a “natural fit” Will’s initial reaction to the School of Education at NSU was suspect at best.

At first it was a little bit scary for me. Because I kind of felt like, and I don’t mean this in a bad way, but I felt kind of felt like the Education Department thinks everybody’s going to be an elementary teacher.

Will even considered leaving the program early on to “get a full-fledged history degree and... alternative certification”. As a secondary education major he felt out of place. The assignments, readings and focus of the program, Will recalls, “seemed geared towards teaching in elementary school”. He felt like, “Man, if this is the way it’s going to be, I don’t know if this is where I fit” but he decided to stick with the program, primarily out of his desire to coach, and he is glad he did.

Once I got past that initial frustration, where they treat everybody like an elementary school teacher, you know...[and as] I got closer towards the graduating part and got actually out in the schools and doing internships and practice teaching, things became more focused towards what you were doing and your subject and your level, whether it was secondary or whatever.

Technology is one area that Will feels his preservice education program prepared him well to integrate into the classroom. He recalls being primarily introduced to teaching with technology in a stand-alone class but having “a lot of technology-based stuff in all of our studies”. His one complaint about the use of technology in his preservice education was that the technology they were “not focused that much” on pedagogical strategies for supporting content or student learning. The experience of having technology integrated in his preservice course did allow him to move past any fear

or nervousness about using technology in his teaching

I can remember, you could just see it taking off I think around that time, around 2000, when everything just sort of took off. Maybe it just seemed like it because I was in college then, and I was a part of it. So by the time I got out and started teaching, to me it just seemed like it should be part of it anyway. I just was used to it. It wasn't new to me, and it was just part of it. To me, I don't have to sit down and learn. It's not a big culture shock for me because I was willing and able to use technology before we were ever given this directive to start using it.

Will's experience in the school of education, despite early frustrations, has had a major influence on his beliefs about teaching, particularly as it relates to content knowledge and technology. Will's strong belief in content knowledge comes from the "secondary methods classes and then interning in public schools" during his preservice education. He considers his content methods courses as having best prepared him for his current role and identifies his mentor teacher as "having really, really strong history...knowledge". Foundational to his pedagogy and teaching philosophy is a fervent belief in the central role of content.

Teacher Pedagogy

Through his privileging of teacher content knowledge, Will's primary pedagogical strategy can be described as lecture and discussion with technology being used as an ancillary tool to support and expand the classroom. . This pedagogical style is what he is "most confident in" along with his "ability to articulate and relate the material to [the students]".

In my teaching, lecture, I'm a big lecture guy. I enjoy it...just because I like to do

it and it gives me an opportunity to make the class more comfortable with me.

You know, if I never talk to them, I don't know what kind of class that would be.

However, in his effort to keep the class moving and students engaged Will structures the class in a way that affords various pedagogical strategies, such as student presentations, Facebook polls, and whole class activities like Jeopardy. "I'm not going to lecture for 85 minutes, because I remember when I was in high school, if you lectured for over 25 you probably lost me". However, he does want to make sure he doesn't do "too many things that are away from the traditional learning... I don't get too far from it."

Will defines traditional teaching as consisting primarily of "lecture, textbook, notes, tests, the traditional stuff that we're all used to". Through lecture and discussion Will trusts that he can effectively communicate the content to the students, make it relatable, and interact with the students to get know them on a more personal level by helping them form their own opinions about political topics. He is much "less confident letting them do more on their own". Will's negotiation of "traditional methods" with wanting to keep his students engaged is a delicate balance and a constant theme in our conversations.

The structure of every class I observe affirms his confidence in his content knowledge and a pedagogical style rooted in lecture and discussion. While his rapport with the students is relaxed the class itself is tightly structured. As "a regimented person, and... a creature of habit" Will's classes take a very consistent feel throughout the week with the beginning of class being used to engage students in the lesson for the day or following up from a previous lesson. The middle portion of class is reserved for lecture, class notes and discussion with the final twenty of class used for class activities, either in

groups or independently. His physical positioning also takes on a consistent rhythm as he shifts back and forth from the side of the room, where his desk and computer are situated, to the front of the room behind a wooden lecture stand. Notes, discussion topics and class activities are usually projected on the Smartboard next to the lecture stand and are a central component of his classroom pedagogy.

Teaching Philosophy

Will's teaching philosophy is predicated on three fundamental values: the need to make content relatable to his students lives, his aspiration to prepare students to be active and informed global citizens, and a desire to foster a consciousness of inclusiveness. Technology plays an important part, albeit as an ancillary tool, in supporting his teaching philosophy, while, lecture and discussion provide the foundation for his pedagogy.

Connecting Content to Students

Principle to Will's teaching philosophy is the desire to make content relatable. This desire comes from his conviction that he's "not very much older than" the students and "remembers what it was like to sit in that chair". He also factors into his belief about teaching that "most of [his] students are ninth graders... and are not good at being really interested in the material...naturally". Therefore, his objective for every class is to make the "content relatable and to make it as interesting as I can so that it's just not one of those classes where you come in, sit down, and you know...get bored. And so, that's what I try to do". He attempts to make content relevant to his students and engage them by being proficient at knowing and understanding his content. "Content to me is always number one and then everything else follows after that...Content is *the* thing for me". He takes great pride in his content knowledge and it is obvious, as I observe, that he knows

his subject. Rarely does he need to refer to the notes he has projected at the front of the room or to the textbook. He seamlessly transitions from his own content knowledge to current political events without ancillary materials.

Preparing Global Citizens

Essential to his beliefs about social studies and a fundamental objective of teaching is to develop informed and productive citizens. Citizenship is “the first thing [he] thinks of” and he believes that he has a duty and obligation to “show you that every tax-paying person has a civic duty”. The civic duty that Will alludes to,

Is for the students to understand their role in society. Your role in society isn’t just to be somebody that goes to school, goes home, and then gets a job, then has a family. There’s a lot more to it than that...and that’s what I try to convey. Rather, Will wants to provide students with an “understanding of the past” so that they may “create a clear path” for themselves in the future. Central to this idea is exposing them to current events and the development of a lens for understanding the political world.

Well, I think what’s real important for everybody to know is where they came from. You understand where you came from, you understand your history, and if you fall into a specific group, it’s important for you to know that history also. It makes you more sensitive to things as you get older, the more that you know about the past. That’s one thing I like about history. I think it makes you more sensitive to what goes on today if you know more about the past.

For Will this means getting his students to understand that:

Just because you live in the Cherokee Nation, and you're a Cherokee citizen, it doesn't mean you're not a US citizen, a citizen of Oklahoma. You're a citizen of all: You're a citizen of the local government, Tahlequah, the county government, Cherokee County, The Cherokee government, the Oklahoma government, the US government-and you have a civic responsibility to each.

Inclusivity

Will's emphasis on preparing students to be active and informed citizens can also be tied to his strong desire to "show the inclusiveness and the need for inclusiveness, instead of exclusion, in education".

The idea of being inclusive is big. And I think the idea of teaching the inclusiveness is big *here* because here you do not only have one type of student. That's what I mean by the scope of the world. You go to Wal-Mart today [just outside of town], there's probably half a dozen different ethnicities, just down there, just walking around... And I think it's just that idea of "it's a big world." Don't just get caught up in what's going on around here, it's a big world. And that's what I try to focus on here. .

Will works hard to integrate opportunities for students to interact beyond the scope of the classroom in order for students to experience the "world outside of this campus". He is especially conscience of crafting activities that prepare students to "have an open mind once they leave here" and interact within a pluralistic society.

Not all these kids are Cherokee. So...I can't just assume that everybody cares about the Cherokee Nation's election. Not everybody's a Cherokee, you know, probably is a misconception by people who don't know about this school might

assume that this is a Cherokee school because it's in Cherokee Nation. But it's not.

The use of technology supports Will's mission to "opens their eyes to this whole big world out there and all the information that's out there" with the advantage of placing current events "right here...at your fingertips". In this way technology expands the classroom and further engages his students.

Role of Technology

The morning before the "big game" I greet Will at a short brown table adjoining his desk in the far back corner of the room. He is seated and hunched ever so slightly adjusting his IPAD 2, which has been placed underneath an ELMO document camera. The topic of the week has been "political parties" and Will is setting up for a review at the outset of class. He briefly excuses himself from our small talk and ganders over to the Smartboard at the front of the room where he adjusts the screen setting on the Smartboard before returning. He is attempting to project an "app" from his iPad 2 to the Smartboard via the ELMO for the review.

The jarring sounds of students moving through the halls alert our attention to the beginning of class. The first bell rings and students begin almost immediately filing in. I move to the back of the room and take my seat. Despite the onrush of students into class the room remains somewhat quiet as most of them quickly take a seat and open up their white Macbooks. The primary noise comes from students typing furiously as Facebook stares back at them from the monitor.

Will barely seems to notice as he moves from the Smartboard to his desk several times. The iPad2, ELMO, and Smartboard are still not in sync as the late bell rings. His

pace picks up as he continues to adjust the grey cable connecting the iPad2 to the Elmo and then the Elmo to the Smartboard. The screen flickers and then fades into black. Nothing appears.

Without breaking stride Will announces, “For today’s review we are going to have a little competition: Boys v Girls” Several students pick their heads up, look around, and laugh before returning to their monitors. Will gives a frustrated adjustment to the ELMO and a “tic-tac-toe” board appears and projects out into the classroom from the Smartboard. He looks at me with a sly grin and shrugs. As he repositions himself at the front of the room his voice calls out, “Okay... We’ve been talking about political parties all week”. A third of the class barely notices as they are immersed in their monitors. “Screens down”, Will protests.

“I have seen the grades recently and boys its safe to say, “you are the underdogs”. A slight chuckle rises up from a few of the students. “This review will consist of nine questions based on this weeks notes. The winner...” Will pauses to heighten the angst. “Gets early lunch”. Sounds of backpacks and laptops being opened fill the room as students frantically search for their notes from the week. “No books and No laptops!” Will reminds them. “Come on!” someone moans. “Alright, questions alternate with ladies going first... since we all know our manners. No Googling, no cheating!” Will proclaims.

As the game begins and the two sides go back and forth a female student with frizzy dark hair, black jeans, and light blue shirt emerges as the girls MVP. After questions are posed she circles the girls up and leads the discussion amongst them. She is also chosen to respond with the teams answer and then manipulate the Smartboard with

her finger to place the team's "X". The girls quickly take the lead as they answer the first two questions correctly. The boys, however, are struggling mightily as they answer only one of the first three questions correctly. Each time the boys who provide wrong answers are met with polite teasing from their peers.

Finally, the girls get a question wrong when Will asks them to, "Name two of the original founders of the Whig Party" in early American history. The boys seem to sense their chance as one male student, dressed in all Oklahoma University gear with Boomer Sooner written across his chest, takes the lead and answers correctly, "Daniel Webster and Clay". When Will announces, "Correct" several of the boys get up and strut around the room like roosters before Will threatens to take their teams point away.

Neither team gets the next two questions correct as the game goes back and forth with the possibility of a tie game a distinct possibility. Attempting to keep the class moving and stay within the rest of his agenda for the block Will announces, "Final question!...first team to answer correctly wins." Momentarily a menu pops up on the Smartboard asking if the user wants to install updates to the PC. A universal groan rises up out of the class as Will calmly shifts his position to trouble shoot. He uses his index finger to quickly close out the menu and return the tic-tac-toe board to its rightful place.

The final question is, "Who instituted the 100 days that lead to the New Deal and a redefining role of government in the U.S.?" Neither team moves as if they have been cemented to the floor. Will repeats, "Whoever answers first wins?" Almost on cue a young woman with dark-rimmed glasses, bleached blond hair with orange streaks and black boots replies, "FD...R?" "That is correct!" Will exclaims as thunderous applause breaks out from the girls. A deep chorus of boos rings out as the girls playfully share

high fives and gently tease the boys. The electric energy of students engaged resonates for several minutes before Will begins to transition out of the game.

He pauses to let the class reposition themselves before projecting the day's notes, which will finish the unit on political parties. As the mood in the class gradually settles in to the daily routine of lecture and discussion Will moves into his comfort zone behind the worn lecture stand.

As the above narrative shows technology plays an important, albeit an ancillary, role in Will's teaching philosophy. In the week I observe and through conversation the use of technology is primarily used to help make content relatable, expand the classroom past the textbook, access historical materials online, and to prepare students for life beyond secondary education. As a social studies teacher, Will feels that technology "makes [content] relatable... It brings current events to the forefront. And it brings where you fit in the world right in front of you." This is an important point and underscores a valuable component of his teaching philosophy.

Engaging Students

Part of Will's explicit attempt to integrate technology into his teaching lies in his belief that technology "allows you to do everything better". At a foundational level, however, Will believes that simply using technology in class draws students into the content.

It's not as big a battle to fight to get them to use the technology as like reading a book or doing research in the library... and they just gravitate more towards technology... and the Smartboard stuff that I do is just to get them involved in class. You know? Even if it's something as simple as going up there and

coloring in your name when you're here. It gets you in the mode of getting involved as soon as you get here.

Part of this pedagogical strategy can be explained by Will's belief that, "kids are going to come in, and they're going to expect the Smartboard to come on...and so as teachers we have to learn to...just change it up". The 1:1 initiative has exacerbated his feeling that kids have an expectation of technology being used in class and that he has a responsibility to use the tools he has been given. As a result, he does a lot of activities involving technology "...because it's neat for [the students] and it's a change of pace besides just listening to me talk and take notes and that kind of thing".

Will argues, that he "found [students] to be more willing to read on the Internet...rather than the textbook". This can be simply having students take attendance themselves on the Smartboard, doing an in-class Facebook poll that will be used for class discussion, or creating power point presentations on a political topic. The inclusion of technology on a daily basis, according to Will, "...has helped our attentiveness here in learning. It has in my class".

Expanding the Classroom Through Technology

Most important to Will's incorporation of technology into his government class is the freedom to move away from the textbook as a central pedagogical tool. The decentralizing of the textbook can be attributed to a number of factors including the school's decision to phase out paper textbooks, the ineptitude of the current textbook and his ability to access materials previously unavailable. For Will, however, technology not only allows him to move past the textbook but it also provides an opportunity to "prepare students for the real world".

The fact that each student has a computer and access to the internet has allowed Will to "...veer off the book and veer off the mundane definitions and dates and gives [him] a chance to expand, make it more relevant, pick up things that are happening today... and then talk about that stuff". This is an important point as is it highlights the tenuous position the textbook holds in Will's Class.

In the times that I observed Will's class the textbook was rarely, if ever, used. The textbook was treated as a relic left to collect dust in the back of the room.

I don't check out textbooks. I have a classroom set, and anything that's research-driven or homework-driven, we don't use the book on it usually. It's another type of assignment. I'll look in it and pick out the chapters that we're doing from whatever I'm covering that week, and I'll let them use it as a resource tool...but I don't use the book. I rarely ever look in it.

As I observe at the back of the room one day, I notice a copy of the student textbook and decide to flip through it. The "AGS United States Government Book: Oklahoma" is well worn. I turn the first few pages, a few of which stick together. I take a moment to skim the index in search of a section on Native American government. There is nothing in the Index under *Native American*, *Sovereignty* or *Tribal government*. I notice Andrew Jackson's name and turn to chapter 2. Incorrectly a blurb on the left side of the page asks students "What two presidents have been impeached?" with the answer at the bottom of the page given as Andrew Jackson in 1868 and Bill Clinton in 1998. As much as I would have loved for the Jackson impeachment to be true, sadly it is not. In Chapter 11, "Governments of the World", there is no mention of tribal governments. I

ask him about this after class one day. He smiles slyly and says, “That’s ONE reason why it’s a secondary resource...more like a reference book than anything”.

Will also explained that during the last adoption cycle, a book was chosen that Will felt “was not on a grade level that is high school...It seems more like a seventh, eighth grade level book and I don’t think we gave our students enough credit”. Therefore, most of the textbooks assigned to Will’s class sit stagnant on the shelves in the back of the room.

The use of technology to supplant the textbook is often on display during the last 25 to 30 minutes of Will’s class. In an early lesson introducing students to political parties Will used the last 25 minutes of class for an activity in which students were directed to three websites: GOP.org, DNP.com and Cherokee.org. Students were required to:

Choose five issues off on one of the sites and compare and contrast with the position of the other websites. Start with the Republicans and Democrats and then I want you to go to the CN homepage and discover if the CN has taken a position and if so what is the position on the issues you have chosen. Email me by the end of class or for those of you who like pen and paper it should be on my desk by the time you leave.

The inclusion of the Cherokee Nation website (Cherokee.org) speaks to Will’s desire to use technology to access current events and other historical materials that can be incorporated into his classes.

Accessing Relevant Materials

Embedded in Will's move away from the textbook is the ability that technology affords him to access materials that were not available prior to the 1:1 initiative, specifically materials relevant to the lives of his students. Pedagogically he believes students learn about government much better when they are able to "see it happen":

"...there's so much more in front of you, as far as how it relates to you right now than just a textbook and me telling you that it's important. You can see it. That's where it's more important at its best. To me, that's what it's about.

There is another, albeit more subtle reason why Will integrates technology into his teaching: accessing materials that are relevant to the lives of his students as American Indians.

We give our students the same textbook, this might be the same Oklahoma history book Tahlequah High School uses, and we're not like them. This might be the same textbook that Keyes uses. We're not like them. And technology enables us to be unique and to show that uniqueness and bring it all together.

Will does not view his attempt to access materials relevant to his student's as "a Native and non-Native" issue but rather sees it as another "opportunity to expand their learning and their scope of learning". The textbook simply does not offer the opportunity to interact with materials related to their worlds and their lives "Because you can't get teaching materials that show it this way".

Preparing Kids for the Real World

Another reason why Will takes seriously the mandate to integrate technology into his teaching, is his belief that by using technology in their course work students are being prepared for "the real world". By exposing students to various kinds of technology and

shifting them from viewing technology as a tool rather than a toy, Will believes students will be “less apt to be intimidated” by it and “less apt to be intimidated to go to college... they won’t be intimidated to go out in the world”. The result, he hopes, is that through their use of technology students “will better when they go out in the world, and asked to start making a living”. Therefore, the “earlier that they can get acquainted with it, the better off they’re going to be”.

Even for those students who do not go to college, Will argues, technology is an important tool for their futures:

Say you don’t go to college, which some people don’t go to college, well even in the workforce, if you don’t go to college...it’s limited if you don’t know anything about technology. If you have really limited technological use, whether it be computers, certain types of programs. Say you get a secretarial job somewhere that doesn’t require a college degree, you have to have certain proficiency in Microsoft Word, Excel, spreadsheets...there’s computers everywhere. Even in factories. I have a brother who works in a factory, he doesn’t have a college degree-he just went to high school-and he has to use computers to run his machinery. Instead of the old push button, old school machinery, everything’s computerized, even a lot of factories. You’re less apt to be intimidated by that if you’ve been exposed to technology from school. .

Challenges

The process of integrating technology has been a somewhat natural progression for Will as he uses technology in both his personal and professional life. Despite his comfort using technology the integrating of the 1:1 initiative into his daily routine has

also produced several challenges including pedagogical, technological, and management issues.

Pedagogical

While I observed Will using technology in several of his lessons, he admits that he is not “proficient enough in technology to turn away from [traditional methods] completely”. Entering the second year of the 1:1 Will has been quicker to integrate...because of [his] exposure from last year”. During the spring semester, when the 1:1 initiative began, Will felt like he was “kind of winging it” because the teachers were “just told to “run with it.” No parameters, nothing.”

Central to the pedagogical challenges Will faces is trying to find the right balance between giving up his role at the front of the classroom and letting the students construct knowledge for themselves through technology. At this point in his career he feels best able to interact with students and lead discussion at the front of the classroom.

I’ve stepped out of my comfort zone a lot with utilizing certain ways to use the computer and make it interesting, but I’m not going to completely turn away from the importance of this stuff... I’m scared to do that because I don’t want to get away from traditional type methods...I’m not proficient enough [with technology] to completely go away from traditional learning... I still teach some things very traditionally

Part of this struggle can be attributed to finding equilibrium between technology and content. For Will, content drives technology use. The degree to which technology is used and integrated is very much dependent on the content. As he explains, “Not every unit affords you the opportunity to expand and make things more relevant for today. It’s

more of the traditional mundane, just teaching and testing and work and all that”. He also realizes that in “sort of winging it” the first year of the 1:1 initiative he was able to “develop some things I do like and didn’t like about it”. Therefore, “it took [him] a little while to figure out how to integrate it”. Now in the second year of the 1:1 initiative he feels more comfortable and knows what to expect.

Management

Another challenge that Will readily admits he faced was a fetishization period where “students simply wanted to get the content over with so they could open their laptops”. He immediately realized that many of his students were spending “less time on homework...and more time on the Internet”. Thus, at the beginning of the 1:1 initiative, “the actual learning process initially came to a slowdown. Because the computers were doing more getting in the way, because it was like having the new toy that they didn’t want to put down”. He also had an issue with “We’re given a new tool, and I had to work it in, even though I already had my units and my lesson plans already worked out for the year.” Much of his early frustration can be attributed to learning how to manage student’s computer usage.

At times Will expresses frustration over the transition from managing students to now also having to manage their computer use, particularly ninth graders. “While others teachers have seen the excitement over the computers wane with older students...My students didn’t have them last year. They got them new this year. So it’s kind of like starting over”. He describes his ninth graders as “still having the enthusiasm like a kid on Christmas...” viewing the Macbook as “toy rather than a tool”. “The exposure to having them last year when they were new and seeing how the students would react to it, it’s

been fairly the same this year” and it has allowed him to better plan and prepare to use technology in his teaching. However, Will has had to learn and is still learning how to manage a “This is my new computer” phase.

Technical

Technology has also proven to be unreliable and “glitchy at times”. While the infrastructure of the school has improved and become more reliable there have still been times when Will has had to stop a lesson or suddenly change plans because of technology not cooperating,

Technology’s great, but when it’s not working, it’s a big pain. Like I had a couple of students in here who couldn’t get on Facebook... sometimes the filter catches things, and I don’t know why it picked two kids to filter out Facebook. You know, that was a hurdle that day, and you know, just stuff like that...and my Smartboard being temperamental all of a sudden when it never has been before. For Will, the issue is not just that the technology does not work at a given moment but it also has to do with “having to take time on that”. Will laments the fact that,

We’re so time-specific in a class where you’re only in it for a semester, which for us is only nine weeks. The block and the type of semester that we’re on... so these guys basically have nine weeks to learn government. So the less time I have to take to solve a technological glitch, the better. I don’t like having to try to fix things as they go. Stuff’s always going to come up, but that’s more of an issue to me than the students not knowing.

Other issues he has had to deal with include students not knowing “about the network” meaning, “They don’t know how to go on their settings and make sure their

Wi-Fi's on and make sure they have the right network selected, because there's a couple of different ones". At first, he was frustrated because he had an expectation that students, having grown up in technology, would be able to better navigate some of the issues associated with it. However, he now refuses to "take for granted that everybody has Facebook, knows how to access it, and or assume that everybody knows how to get to a website if you tell them where to go". As a result, during class activities he has to be much more active in "walking around checking on them". He has also begun to model how to use and navigate technology on a more consistent basis.

Negotiating the Digital World

Part of his apprehension in fully embracing the digital tools offered by the 1:1 initiative is the wide-open nature of the Internet and the fact that the school has a lenient policy on Internet access, "These Macbooks, they're relatively free-flowing, there's not a lot of filter". He worries that students might not possess the critical skills necessary to deem what is appropriate and what is not in terms of accessing resources and content online. As a result, when Will develops class assignments that involve technology he does so with the intent to "focus it to where they're not completely on their own" and on sites where "he knows that the sources are legitimate", a skill he is not quite sure the students have a grasp on yet.

The students are all good at using computers and all that. They *get* the technology, but they might not get where this stuff's coming from. You pull things out of the air; you might not know where that came from. You might not know the source. You might not know if it's reputable.

RWJ : ELADI : DOWN

“It’s really multi-layered, its multi-faceted, its variety, its complex. It’s not simple. There’s some energy in it. I mean, just listen...”

Omar McNulty

I pause to give thanks for the opportunity to enter into a relationship with you and dedicate the following:

Roger Gilmore



Act #1

[Bell Rings]

“How we doing?”

[He moves...]

Center

“Why is the frontier closing important?”

Left – Center - Right

“What do you think about this?”

Right – Center - Left

“Let’s look at those images...Pull up American Memory. What do you see?”

Left – Right – Center

“Think Like a Gangster!”

Center – Right – Left

“How are they living?”

Left – Center – Right

“What does rationalization mean? Give me an example based on what you have read”

Right – Center – Left

“Why would the court think that that would be okay?”

Left – Right – Center

“What does he mean by “White Man’s Burden”?”

Center – Right – Left

“Is racism natural?”

Left – Center - Right

“Why?”...I’m looking for the “why”?”

Right – Center - Left

“What is ideology?”

Left – Right – Center

“Awesome job!”

Center

[Bell Rings]



“Empire”, “Genocide”, “Colonization”, “Territory”, “Wealth”, “Slavery”, and
“Conquest” illuminate off the smart board as I enter the room. Roger’s classroom is
similar to the others I have seen throughout the school with computer tables lined up in

rows facing the front of the room where the Smartboard is located. I am seated in the back of the room, journal and iPad placed in front of me, with Coach Nobles' desk to my right. Seven students have placed themselves in the first three rows awaiting his return from helping a teacher down the hall work a DVD player. I use the time he is away to sketch the room and take notice of the students. I am eager to see what others have been talking about. Roger's name has come up in several interviews, with both administration and participant teachers, as having created a "totally digital classroom".

The Setting

The students are early and prepared. Each has taken a 13" white Macbook out and most have begun to navigate to sites relevant to the class: a Facebook page where course information is posted, the University of Houston's online American History textbook, and The Library of Congress' American Memory online site are the three most noticeable. Roger's space consists of a PC and an Elmo that have been placed on two wooden desks in an L formation with a thick grey cable lying off to the right. A black leather computer case lies in a well-worn grey swivel chair behind the desk.

Announcements for a community service opportunity and a part time job at the Community Development Center have been written in red dry-erase marker on a whiteboard suspended on the wall behind his desk. Two doors provide access to the room with the one closest to the front adorned with a "Lady Indians" sticker on the window. A large laminated banner hangs to my left entitled "Positive Thinking Area" with a brown desk situated below. To the left of the Smartboard hangs a United States flag with file cabinets pushed together demarcating the corner of the room. Behind me to my right sits a bookshelf, flatscreen TV, and a podium that looks barely used.

Roger simultaneously gallops in as the late bell rings and addresses me in one breath "Man, that thing has just been made obsolete" referring to my iPad amid news of the impending "Kindle Fire" release. He clearly likes to talk technology. "How is everyone?" Roger says to no one in particular as he adjusts the thick grey cable connected to his computer. A few students mumble "Good" as the Smartboard flickers and settles. "Did I get a copy of everyone's keynote presentation on the Pullman strike?" "Yes" the students offer in unison.

Act #2

Roger directs the students to "go ahead and pull up the digital history chapter, 'The United States Becomes a World Power', specifically the section on the Philippines". He has a commanding presence as he takes his position at the front of the room, off to the right, with the Smartboard directly behind him.

"For your homework I asked you to go home and look up the military budget for last year. Did anyone find it?"

A student on the second row, who seems to be in the middle of "synching" an iPhone with his Macbook, calls out without looking up, "Around 800 million dollars."

"Out of?" Roger asks as he shifts to the wooden desk to the left of the room. He is a slender 6'1" or so with white red-tinged skin and light brown hair. He is not physically imposing, but his charisma quickly energizes and fills the entire room.

"A little over 2-trillion dollars?" a female student, with yellow and green headphones wrapped loosely around her neck, replies.

Roger walks over to her and sticks out a hand, palm up. She playfully slaps his hand as he exclaims, "Excellent!"

“How does this make you feel?” Roger probes. Silence, as students contemplate the question.

“This is what I am looking for in essays, not rote memory and not regurgitation. I need you to think!!...I want to hear what you think and feel”.

“Alright let’s review from yesterday” as he saunters over to the Smartboard.

Roger describes his daily reviews as “tag team” reviews where he and the students co-construct the material to be discussed. He begins by creating a list of key words and terms for which, the students should be “...able to demonstrate understanding and make connections to relevant material”. The students, however, ultimately determine the scope and direction of the review through the questions and comments they generate. The review will ultimately lead to new material to be covered for the day but most of the time there is a blending of new material and past content.

“Anyone remember the number's and figures I gave you all yesterday?”

A list quickly forms as students respond to his question. Roger writes the responses next to the words already listed in digital blue ink projected on the Smartboard: 1. Army/navy occupies 150 countries, 2. Military spends more than the next 7 countries COMBINED, 3. Territory covers 21/24 time zones, 4. Has a history of conquest, and 5. Has a history of genocide. “Who is this country?” Roger asks. A student in a red and black “Ecko” sweatshirt whispers, as if unsure of his own answer, “the U.S.?” Roger high-fives him and exclaims, “YES!” as the other students giggle.

For this particular review, America’s involvement in the Philippines quickly becomes a central point of discussion to which Roger quips, “Anyone know who Manny Pacquiao is?” As the room grows silent Roger begins to pantomime the movements of his

favorite boxer, bobbing and weaving while throwing quick little jabs and a few combinations before returning to the question, “Anyone know who Manny Pacquiao is?” Silence reigns as Roger exclaims, “Come on! ... No one!” with both palms turned upward. “Not only is he the greatest pound-for-pound boxer but he is also a thinker... he will be the Filipino president one day”. He transitions back into the review by asking a leading question about America’s involvement in the Philippine’s and Cuba during the early 20th century:

“Who was the major figure associated with America’s involvement? Who am I looking for?”

“Roosevelt” a student responds

“Which one?”

“Teddy!” a student wearing a maroon “Indians football” sweatshirt yells out.

“Great Job, but WHY Teddy? ... What did he do? What was his part in this story?

That’s how you have to think of your essay writing...your telling a story not spitting out facts.”

Roger is clearly in his element interacting with content and students. He reminds me of a point guard as he moves around the room in a counter-clock wise arc across the front of the room. Occasionally he glides to the back of the room where he continues to search for understanding. He considers each place his home: sometimes standing and cajoling, other times sitting on a desk pondering and waiting— always questioning. In each position he is the floor general with technology serving as his sword, allowing him to expand, counter, and probe student understanding and content. The squeak of his white basketball shoes against the tile floor marks the rhythm of his movement. In moments of dull

contemplation he claps and snaps to get their attention, but like a good point guard he offers support and encouragement. At one point he plays air guitar to Joey Ramone's, "I couldn't sleep at all last night", imploring one of the students to 'Wake Up!' By the middle of class the room is energized and together they discuss, review and debate as one.

"Who is William Randolph Hearst?"

Students manically search their computers for yesterday's notes.

"Alright, Google Hearst. I wanna know who he is? What is his relation to now?

... and I want you to define "Yellow Journalism.""

A student with frosted brown hair uses the search engine Bing to look for the name, Hearst. He finally raises his hand and gives a brief description of Hearst and Yellow Journalism.

Roger continues, "Why Cuba?"

As students contemplate and consider the question Roger walks over to his Macbook and pulls up a Google Earth map, which is projected on the Smart Board. Small interruption as a student cheerleader gets up to plug her computer in. Students use their notes from yesterday to discuss the political and economic motivations for America's involvement in Cuba. Roger expands on their answers by pointing out various geographical features of Cuba on the Google Earth map.

"What about the natural resources?"

Roger quickly minimizes the Google Earth map and pulls up a blank screen. Students take turn peppering him with resources that drew the U.S. to Cuba such as sugar cane, tobacco and iron. Roger writes furiously in red digital ink on the Smartboard. A female

student seated to my front left toggles continuously between notes from the previous class, the course Facebook page, and the digital history textbook. Finally, the students seem to run out of responses.

“What about bauxite? ... If you don’t know look it up!”

I notice computers open but few students seem distracted by their presence. The pace of review and the amount of information does not allow time to get lost in a digital world. Most are furiously trying to keep track of the review as Roger shifts between content covered, historical anecdotes related to new material, and personal stories meant to keep students engaged. Most of his knowledge is in his head. He has no notes posted but periodically he tells students to “write it down” while mimicking typing on a keyboard.

Another momentary distraction as one student comes in late. The class pauses as Roger congratulates the student for coming to class. “Can someone email him your notes so far?” The student sits in the row directly in front of me and quickly slides his Macbook from the depths of a red DAKINE book bag. I watch as he navigates to the course Facebook page to post a plea to the class asking anyone to send him the notes for the day.

The class comes full circle as Roger re-opens the digital page with the five characteristics listed: 1. Army/navy occupies 150 countries, 2. Military spends more than the next 7 countries COMBINED, 3. Territory covers 21/24 time zones, 4. Has a history of conquest, and 5. Has a history of genocide. Roger writes the word “Empire” in red digital ink across the top of the digital page.

“Is the U.S. an empire?” pointing to the list projected.

There is a deep pause as brain cells are being maximized before Roger nods and mouths Y-E-S. “That is why we have to be critical of our history and in-tune with our direction!” “Your homework tonight, consider the following: What’s the difference between an emperor and a dictator?””



Introductions

The low thud of bouncing balls hitting the parquet floor resonates throughout the “Old Gym”³⁴. As I make my way down the dim hallway leading onto the main court, I pass several glass cases filled with trophies of various types. Success is everywhere as two metal double doors open up into the gymnasium. I pause and take a quick glance around trying to locate Coach Nobles. Several teen-age boys, in gym shorts and “Sequoyah Athletics” grey t-shirts move in quick burst across the court partaking in a traditional Indian game: basketball. Syllabary is displayed on both sides of the floor with the school emblem marking center court. The gym is quaint and softly lit³⁵. It stands in stark contrast to the new 10 million dollar facility that sits out front of the school and is equipped with plush seating and a JumboTron scoreboard.

I am there to conduct my first interview with Coach Nobles and I am quite intimidated. His reputation as a “tough-love” coach precedes him. As does the respect he

³⁴ What is now called the “Old Gym” was not the first gymnasium the school has used. To the students of Sequoyah in the 30’s, 40’s, 50’s and 60’s the “Old Gym” was located directly to the north of Tommy Thompson field. This gym was torn down in the early 80’s and replaced with what is commonly now referred to as the “Old Gym”.

³⁵ Seats about 600 as compared to the over 2000 seating capacity of the new facility.

is shown for guiding the “Lady Indians” basketball team to three consecutive state titles. The head of the social studies department assures me he is a “puppy dog” but I am uneasy. It is the last block of the day and he is serving as “Gym Coach” for the next hour and half. He sees me and invites me to sit next to him about halfway up the pullout wooden bleachers. I am almost taken aback as he is extremely welcoming and relaxed. His uniform consists of a black gym suit with a black collared shirt bearing a “Lady Indians” insignia on the left chest pocket. He is affable and eager to talk.

Teaching Philosophy

Two themes dominate our conversation: technology and content knowledge. His personal story unfolds in bits and pieces throughout this conversation and subsequent ones but for the most part Roger is eager to talk technology and historical content. In similar ways, both inspire and challenge him. While he is obviously a successful coach being a “successful teacher is also important”. He considers himself a historian foremost and believes that mastery over the content knowledge, along with the help of technology, is imperative to achieving the type of success he envisions in his classroom. “I think to be successful you’ve got to be real proficient, not just in technology, but also in the content. If you combine the two with proficiency, I think you can be really successful”.

Notion of Success

Over a 14-year career Roger has had “success” in the classroom as he matter-of-factly states that his “...students have always scored roughly 20 percent above the Oklahoma High School average and [his] pass rate is around 80 percent”. While these numbers are impressive, Roger’s notion of success is predicated on getting students to “think critically” and preparing them for “life after high school”. In Roger’s view the two

are inextricably linked, "...learning how to think critically...that's a tool you carry on down the line...that's an adult skill".

Thinking critically is an ability that, Roger believes, will allow kids to know better the world around them and make "good decisions" as they move forward in life.

I've always said that more than anything is to have our kids graduate, and the one thing they learn is self-dependence, the value of hard work, the value of depending on one's self... being able to think intelligently and critically is key.

Roger's view of success is based on his years teaching at various schools throughout Oklahoma, many of which were underperforming. His first teaching and coaching job was "in a little country school, which was a nice place, but the town was ... out in the middle of nothing, 30 miles from [anywhere], really poor, a lot of poor kids. A lot of drugs, a lot of teenaged pregnancy, a tough place". From there he moved to the southeast inner-city of Oklahoma City, not far from where he grew-up, to coach at a school Roger describes as "possibly being one of the worst schools in the state... infested with gangs and we had, I think, five kids killed in one year when I was there". As a result, Roger's teaching and coaching philosophy is designed to enhance skills that help prepare his students to be responsible adults.

"And again, I've seen so many kids mistaking sexual activity for love-or fill-in-the-blank, lack of attention. And make really bad decisions, and all of a sudden, you've lost your youth".

High Expectations

High expectations are a more implicit aspect of his teaching that he rarely discusses but is palpable. High expectations have allowed him to achieve success as a

coach and they are what motivate him to push his students to “dig deeper”. On the first day of school, Roger lets the students know that “this is more a project-based class ...and that means you’re not going to get a ton of busy work to make up for being lazy”.

One explicit way in which Roger upholds high standards is through essay writing. Preparing them for life beyond high school, Roger argues, starts with them being able to think critically, read critically, and write in a cohesive manner. On every exam students are required to answer essay questions to demonstrate understanding, critical thinking, and connections to current events. Students are given “A college blue book, just like in college and a black pen”. Most often, Roger contends, students begin the year in:

...a kind of a panic, ‘Okay, let me list everything I know about this’. And there’s no real thought process or thesis statement which I’ve always been taught is, ‘Okay, future statement, *answer the question.*’ And then provide a sentence where you will write a paragraph backing up whatever that is.

This is a fundamental skills Roger promotes to get students to start thinking and writing critically rather than just accepting history as a set of facts.

To guide students through the essay writing process Roger provides feedback continuously throughout the first semester.

The first essay test we took I let them do basically a take-home. And we graded that, and then I basically critiqued them individually, in the margins, gave them examples, and I showed them one of my essays. I showed them how I would answer a question.

The ability to get students to write well, Roger suggests, is predicated on the proficiency with which a teacher knows the content.

Role of Content Knowledge

Fundamental to his teaching philosophy is a belief that a teacher must absolutely be proficient in content knowledge and technology. Content knowledge, however, takes precedence for Roger as it "...allows you teach however you want to...if you are comfortable with the material, if you have mastered your material". While technology is a key component of his teaching philosophy, content is what he builds his class around. He lives what he preaches, as he has set a personal goal of reading a book a week to continue to strengthen his own content knowledge. The result of this is on full display in the week I spend observing, as he rarely uses notes, the textbook or any other aid to guide him through class. Rather, the content and his ability to navigate students into points of discussion are integrated seamlessly throughout class.

There are not a whole lot of questions you're going to ask me in that history class that I'm not going to know the answer to...and I can't make it understandable to 17 or 16 year-old kids. I think that's more than anything.

Spirit of Learning

His devotion to content knowledge can be traced to his upbringing in the suburbs of Oklahoma City. Roger grew up outside of Oklahoma City, to the southeast, where his dad was a basketball coach and a biology teacher. His father was a major influence on both Roger and his brother as he fostered a spirit of learning from an early age.

...and, you know, we'd go down to the Anadarko Basin, and we'd look at stuff and talk about, you know-again drives me crazy when people say, you know, the dinosaurs died and turned into oil. No, no, no, no, no. Millions of years before the dinosaurs were ever around was when all this carbon-based stuff was formed

up in vegetation. Anyway, he took us around in the summer, that's the kind of the things that we did. We'd go see Mt. Scott, which in Oklahoma mountains are kind of rare. But, you know, natural curiosity. Me and my brother have...we talk all the time. He lives in Nanuet, New York. We talk all the time about everything. These experiences led to a natural curiosity about the world and his role in it. He vividly recalls having a "newspaper in front of [him] every day" before he went to school and watching the "evening news" before he went to bed.

I have always wondered "why?" I saw a big world out there, and I wanted to know "why?" I drove my parents absolutely insane. "Why?" And not "why," whether I have to do this? "Why is this like this? Why is like that?" His love of learning continued as he moved from high school, where he maintained an almost perfect 4.0 G.P.A., through college and into his current role.

Like I said, I love science. It's a hobby. Cosmology is a big hobby of mine. I love quantum physics. I love reading up on it...and I love that stuff. I find that stuff fascinating. Then again, that's you know...me.

Content Formation

For Roger one of the most important events of his life and one he credits with shaping him as an educator was attending the University of Oklahoma (OU).

Dad took me to my first O.U. football in 1969 against Wisconsin.

I was hooked. I always wanted to go to O.U., so I took a year, moved out of my parents' house so I could get a year on my own. So I'm off their tax return, established a year, and I went to community college in Knutson, knocked some of the freshmen requirement stuff out, so it's cheaper. And then I went to O.U.

As a history major at OU Roger had the chance to take courses with, "professors like a [Gordon] Drummond and a [Stephen] Norwood and a [William W.] Savage". He credits his experience at OU for not only helping him establish a strong content basis but for also fostering a critical spirit in examining history because "O.U. people weren't afraid to present an alternative view of things". He also reflects on his experience and cites the "expectations as [being] extremely high" for shaping the expectations for his own students.

When graduation time came Roger originally wanted to go into law school but instead "the coaching bug...bit" him and he decided to go to graduate school at OU to get his teaching certificate. He speaks fondly of two classes he took to fulfill his content requirements, an international studies class taught by Ambassador Edward Perkins and a U.S. History class taught by Dr. Chiodo. Both of these experiences reaffirmed his belief in high expectations and thorough content knowledge.

I did a 70-page treatise on...it was basically a critique on brinksmanship, American nuclear policy and I did one on the Cuban Missile crisis... I always take these out at the beginning of the semester and slap 'em on the desk and I say, "This is what I wrote in graduate school".

Role of Technology

Now in his fourteenth year of teaching learning the content and being able to expand on the content is no longer the challenge. The consistent challenge for Roger is to "make the material relevant... and for the students to go WOW!" in order to engage and develop critical thinkers. Central to this mission is relating the content to the lives of the students.

Today with all the choices, it's amazing how little interest they take in what's going on around them. If you can relate it to what's going on in their lives, again I think that's one of the challenges of social studies teachers. You take all this dry material, what seems to be dry material. And the reason it's dry is that you don't relate it to what is going in your students' actual lives. So I try to make things relatable.

Technology has become a central tool to engage the students and make the content relevant to their lives. Specifically, technology affords him the opportunity to connect with students, challenge the textbook and expand the content. These are not mutually exclusive categories but weave together to form the nucleus of Roger's pedagogy with content at the center.

Comfort Using Technology

He credits his preservice education at OU with preparing him to use technology in the classroom.

When we got taught Technology I had a super, super lady at O.U. that taught us Technology. We did long-distance learning with F.S.U. in her class, learned how to use all kinds of software to create concept maps and things like that. And, again, not only was it demonstrated, but also she provided handouts, she provided...again, you're looking at people that are just like students. Some people are kinetic learners, some people are visual, some people are audio, some people are all of them. I mean, you went in and they looked at technology from all kinds of different viewpoints as far as education goes and how you could use it from everything from webpage development to what you saw us do yesterday

with brainstorming, charts like that, where you could do with computers. I forget the exact software, the name of it, but we work with that kind of software, and it just prepared me, and I've been really comfortable with computers ever since. Not only did this experience provide a basis for feeling comfortable using technology but it also allowed him the freedom to experiment with various kinds of digital tools in the classroom.

I mean, there's different ways to go about things. For me, it's real easy to step up and with the development of stuff like Smart Board it allows you to take really the next step as far as using, really being able to utilize computers and what's on the internet to make these easy. Most important to Roger is using technology to relate to his students lives in order to invite them into the learning process.

Developing a Digital Classroom

During this past summer Roger spent the almost two months finding ways to make his classroom "totally digital" in effort to engage, challenge and expand.

I did a lot of research in July. My summer coaching duties take me through June. I got done after working in O.U. [basketball] camp....it was just basically spending hours and hours and hours finding stuff that I thought was doable and then kind of just mapping out what the process is going to be.

This process included:

Googling and re-Googling stuff and then reading it... I spent a ton of time going to websites and seeing what resources were there. So, you know, it was just a

month of basically, during that time, being on the Internet a lot and then finding something, “Okay, well, let’s look and see what this has”.

A point of pride for Roger, in his transition into a “totally digital” classroom environment, is that he has been able to do it without costing the school a dime.

First, you had to find the basics that you’re going to use in class. “Okay, let’s find a textbook. You going to pay for one?” Well, if you want to pay for one, there’s all kinds of stuff out there. I kind of like challenged myself. “Okay, let’s see if I can do this for free?” For zero, zero dollars and to be honest, if I was at a public school, the pressure would really be on. Let’s see if we can do this for as little money as possible. Okay? Let’s see what I can do for free? See what’s possible to do for free.

Digital Tools

There are three principal classroom tools that Roger has integrated fully into his teaching all of which are free to use. The University of Houston’s Digital U.S. Textbook, a digital version of Howard Zinn’s “A People’s History of the United States” hosted by the website historyisaweapon.com, and Facebook. These are in addition to assigning periodic coursework using Macbook technology such as Keynote and iMovie.

Another factor that Roger accounted for when choosing digital resources was the access to primary sources. To supplement the digital textbook Roger often incorporates primary sources from sites such as the Library of Congress’ American Memory site.

I mean that’s hard to beat. I mean, Good Lord, you’ve got the Library of Congress. That’s quite a collection... it’s an incredible site, and it also has for those that want it, lesson plans for a lot of stuff. It has a ton of resources.

He admits that some of this research over the summer and how much he has integrated the digital tools into his teaching has been somewhat “a matter of trial and error... and having to figure out what works and what doesn’t”.

Digital Textbook

The University of Houston’s United States digital textbook is the first digital tool that Roger settled on in his struggle to make his class exclusively digital. His desire to choose a digital textbook was based primarily on the “actual [paper] textbook we use here being from...eight years ago?” He also like the idea of a digital textbook because “...for one, you don’t have to worry about books or book shortages or the student excuses of ‘I didn’t take my book home’, because these [pointing to the Macbooks] are like electronic pacifiers. They take them wherever they go”. One particular feature he likes about the University of Houston’s United States digital textbook is that “even if a kid doesn’t have the Internet at home, he can still save stuff here into web archive and work on it offline at home”. He does admit that the digital textbook is

A work in progress. And they [the University of Houston developers] freely admit that. They’ll admit, “Hey, we’re just putting this online just now and we’re still working on this.” You know, if you go and look at modules and classroom handouts and the lesson plans, it’s just very, very incomplete. So, sometimes you’ve got to combine stuff from your old lesson plans.

However, he has been pleased with his choice so far to use the digital textbook as “a really good basic introduction to the material”.

Historyisaweapon.com

Despite the University of Houston's United States digital textbook being an upgrade over the paper textbook, Roger knew he also wanted to offer students the opportunity to look "...at history differently". As a result, Roger searched for a way to incorporate Howard Zinn's "A People's History of the United States" into the course. However, the challenge was to find it in a digital medium and ensure that it would be free to use. Roger had read that,

Zinn had wanted "A People's History" to be available online for free... but that the publishers tried to stop what Zinn had authorized in his will. They didn't want that money going out the door. They wanted to cash in on it.

As a result, Roger "kept researching, and finally found the website, historyisaweapon.com", which has scanned, coded and uploaded 650 pages of the book for free. The site itself is a self proclaimed, "left counter-hegemonic education project...focusing largely on American resistance history". Readings are organized into sections, ("Chapters"), based on themes such as, "*What is this America?*", "*The role of education: How does a system teach us about itself?*" and *From Resistance to Revolution*. As such, Roger not only has students access readings from Zinn's text online for free but incorporates many of the other resources the website offers into the course as well.

Facebook

Having found two foundational texts to build his course around, Roger wanted a "place to house the resources, class assignments, lesson plans, expectations, objectives, you know". He first considered building a class site by "piggy backing off the school's website" but quickly ruled it out because Sequoyah Schools "website doesn't have nearly the options that Facebook offers". He also considered building a website from scratch but

“it would cost money to get my own webpage and have someone host it”. As he considered the options and continued his research, he came across a “great article about why you should use Facebook in the classroom and why educators should not a) either denigrate it because it’s a social network or b) be afraid of it because of what could happen”. As a result, he decided, “Okay I’ll create my own Facebook page” for students and parents. In addition to uploading assignments, weekly lesson plans and a syllabus, Roger often uses the site for class discussion. In addition the class Facebook site lists “three phone numbers to call” in addition his “emails at school and at... home”. Through the use of the above resources Roger feels he can better engage his students, challenge the textbook, and expand the classroom through primary sources.

Advantages of a Digital Environment

As mentioned before, the challenge in his fourteenth year is not learning the curriculum or handling the demands of coaching and teaching but rather, how to engage and excite students about the United States social studies curriculum. Part of the challenge of engaging students is competing for their attention:

You’ve got so many things grabbing at kids’ attention now, you know? Especially on that computer with the iPod technology, phone technology, and with Facebook and YouTube and the games that are available online and downloadable...you know, our kids are just easily distracted. You can’t have tinsel on the tree because they get distracted, you know?

A major reason why he made the decision to create a digital environment for his courses was because in his opinion he can better “engage the students through interacting with technology because they’re comfortable with it...our kids are media, tech savvy”. Roger

describes using traditional tools i.e. the textbook to do reading and writing as “pulling teeth” for some of them.

One tool he uses to overcome resistance to a mundane task, like writing, is to make it a Facebook discussion. A good example of this is when he posted a discussion question related to the reasons why the U.S. dissolved into Civil War during the 19th century. Students posted responses via Facebook and Roger was able to offer feedback directly to their responses. Reflecting on this type of assignment Roger feels that,

They do a little bit better job there of actually expressing themselves and give their opinions, which I try to get them to do. I actually want them to tell me, “What do you think about this?” For instance, we did something with child labor and talking about what court rulings and stuff were on those. They couldn’t quite grasp it. So we did it again, but I allowed them to use Facebook and then they got to where they expressed opinions. “What was wrong with using seven-year-old girls in machine mills for 14-hour days, six days a week?” They went after that. Using technology as a medium to connect to the students allows, “the kids have a more of a chance to shine” because it relates to their world.

Role of the Textbook

Another advantage of creating a digital environment is that it allows him to move past the traditional textbook. Specifically, Roger credits the U.S. history textbook assigned to his class with being especially “awful” because it is “written at about an eighth-grade reading level” and “there’s lack of material...real lack of material” associated with it. In his view, textbooks often get adopted simply because of “how much stuff [they] give away? CD’s, all kinds of stuff, all kinds of software that has no real use”.

The University of Houston's Digital US textbook, on the other hand, offers primary sources, lesson modules, resource guides, active learning inquiry guides, and various multimedia resources designed to challenge and expand student understanding. The digital textbook also provides links to other online resources that act as stand alone digital units for students to navigate independently. What he likes best about the digital textbook is that it has several sections "on teaching students how to write historical essays and...interpreting primary sources".

Another way in which Roger is able to move past the textbook is by incorporating a digital version of Howard Zinn's "A People's History of the United States". He does this specifically to challenge the way students view history. "The regular school texts are written from the POV at the top of the social ladder, with just a few mentions about the 'real' history that is glossed over because it detours from the theme of American exceptionalism". Using Zinn "as a second textbook" allows him to bring in the view points of,

The Irish railroad worker, the African-American soldier involved in the Filipino insurrection, the young white girl in the Triangle shirt factory... of Indians, slaves, poor people, union workers that went on strike, that kind of thing. The folks that the history really is about.

According to Roger the, "Biggest failure of the EOI's and all this other testing is that it only requires rote memorization"³⁶. Challenging students' understanding of history through Zinn allows him to foster critical thinking skills.

Role of Primary Resources

³⁶ In Oklahoma EOI stands for End of Instruction exams that are required at the conclusion of certain courses such as U.S. history.

Underlying the use of these two resources is Roger's belief in the importance of using primary sources to expand the classroom. This is not only because he believes that primary sources "take you to the heart of an event" but also because kids find it interesting when they're actually,

Reading a letter written from a black soldier who is fighting in 1901, and being ordered to basically massacre Pilipino women and children as a retaliation....Kids read that, and it kind of grabs them. To think that this person actually did this opposed to a textbook that is dates and dead presidents and George Washington had wooden teeth.

As a result, Roger has begun to plan for incorporating more of the, "resources of the Library of Congress...especially for primary sources. And I think, and again I'm going on guts here, I mean, interpreting primary sources... Kids just find [social studies] more interesting".

He gives an example in class of watching,

Primary source [visual] material... so you can hear Roosevelt and Hoover in stump speeches and that kind of thing. And you can see and hear people living through the Depression. You actually have the newsreel footage. People saw in the theaters when the United States armies, the protest in 1930, which is a direct violation...the United States Army is not to be used against American citizens... anyway that kind of thing.

With a traditional textbook "You've got pictures, but that's it". Using digital tools allows him to expose students to the "people that are actually living at the time" and "then using those quotes to give a series of questions [for students] to answer".



Challenges to Teaching with Technology

Despite the advantages of a digital environment, Roger has already had to tackle several challenges. The first is how to monitor students' use of the technology.

It does require monitoring because if you're not up and moving around, and you don't have a firm hand on classroom management-which is why you see me up checking on people. You know, I've already told them, "Hey. You guys there will be serious, serious problems if I come around, you're not, you know, on task."

Which means you either have a page of notes that you're taking or you're on this website. One of the two, you're either reading or taking notes. Hopefully, you're doing both.

In order to overcome some of the issues related to students' use of technology in the class, Roger has had to set time apart to teach "appropriate behavior type of things" related to the technology. "I tell them, "I want complete sentences, you know, no 'youse' for 'you,' no number fours for 'for,' we're not writing text. We're writing like civilized human beings, you know, educated".

The second challenge Roger has to continuously overcome is the "buggy" nature of technology in the classroom and his realization that "you can't count on it most of the time, seems like...this year's better but...".

Finally, Roger speaks throughout our time together of the inability of his students to use technology like, "elements of Office, Publisher, or something like KeyNote or

PowerPoint” types of technology which he believes prepares students for the “real world”.

Well, number one, again, you know...you go back to these kids are so far ahead of us, and that’s a myth. I don’t think kids are quite as tech savvy as everybody gives them credit. They are savvy where it comes to what interests them, whether that’s Facebook or YouTube...they’re very far ahead of the stuff they like to do on the computer.... they enjoy all the little bells and whistles, you know, the explosions and all of the special effects you can do...put them on Keynote, it’s like, “What the heck is this?”

As a result Roger has built in projects throughout the semester for each unit utilizing technologies such as keynote, power point and iMovie. By doing so Roger feels he is using technology to prepare students “for what’s ahead of them” and by giving them exposure to skills that can be transferred into post-secondary education and the workforce. An example of this is when students are given a topic, such as the Pullman Strike, and asked to create short presentation based on their research. “When they did Keynote for the first time, and they did a great job. They just did a really good job the first time out. And I think they really got into what was possible.”

Act #3

“Alright guys, let go!”, Roger exclaims

The bell has just rung and students are slow to get ready. Homecoming is a day away and students are distracted. Roger has assumed his position at the front of the class imploring the students to get their Macbooks out. His shadow casts out into the rows of

students, as the Smartboard projects a section of the digital textbook entitled, “Intervention in Haiti: Period 1890-1920”.

“How many of you read last night?”, Roger asks

Six of the eight students raise their hands. Roger, clearly a tad perturbed, saunters over to the Smartboard and highlights the first two passages of the text with his finger. A monotone voice booms out from the speaker atop the Smartboard, reading the words on the screen. Several students follow along on their own computer while another takes notes in Microsoft word. After each paragraph. Roger taps the Smartboard to stop the voice as he quickly falls into his routine: right, center, left. Roger peppers the students with questions about the reading, drawing attention to key words and urging them to think and critique what they have just heard. This ritual is repeated four to five times. He never lets the reading go on for more than a one to two paragraph section before he enters into his rhythmic dance at the front of the room: left, right, center. One student has “blown up” the text on their computer to about five times the actual size. Another toggles quickly between a word document, where he is taking notes, and the daily news feed on his Facebook account.

“What can we gather from this passage?” Roger asks.

About midway through the class the Smartboard lights up prompting a reboot. “NO!” Roger exclaims. He has to reboot the projector to get the Macbook and Smartboard “talking”. He ambles over to the thick grey cable connected to his computer and gives it a wiggle while asking the students a leading question,

“Does anyone remember who Phil Sheridan is? ... How does he relate to this story? ”

For the next five minutes he attempts to trouble shoot, lead the students in discussion and and monitor their computer use.

“Tough Question. Anyone know how the Philippines, Haiti and Cuba foreshadow, in many ways, the Vietnam War... Guerilla Warfare!”

After about five minutes of pressing various buttons and rebooting his computer, the Smartboard and macbook are in unison. The Digital textbook re-emerges.

“Someone please look up the word perpetuity on Google... what does this mean? How does this word relate to what we have been talking about?”

When I ask him about the trouble with the Smartboard after class he replies that, “We have one of the older smart boards”. I have heard this from other participating teachers as well. It’s funny because I haven’t been out of the classroom that long and never had a Smartboard. They have them and they are "old ones".

This speaks to another challenge of technology integration: how to keep up with the dizzying rate of change and development.

Things change so much. Once upon a time the knowledge in the world, I think, was doubled every seven years. Now I think it’s down to less than three. You look at the change in technology just in the last ten years...and how much faster computers are and how much smaller they’re getting. And how much more powerful those small computers are. They dished out the tablets to the kids, they’re wanting to put us on that, but right now it’s a heavy, nice paperweight that I use at my house...just haven’t had the time.

Rogers argues that as he and the other teachers move forward with the 1:1 initiative they must continuously ask themselves, “What are the students doing with

[computers]?” Overall, however, Roger believes that technology is beneficial and makes his job easier. “I’m pretty happy with what’s happened so far. But you know, there’s so many resources out there and now with the Smart Board and every kid having the lap tops...and actually this kind of teaching is easier”.



Final Act

[Bell Rings]

“Ya’ll ready?”

Center

“Lets Dig!!”

Left – Center – Right

“What is he getting at here? What do you think he really means?”

Right – Center - Left

“What was Zinn's take on the Platt and Teller Ammendments?”

Left – Right – Center

“You need a thesis statement...answer the question!”

Center – Right – Left

“Christian Duty... Exactly! Nice Job”

Left – Center – Right

“No wrong answers...”

Right – Center – Left

“What does he mean by colonial extortion?”

Left – Right – Center

“Why?” Explain that!”

Center – Right – Left

“What is the policy’s intent?”

Left – Center - Right

“What do you do if an eleven year old shoots at you?

Right – Center - Left

“That’s an interesting point! What do ya’ll think?”

Left – Right – Center

“How does this make you feel to think about ourselves in this way?”

Center

[Bell Rings]



DBC : AYEHLI : CENTER

“I have always believed that the Great Creator has a great design for my people, the Cherokees. I have been taught that from my childhood up and now in my mature manhood I recognize it as a great truth. We are endowed with intelligence, we are industrious, we are loyal and we are spiritual, but we are overlooking the particular Cherokee mission on earth, for no man or race is endowed with these qualifications without a designed purpose.”

Redbird Smith

From the center of our being and as a reminder of the faithfulness you have bestowed I say thanks...

I return to the underlying premise of this dissertation by calling attention to the challenge of Michael Lambert (2011) to make ourselves, as Native people, visible “without parading Plains Indian flute music, dream catchers, or other such stereotypical tropes” (p. xxviii). The narratives of Steve, Will and Roger reflect our collective, critical effort to provide counter narratives that challenge “prevailing mindsets which members of the dominant group justify the world as it is” (Delgado & Stefancic, 2000, p. 64). I am specifically referring to the way in which the dominant group has constructed a version of Indians in both popular media and school curriculum that is inherently racist. I believe that by examining the uniquely modern complexity of negotiating, providing and integrating digital technology into the classroom, a more holistic discourse can emerge by inviting American Indian teachers to the discussion of what it means to be an educator in the 21st century, Native or non-native.

This dissertation then is an attempt to reposition the American Indian classroom from one of oppression and marginalization to one of strength, innovation and hope. There is richness in the details of these narratives that should not be lost due to an overreliance on complex theory or desire to exhaust the literature. Educational technology is a vehicle for this discussion, as it fosters modern issues in multiple facets at both the institutional and classroom levels at Sequoyah Schools. In this way, I hope readers take with them what Chaat Smith (2009) suggest, “Indians are people, just plain folks” struggling to teach, learn and prosper. No Feathers Necessary (Perdue & Green, 2011).

By the way, when you present make sure to use your Indian name.

My Indian name?

Well you know what I mean, your Cherokee name...

You mean Lee M. Adcock III? That is my Cherokee name.

Don't you have an Indian name?

I just told you my Indian name.

Are you sure?

Pretty sure.

The tentacles of the spectacle know no bounds. The truly insidious aspect of stereotypes is that they get down into your bones and eventually wrap themselves into your consciousness and very being. They shade how you view yourself and how you view “the Other”. How do we then, as Native people, move from simply exposing the faulty premise of the Hollywood Indian to producing a more complete picture of what it means to be Indian in the 21st century? As an Indian scholar, I struggle with confronting and challenging the spectacle of the Hollywood Indian while also recognizing that, by doing so, I am in some way giving it power. Consequently, this project is ambitious in its scope -- to not only expose the spectacle but also to provide rich portraits of Indian teachers confronting the realities of schooling and reform initiatives embodied by the integration of technology at a 1:1 level. I understand that there will some readers who would prefer a more “academic” discussion on the pedagogical choices and strategies the teachers employed. These questions are lines of thought are important. However, I argue that until Indians are viewed in a more humanistic reality those questions can not be addressed.

Embarking on work that seeks to dismantle the Hollywood Indian and move towards a humanistic conversation about the lived reality of American Indians is not easy. I am continually met with resistance and reminders that modern society has very little space for a fully accentuated American Indian person. I remind you that I am not speaking for every Indian’s experience in modern society. I am speaking of mine and am attempting to add the portraits of these three teachers into the conversation. My decision

to embark on this project and to embed it within the goals and vision of Sequoyah Schools is a personal and professional choice.

I am proud to be Indian. I want to stand next to my ancestors who claimed their identity during a period in history when it was neither socially nor financially beneficial to be Indian. They stood up and claimed their space in the evolving world around them because that was who they were. The staff and teachers at Sequoyah Schools are doing the same. They agreed to participate in this project and leave themselves vulnerable to the critique of their peers and a broader audience because they are proud to be at Sequoyah. They are proud to work with Indian students and they take great pleasure in the success of their students. They do not buy into the literature on American Indian education, which positions Native students within a deficit framework of low-test scores, high drop-out rates, and numerous other problems. To the contrary, Sequoyah students are not just surviving school, they have become constructors of their own destiny as they continue to collect scholarship money, attend college, and become successful women, men, fathers, mothers, and citizens.

In this dissertation I attempt to address the issue of misrepresentation by not only highlighting the fact that American Indian teachers and students exist in very real and modern contexts, but they do so in creative and innovative ways. They are not just surviving—they are prospering. This is no surprise to Cherokee people, as the school and the teachers are embedded within a history and culture that is dynamic, enduring and creative. Sequoyah is a principle example of the spirit of the Cherokee people. His legacy lives on in these teachers.

Reading this work

I want readers to engage this dissertation differently. Not different in a fetishized sense but rather, as a measure of subversion. It is meant as a disruption to the unabated images found in media and school texts pertaining to American Indian people. I find it deeply problematic to challenge popular stereotypes of American Indian people while conforming to the accepted framework of the academy. This is not an original critique, but nonetheless it is an important motivation for me. Linear, measurable truth might have considerable capital within the academy but offers little to those wanting to examine complexity or richness contained within the day-to-day lives of real people. Keeping in mind the principles of portraiture I want the reader to be able engage with the content rather than sifting through grandiose verbiage and complex theories.

Intertextuality

By including inter-textual components within this dissertation I have also attempted to expand the medium of the dissertation manuscript by pushing against its linear, scripted boundaries. In addition, the inter-textual pieces that have been embedded seek tell a story unto themselves. They acknowledge the power of imagery and the complex construction of a self constantly inundated by external projections now ubiquitous thanks to technology. They speak to my experiences as an Indian scholar specifically, but they also work to illuminate a broader struggle of Indian people to carve out space for serious scholarship and discussion while swimming through a media-saturated culture. We cannot escape this reality. Technology, in this sense, should be viewed with suspicion— as the dominant culture upholds the Hollywood Indian through movies, television commercials, songs, and other media texts. If public schools were truly embracing a critical framework to prepare students to be citizens of the modern world,

curriculum would include and potentially be embedded that help students deconstruct the media-saturated environment that frames “the Other”. Sequoyah Schools has begun to meet this challenge by offering foundational classes in “Digital Citizenship”.

Role of the Social Studies

Instead, schools are captured within a larger system that fetishizes student test scores and fails to promote less “measurable” skills such as critical thinking and creative thought. The discipline of social studies is embedded within this framework of failure. Therefore, a subtle implication for this dissertation is to engage social studies educators in a discussion on how to realistically center the experiences of American Indians within social studies curricular materials. The discipline of social studies has failed miserably in upholding its own premise to prepare students to be global citizens that embrace democratic processes. How can this be achieved when the representation of Native populations in social studies textbooks and curriculum materials falls dramatically short of being accurate, modern, and truthful representations of tribal people? What role should social studies educators play in dismantling dehumanizing stereotypes of any group? To do nothing is to be implicated in the production and reproduction of such stereotypes. Social studies educators must demand more from themselves and the field.

As a reader, I ask you to embrace the ambiguity present in this dissertation. If anything, I hope your understanding of what it means to be Indian has been complicated and challenged. I have succeeded in this endeavor if I have caused you in the slightest bit to take pause and reflect...even if, for a brief second. The real work of dismantling of stereotypes and seeing Native people for who they are, and not what they are, can only be done when one comes to the understanding that, as Paul Chaat Smith (2009) suggests,

“Everything you know about Indians is wrong”. Therefore, I hope that new conceptions and understanding can be built from the foundation of seeing these three Cherokee teachers as simply teachers working to improve the lives of their students.



Reconstitution

However, the question remains, is it enough? Is it enough to simply claim a place in the 21st century or must we, as Native people, do more to prove our worth? Is it enough to document the work of these three Native teachers to provide the best education for their students? Do they need to do their jobs better, with more efficiency and success on standardized tests to meet some mythical standard required of being a successful teacher of Native students? Are standardized results the litmus for Native teachers to gain some

essence of credibility with a dominant culture that continues to undermine their very existence through the perpetuation of racial stereotypes?

One way I have tried to answer some of these questions is through the use of portraiture to capture “goodness” in relation to technology integration at Sequoyah Schools. Does this mean that the scene is perfect? Does this mean that every single day these teachers are transforming lives and producing revolutionary teaching with technology? No, they are struggling like all educators under the impact of educational reform to balance the political agenda mandated at the federal, state and local levels. However, there is a belief at Sequoyah Schools that technology can transform student’s lives by facilitating an educational environment that engages, challenges and prepares students for post-secondary life.

Search for Goodness

What is good here? Moving past the broad aims of this project I wish to draw out the search for goodness contained within the description of the school and found within the portraits of the three teachers. At this juncture, it becomes important to reconsider Lawrence-Lightfoot’s definition of goodness in order to better situate the narratives of these three Cherokee teachers. Goodness is not simply an idealized notion of good, void of complexity. Rather, Lawrence-Lightfoot embraces complexity as a characteristic of goodness. In the teacher portraits we see imperfections, uncertainties and vulnerabilities as they attempt to mold together their teaching philosophies, career goals, the demands of coaching and the promise of technology to better engage students in the classroom. I implore readers to not see deficiency in the imperfections but rather to reflect on the strength in these narratives.

The decision to participate in this study and lay bare their imperfections to a broad readership was a conscious choice by the school and teachers to better understand the challenges, successes and future path of the 1:1 initiative. As Lightfoot (1983) argues in *The Good High School*, “a consciousness about imperfections and the willingness to admit them, search for their origins and solutions is one of the most important examples of” (p. 309) goodness. I believe this is apparent at both the institutional and classroom levels within Sequoyah Schools. The school’s fearless choice to *not* hide behind a pseudonym is an example of goodness that Lightfoot alludes to. This choice can be partly explained by their desire to make apparent their successes in integrating technology. Yet, this is only part of the story. The school wants to also better understand where they can improve. They do not mask these imperfections but embrace them as a vehicle for improvement and as a catalyst for reflection on how to best prepare Native students for life beyond the walls of Sequoyah Schools.



It is important to realize that these portraits have been constructed at a time when the 1:1 initiative is in its infancy stage. There has been less than a year’s worth of experience of using computer technology at the 1:1 level in the school. As such, there is ambiguity contained within these portraits as both administrators and teachers are still attempting to get their bearings. This speaks to the challenge of technology proliferation within schools. It is a struggle.

I am very aware that I cannot control the reading of these narratives or what the reader walks away with. What I can do is argue my position and provide a glimpse into the lives of these teachers. I can tell you what I hope that you, as reader, take away from this work.

Embracing struggle

I hope you embrace the three teachers' struggle to improve the lives of students. It is a universal struggle— to make a difference in the lives of students and make the world a better place. It is also a simple but fundamental value of teaching. Imperviously, and many time in spite of all evidence to the contrary, it will remain at the very core of why people enter into the profession. Not all teachers speak in idealistic ways such as this. However, at the center of what Sequoyah Schools has attempted to do and what these teachers do everyday is to foster growth and improvement in their students so that they can carve out a healthy, fruitful and prosperous life for themselves and their families. In return, the students' future success will also strengthen the Nation. Technology plays a central role in this mission.

Technology is understood as being a tool to help prepare students for life in a post-secondary world. Technology used in this way serves as culture capital that bridges the gap between the culture of a tribally-controlled school and that of the dominant culture (Jenkins, 2009). The goal of technology to prepare students to live and engage in the dominant culture fits within the literature on American Indian education as Cleary and Peacock (1997) posit that, "For American Indian students, success is the ability to live... in both the American Indian culture and the majority culture" (p. 121).

Successfully negotiating this discursive practice requires students to “code switch” (Delpit, 1988). Delpit (1988, 1995) further suggests that students who are not originally part of the “culture of power” must be explicitly taught the rules and codes of that culture in order to be able to make decisions about how and when they will negotiate it. In terms of technology, Jenkins (2009) refers to unequal access to technology in schools as a new form of the hidden curriculum, shaping which students will be left behind as they enter the school and workplace (p. xii).

This goal also speaks to the Cherokee notion of *Ga Du Gi*, which is at the heart of the school’s mission:

As a university preparatory and leadership academy, we at Sequoyah Schools are building a community of diversified scholars and leaders committed to learning, personal growth, and positive social change based on the Cherokee principle of *Ga Du Gi*, or working together for the benefit of all. We encourage and endorse lifelong learning, scholarship, and contextualized application and believe that to lead is to serve.

Thus, technology fosters strength in the students, the school and in the larger Cherokee Nation.

The articulation of this agenda is apparent in the beliefs and conceptions of technology held by the school at-large and in the pedagogy of the three teachers. All three teachers reaffirm this position, as they hold a particular belief that students must develop the technological skills necessary to access, negotiate and thrive within the dominant culture post-secondary education. Deloria (1970) refers to this as *survivance*, which calls

for adaptation and strategic accommodation in order to survive and develop the processes that contribute to community growth.

Embracing the courage to try

My hope is for readers to understand the courage each teacher displays in confronting their fears and uncertainty pertaining to technology. In particular I want readers to understand the challenge of integrating technology in ways that support and expand existing philosophies on how to best educate students. This challenge is made apparent with each of the teachers as they embrace a constructivist framework for teaching, while often simultaneously reproducing teacher-directed learning environments. Steve openly talks about his belief in having students create meaning on their own while also acknowledging the challenge of actually implementing technology in a constructivist manner. Will admits that his great fear of technology is balancing what he is comfortable with, lecture and discussion, with providing opportunities for independent exploration of the Internet. He also alludes to a desire to develop critical technology skills that can help inform decipher pertinent information and help develop foundational ideas about current issues. For Roger, the challenge is to integrate technology in a way that embraces a critical view of the social studies material, while also developing critical thinking skills that can be applied in all parts of students lives.

Despite the challenge to effectively integrate technology, each teacher demonstrates the courage to change and adapt for the sake of the students. Steve has created the groundwork for developing a totally digital environment through the creation of a teacher blog. It is within this digital environment that student assignments are posted, lecture notes are provided and class discussions take place. Will readily admits his fear of straying too far from what he is comfortable with, notably lecture and discussion, but

works to integrate technology on a daily basis. Roger has shed his frustration with the distraction of technology in order to develop a totally digital environment from the ground up.

Embracing the critical

I hope that as a reader you embrace these teachers' attempts to provide a critical framework for their students. While facing the challenge of uniting their teaching philosophy with technology, each teacher has found ways to implement technology in a way that fosters critical thinking. I think one of the more profound examples of this is Steve's use of the Internet and primary sources to produce a critical disposition in his students in relation to Columbus Day. Will provides a picture of using technology to ground students in current events by using the Internet to examine multiple political perspectives on local, regional, state and national issues. Roger's development of a totally digital environment is not only a clear picture of success but his choice of digital materials can be a lesson on how to use technology to foster and examine multiple perspectives in the social studies classroom. For each, the use of technology has allowed them to subvert, challenge and move past the traditional social studies textbook. Instead, they have begun to use digital content to examine multiple-perspectives in history, keep up-to date on current events, and develop historical empathy with students.

Embracing Creativity

Another critical aspect of the portraits that exemplifies goodness, as defined by Lightfoot (1983), is the teachers creative use of Facebook as an educational tool. In each teachers classroom Facebook serves as a tool that can integrate the "home life" of students into the classroom. Each of the teachers expressed initial frustration towards

student's strong desire to interact on Facebook during class time. However, each teacher has appropriated Facebook as a platform for class discussion, a tool for more efficient classroom management, and as a way to expand the classroom beyond its physical boundaries. This creative spirit manifests itself in other ways such as Steve's creation of a class blog to house class assignments, Will's use of Smartboard technology to host classroom competitions like tic-tac-toe, and in Roger's creation of a completely digital environment. Through their creative energy these three teachers have situated themselves within the historical continuum of the Cherokee people who have used creativity to adapt, survive and prosper across historical periods



The challenge for the school in helping the teachers move from fear to confident implementation of technology is the continued employment of professional development. Each teacher spoke not only of the need for professional development for their own confidence in using technology, but they provided a clear vision of the type of professional development they need most. Additionally, both the school and the teachers

must define and re-define specifically what skills the students should carry with them from their interaction with technology in the classroom. There is a disconnect at the core of the terminology related to “21st century skills”. As a result, each teacher defines these skills differently and applies technology in varied ways based on their specific conception of what skills students should be learning. The ambiguity over what exactly constitutes “21st century skills” reflects a broader discussion of technology integration in schools ("How do you define 21st-century learning?," 2010).

Coming Full Circle

As this dissertation comes to a close, I want to address my future students. One of the greatest parts of being a teacher-educator is to work with students whose passion for teaching and learning has not been clouded by the frustrations of the institution of schooling. As such, there is an idealism and romanticism of teaching that many of my students carry into their first jobs. I hope it stays with them in ways that escaped me after several years in the classroom. In doing so I will use the portraits of Steve, Will and Roger as a foray into the real lives of social studies educators to illuminate some of the critical issues social teachers face.

Fall 2012

The University of _____

Dear future teacher:

I will be your professor for the upcoming semester. I am excited and honored to be your guide as we explore critical issues related to the social studies.

To help bridge the gap between the theory of social studies and the reality of practicing teachers I have provided three portraits of successful teachers in order to ground some of the critical issues we will be discussing within the lived reality of social studies teachers in schools. We will be coming back to these throughout the semester. While I acknowledge that I want you to develop some of your own conceptions and meanings from these portraits, there are embedded ideas within the teachers struggle that I want to make you aware of as you prepare to enter the classroom as a professional. I will highlight some of these below.

I want you to reflect on Steve's pride, patience, and sacrifice. He knows who he is and takes pride in his beliefs and values. He understands patience in a way I never did as a teacher, both for his own development and that of his students. He genuinely cares about them and wants nothing but success for them. He is honest with his frustrations and reflective on his strengths and weaknesses. You would do good to follow this model as you look to improve and expand your teaching prowess.

I hope you have the will to overcome and develop an appreciation of where you come from, similar to that of Will. This comfort will provide a model of security and confidence for your students. I want you to have the command over content and a pride in life-long learning that he embodies. He takes great pride in his content knowledge and shares this passion with his students. I also hope that you apply his outlook on life to your pedagogical make-up. In this time of high-stakes testing that fosters rote-memorization, I want you to understand what he does... that students are just kids wanting to learn, be loved, and inspired.

I also want you to teach with Roger’s passion, his cadence, and his critical framework. I want you to emulate the rhythm of his questioning, the aim of his questions, and his vision. He believes that success is possible for his students and lives his vision. I hope that in your darkest moments of teaching you continue to believe in your students the way Roger believes in his.

These are the gifts I want to impart, if I could. It will take all of these qualities and more to be a “good” teacher in any context. Teaching is tough. It is trying. It can change lives. I hope you embrace this mission as Steve, Will and Roger have.

More so than anything, however, I want you to teach with the courage they all share. Their desire, for the sake of educating their students in the best possible manner, to find creative ways to engage, inspire and mentor them. They display their courage everyday in the classroom as they confront their fears, reflect on their weaknesses, and continue to look for ways to improve. I want you to be them, to share their vision, feel their frustrations and I want you to take pride in being Indian. We all are implicated in this story.

Of course, I have no control over how you read this.

Regards,

Lee Adcock

Teacher Educator

Out of respect for their time, energy and courage I give the teachers the last word on this topic. For each teacher the final question I asked was, “What has this experience

meant to you and what do you hope I take with me to communicate to a larger audience?"

In their own words:

Steve:

I hope that you can say that I am a technology teacher. I hope that you can see that I try to use as much technology in my classroom. I hope that you can see that I know how to plan. I know how to progress the skills. I know how to, you know, where to start, where to end. I want people to know who I am. Christian, Cherokee for my identity. I always think that's important. That's how I want people to know what I stand for. After that, I would put role model. I've always wanted to be a role model. I've always accepted that leadership role because I feel like I always want to be the person that people depend on. I have pretty bad handwriting, too. Those are some of the major things that I hope that you got out of it.

Will:

Umm...it's got nothing to do with me. I'm not trying to make you think anything about me. I want you to take away from Sequoyah Schools and this area that it's not that different... I mean, I think it's not that much different. And maybe that's what I want to convey. Just because I think, even from people that I know, that live around here...They assume that Sequoyah is just so much different. You know? I just want people to get the idea that this isn't much different from where they are. I mean, it's selective enrollment, yeah because you have to be Indian... but a kid's a kid.

Roger:

I think it would be a story of progress, because I just remember a few short years ago Sequoyah didn't have anything near what it has now...I think it would be a good story of just progress of showing that—for the longest time people stuck to the old way of teaching—teacher at the blackboard kind of thing. I think...it is a story of pride in what we are doing.

“The House Where They Play”

This is Sequoyah’s house. He was known for the two great passions of the Cherokee’: education and government. Sequoyah deciphered the written Cherokee language and was a diplomat who strove to unite the Cherokee’. In his house we should learn and govern ourselves so we may live a happy and healthy life.

---Inscription on Sequoyah Schools’ gymnasium floor

Appendix A:

Theory as Praxis

I will use this section to discuss some two theoretical positions that have informed this work: Guy Debord's method of *detournement* and the specific strategy of *counternarrative* derived from Critical Race Theory. I begin with an overview of the strategy of detournement, which is the underlying theory for using inter-textual elements as a subversive strategy against elements of the *spectacle* that continue to undermine myself and other Native people.

I came to the theory of detournement as a graduate student in a Cultural Studies class taught by Dr. James Trier. According to the class syllabus (2008), the main theme of the course “involves analyzing what Horkenheimer and Adorno called the “culture industries” and the role that media play in what Debord called the *Society of the Spectacle*” (p. 2). This class has singularly shaped my work and the specific critical strategies I invoke. The popular philosopher Omar Little sums this position up, “A man gotta have a code”.

Detournement

Detournement as an art form originated in France during the Situationist movement of the 1960s under the direction and leadership of Situationist International member Guy Debord. In his seminal work, *Society of the Spectacle*, Debord (1995) posited that society is made up of a never-ending accumulation of “spectacles” or, in Marxist terms, “capital” (p. 12). Fundamental to Debord's position is his appropriation of Marx's theory on commodity fetishism. Debord (1981) suggests that the accumulation of spectacles results in images becoming real and, therefore, reality being transformed into

images (p. 7), therefore, “all that once was directly lived has become mere representation” (p. 12) or a spectacle.

Jappe (1998) argues that central to Debord’s argument is the view that:

[the] Invasion by mass communication is seemingly neutral – in reality the operation of the media perfectly expresses the entire society of which they are apart; the result then is that direct experience and the determination of events by individuals themselves are replaced by a passive contemplation of images –which have been chosen by other people (p. 6).

Hoping to move past original negation techniques of avant-garde artists, Debord (1981) proposed “the reuse of preexisting artistic elements in a new ensemble” aimed at “bringing together two independent expression...[that] supersedes the original elements and produces synthetic organization of greater efficacy...” (p. 8). Debord found value in using detournement to critique and challenge the alienating, separating, pacifying, spectator-inducing, socially-controlling forces of the spectacle by Stripping texts from their original sources and juxtaposing them on images and representations related to and produced by the spectacle (Trier, 2004). Thus, the technique of detournement involves “the reuse of preexisting artistic elements in a new ensemble” (Debord & Wolman, 1981, p. 51) in which “anything can be used” (Debord & Wolman, 1981, p. 9).

Conceptualizing the method and purpose of detournement, Wolfman and Debord (1981) explain,

Detournement (‘diversion) [is a] key means of restructuring culture and experience...Detournement proposes a violent excision of elements –painting, architecture, literature, film, urban sites, sounds, gestures, words, signs – from

their original contexts, and a consequent re-destabilization and re-contextualization through rupture and realignment (p. 8).

Detournement has, as an end goal, the creating of a rupture in understanding through the interrogation of the image³⁷. As Hall (1997) contends the act of interrogating a stereotype destroys its naturalness and normality.

The notion of detournement parallels Hall's (1997) concept of "trans-coding" (p. 269). Since meaning can never truly be fixed, different meanings can be constructed by taking existing understandings and re-appropriating them. However, Hall (1997) contends that to reverse a stereotype is to not to simply overturn it by adding positive images to the negative repertoire of the dominant representation. This may challenge the binary but does not subvert it. Instead, a counter-strategy that "locates itself within the complexities and ambivalences of representation itself, and tries to contest it from within" (S. Hall, 1997, p. 269) can be used to graft new meanings onto old ones. This is difficult, as Berkhofer (1978) argues, because one of the great limitations of a pedagogy aimed at critiquing the "Hollywood Indian" industry is to show both the continuity and the changes in its imagery. However, Debord's method of detournement can be a counter-strategy that as Hall (1997) states "use[s] the desires and fetishism" (p. 270) of the image, in this case the Hollywood Indian, against itself.

The Use of Counternarratives

Another strategy that supports the premise of the dissertation is the use of counternarratives. The teacher narratives that lie at the heart of this project should be seen as counternarratives to the saturation of media and curriculum images that depict Native

³⁷ The following is an example of how I conceptualize using detournement with preservice teachers to challenge the "Hollywood Indian":
<http://www.youtube.com/watch?v=eYZCWhfXPYE>

Americans in problematic ways. Fletcher (2008) contends that counternarrative as a strategy, is often employed by Critical Race scholars “as a response to prevailing understandings about the experiences of minority people” (p. 6).

Critical Race Theory (CRT) developed out of Critical legal studies of the 1960’s and 70’s. As a tent of critical theory, CRT seeks to expose the “individual, institutional and cultural aspects of society that sustain oppressive structures” (Noblit & Jay, 2010, p. 72). CRT in education specifically centers the intersection of race, racism and power to understand issues of school discipline, hierarchy, tracking, curriculum controversies and educational histories (Delgado & Stefancic, 2001, pp. 2-3). One strategy the CRT scholars employ is the use of counterstories to subvert hegemonic views held by educational institutions in both research and practice (Bergerson, 2003). In the development of TribalCrit as a version of CRT Brayboy (2005) posits that narratives and stories are “not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being” (p. 428). Thus, the method of detournement and the strategy of counternarratives work together in this dissertation to “interrupt” understandings of Native Americans while crafting space for the teachers to “talk back” against the ethnographic construction found in media and school curriculum.

Appendix B:

Methodology

This study was conducted in two phases at Sequoyah Schools, an American Indian boarding school located in Eastern Oklahoma. The first phase included formal and informal interviews with administrators of the school, as well as, educational leaders within the Cherokee Nation. This phase also included document analysis of institutional documents related to the 1:1 technology initiative recently implemented at the school. The second phase included four formal interviews, informal interviews, classroom observation and document analysis completed individually with three Sequoyah Schools social studies teachers.

Focus

The research question of this study emerged from the recent integration of technology at the school and the lack of data that correlates the proliferation of technology in all facets of teaching and learning.

Research Question: What role is technology playing at Sequoyah Schools, particularly in the teaching and learning of social studies?

Component Question A: How do three Sequoyah Schools social studies teachers conceptualize and implement technology in the classroom?

Component Question B: What challenges do the teachers face in effectively integrating technology into the teaching and learning of social studies?

Coming to the Topic

Discussion about this project, its focus, and its goals were facilitated through working conferences via Skype technology in the spring and summer of 2011. Through these discussions, I established a rapport with the Curriculum Director and we talked for several months about the types of questions the school had about technology integration. Out of these conversations, I began to develop a series of inquiries based on my own experiences, the literature related to American Indian education and technology and the central interests of the school. Through dialogue, it became apparent that both my interests and the interests of the school intersected in many ways. I provided a copy of the research proposal to further the exchange of ideas with the school about the project. They were asked to give feedback in order to ensure that the central research question and the methodology fit the needs and purposes of the school. Therefore, I do not own this research question or the results of the study, the community does.

Participants

Seven administrators and educational leaders with the Cherokee Nation participated in Phase 1 of this study, which included the completion of a one-hour formal interview and subsequent follow-up via email.

I focused on the institutional level to better understand the vision, the culture and the challenges that technology has presented across the school. Participants included all levels of the school administration, members of the Cherokee Nation Education Group and the Cherokee Nation Language and Technology Group. Through the spring and early summer of 2011 I sent recruitment emails, follow up emails, and established interview times with institutional participants.

The three Cherokee Nation teachers that participated were self-selected by the site. While all social studies teachers in the department were invited, not all elected to participate or logistically could participate. The three teachers identified by school leaders for this study were viewed as having used technology in their classrooms effectively and were eager to participate in the study.

Each of the teacher participants worked in classrooms that had numerous technological applications available. These included Ethernet connections, a desktop computer, a 13" Macbook, an iPad 2, a large Samsung flat screen monitor, a DVD player, and Smartboard technology. By choosing three teachers working within well-equipped classrooms I hoped to provide insight into the complexity of integrating technology into the teaching and learning of social studies. I particularly wanted to understand how the teachers conceptualize and integrate technology while also examining the contextual factors that facilitated or impeded the effective use of technology in the classroom.

Role of researcher

In portraiture, the voice of the researcher is more evident and more visible than in any other research form (Lawrence-Lightfoot, 2005). A methodology of portraiture insists that the researcher accept being present in the research question, methodology and reporting. This lens is imperative to helping the reader make sense of the work. The reader must know they are seeing the interactions, relationships and events through the careful and conscious eyes of the researcher (Yazzie, 2002). As the researcher is the primary tool for data collection, analysis, and interpretation the voice and presence of the researcher can be felt throughout the final portraits. However, the researchers voice can not overshadow the story and perspectives of the participants. As the central figure in

determining what is and what is not included in the final portraits the researcher has a responsibility to manage the tension between personal predisposition (more or less explicitly recognized and expressed) and rigorous skepticism (Lawrence-Lightfoot, 2005). In other words continually recycling thought/action/reflection/writing was needed in order to ensure that the agenda and my subjectivity did not overshadow the experiences and stories of the teachers at the school. Lightfoot and Davis (1997) describes this as a “dynamic process of receptivity, negotiation and accomodation that leades to more focused research questions and a more grounded research design” (p. 187).

Data Collection

As it is a form of ethnography, portraiture is heavily influenced by the standards, techniques and goals of ethnographic writing (Lawrence-Lightfoot & Davis, 1997, p. 13). As portraiture follows the recognized guidelines of ethnographic work I used several data collection methods: formal interviews, informal interviews, classroom observations, and document analysis. This study entailed following the participants during the 2011-2012 academic year.

Formal Interviews

The opportunity to learn about what you cannot see and to explore alternative explanations of what you do see is the special strength of interviewing in qualitative inquiry (Glesne, 2006, p. 81). At the institutional level, interviews consisted of one 45 minute to an hour interview that was semi-structured (Appendix D). Their stories provided a lens with which to better understand the context of technology integration at the school. For the teacher’s three formal interviews, approximately 45 minutes to an

hour long were semi-structured to provide material for the initial portraits (Appendix E). The interviews spanned three broad areas including life and educational history, conceptions and understandings of technology in the classroom, and understandings and conceptions of social studies (. A fourth formal interview was conducted after observations and specifically dealt with classroom implementation of technology during the unit observed.

Interview questions were emailed to all participants two weeks ahead of the scheduled interview time. In doing so I sought to gain the trust of the participants while also allowing them proper time to reflect and consider their responses to the interview questions. Interviews were conducted at a location that was most convenient for the participant. This was often in their office or classroom. At the outset of each formal interview I asked if there were any questions based on the interview guide sent via email, if the participant would allow the interview to be recorded and reminded participants of their rights within the study. As they were semi-structured interviews, I attempted to ask questions of the participants that invited stories. Featherstone (1989) argues, that “the telling of stories can be a profound form of scholarship moving serious study close to the frontiers of art in the capacity to express complex truth and moral context in intelligible ways” (p. 375). During the course of the interviews I took only cursory notes to remind myself of details and of discussions not caught on tape. Notes were also used to record names and emerging questions that demanded further attention. I wanted the participants to feel as comfortable as possible and not feel overly distracted by my presence. During each interview I paid special attention to listening to the participants in order to learn what questions to ask in subsequent formal and informal interviews (Glesne, 2006, p. 81).

When the interviews came to a conclusion I returned to a quiet place and filled in gaps and expanded the notes from memory. I then typed a memo of each interview in narrative format trying to describe in rich detail the setting and circumstances of the conversation. This was done strictly from memory. Glesne (2006) claims that by writing memos the researcher begins the analysis process. Therefore, memo writing allowed me to document my initial movements, record impressions that I found surprising or troubling, develop my hypotheses, keep track of what was missing from the scene, and continuously reflect on my subjectivity. Upon completing this process I listened to each tape in its entirety, took notes and then returned to the memos to provide further details to the narratives. The notes formed the basis for follow up questions and added layers to the portraits. As is the nature of qualitative studies new paths emerged and new questions arose. These were addressed by email or in Skype conferences with participants. Interviews provided a glimpse into the soul of the school and outlined a vision for the future.

After the first two teacher interviews were conducted with a participant, a period of observation was established around a unit of social studies that would be infused with technology. I did not plan or develop the units. As I considered the teachers to be experts in their fields all planning, implementation and assessing of each unit was conducted by the three teachers.

Informal interviews

Informal interviews were used to speak more specifically and with greater focus with the teachers and school leaders. Informal interviews were not structured and were generally used to expand, clarify, and discuss themes and topics that emerged from data

collection. Informal interviews occurred in various locations and times. Some of these conversation occurred in the hallway between classes. Other informal interviews took place during pep rallies, department meetings, in the school parking lot and over lunch. I would return every afternoon to document my impressions of the conversations, record any questions that arose, and fill in gaps based on my field notes. I also would use informal conversations to address assumptions, doubts or concerns.

Transcribing

A transcription service was hired and audiotapes were sent in digital format. Transcripts, once typed, were sent to participants for clarification, expansion and negation. This was another way in which trust was built as several of the participants chose to alter bits and pieces of the transcripts to provide a more accurate portrayal of their experiences and perceptions. After I received the transcripts back from participants I listened and took detailed notes of every interview for an additional second and a third time. I took notes, recorded my impressions, and began to sketch initial portraits based on the transcripts. I paid particular attention to themes and phrases that jumped out to me. The development of emergent themes reflects the portraitists first efforts to bring interpretive insight, analytic scrutiny, and aesthetic order to the collection of data (Lawrence-Lightfoot & Davis, 1997).

Classroom Observations

For each portraiture, Lawrence-Lightfoot and Davis (1997) suggest “uninterrupted, consecutive days so as to place full attention on the special qualities of the subject through observations and interviews” (p. 83). Total immersion in the classrooms discourages distractions or interruptions to the work. It also provides an

opportunity to develop a relationship with each teacher and conduct necessary follow-up interviews. Observations were carried out in consecutive classroom days per the unit taught. In two of the teacher's classrooms this lasted for a full five-day school week. Observations in the third teachers' classroom occurred for three days. Field notes were employed to record observations and to provide reflexive materials for informal and formal interviews.

During classroom observations I looked for behaviors, actions and interactions with students and material that informed how technology was being used in the classroom environment. Butterfield (1983) argues that to reflect the cultures of Indian students and their communities, educators must take into consideration three instructional elements: materials, instructional techniques, and learner characteristics. In addition, I also noted the types of technology used, the methods by which the teacher deployed the technology, and student interactions with technology. The units were developed, planned, and implemented by the teacher. I only observed the process.

Prior to each observation period I asked where each teacher felt most comfortable with my physical positioning in the class. During times that allowed I quietly navigated throughout the classroom observing and recording interactions with technology that caught my attention. Prior to observations a observation guide was generated that reminded my to take note of what technology was being used, the type of instruction in relation to technology that was being employed, the types of activities that were being used in conjunction with the technology, the purpose of technology in relation to the lesson being taught, and the physical locations and interactions with technology of both teacher and students. I also took note of the teacher's movements when students were

using the technology, what they felt most comfortable doing with technology and the role of social studies in shaping the use of technology in the classroom.

I took as many descriptive notes as possible, kept track of my bias as I was aware and wrote questions that were developing. Afterward, I would sit and fill in the gaps, expand my notes and write down any new questions or assumptions I might have. I would often leave class each day with multiple pages of notes. The challenge was to fill in the gaps and to be present enough to understand the bias I was bringing to the scene. During informal conversations with the teachers I would ask questions related to what I was observing. I then began to craft my notes into detail narratives. This “impressionistic record” was used to identify emerging hypotheses, suggest interpretations, describe shifts in perspectives and details dilemmas that need attention (Lawrence-Lightfoot & Davis, 1997). This iterative process does not just prepare data for analysis but continually drives the ongoing data collection.

Document Collection: Texts, Instructional Materials and Student Work

Glesne (2006) argues that document analysis is an important part of a qualitative researchers work and help to corroborate observations and interviews while making the studies findings more trustworthy (p. 65). Document analysis at both the institutional and classrooms levels was used to provide a rich context for the portraits that emerged. This strategy is inline with a methodology of portraiture that calls for a rich description of the “particular context, including physical settings, cultural rituals, norms and values, and historical periods... The context [is] rich in cues about how the actors or subjects negotiate and understand their experience” (Lawrence-Lightfoot & Davis, 1997, p. 12). Document analysis at the institutional level consisted of analyzing the school’s website,

5-year technology plan, Laptop and I-pad policies, mission statement, campus maps, Facebook page, and demographic data ascertained from school leaders. In addition, *The Cherokee Phoenix* and books such as *Coach Tommy Thompson and The Boys of Sequoyah* (Dickinson, 2009) were used. At the classroom level, document analysis was varied and exhaustive. Lesson plans, syllabi, teacher created blogs, digital textbooks, classroom textbooks, web resources, teacher created Facebook “fan” pages, and student products were all analyzed for their purpose and uses of technology in the classroom.

Data Analysis

Data analysis involves organizing what the researchers has seen, heard and read in a way that poses hypotheses, develops theories and advances possible explanations (Glesne, 2006). Lightfoot and Davis (1997) describe the development of data analysis as an “iterative and generative process” in which themes emerge as the portraitist brings to bear upon the data interpretive insight, analytic scrutiny and aesthetic order (p. 185). In this way the analysis of interview transcripts, documents and field notes was based on an inductive approach meaning that the patterns, themes, and categories of analysis emerge out of the data rather than being imposed on them prior to data collection and analysis (Patton, 2002).

Coding

A constant comparative coding method was employed and occurred throughout the study. Constant comparative coding is an inductive method which can result in the creation of a “developmental theory” (Glaser & Strauss, 1999, p. 114). Glaser and Strauss (1999) define this as a method that is particularly situated to generate theories related to processes, organizations and social interactions that are continually in process. The

ongoing process of coding fueled data collection forcing me to explore new themes, follow emerging questions, and examine underdeveloped paths. Lightfoot and Davis argue (1997), the “ongoing dialectic-between data gathering and reflection, between description and analysis-begins in the very early stages of fieldwork and last throughout the entire research process” (p. 188). Field notes, transcripts and document analysis were also used to help identify emergent themes and triangulate data.

The constant comparative method required line-by-line segments of interview transcripts to be reviewed in order to create codes that fit themes suggested by the data. The codes were continually revised and reviewed to expand, contract, or merge data points. Each code was repeatedly compared with the other codes to identify similarities, look for differences, and develop patterns. In this way, the constant comparison method forced me to “consider diversity in the data” (Glaser & Strauss, 1999, p. 114).

“Memoing” was also an important tool for as it allowed me to move from the “empirical data to a conceptual level” especially as it relates to developing relationships between themes (Miles & Huberman, 1994, p. 158). Memoing helped me to keep track of data that could be considered “exceptions, misfits, and “negative” findings” to deepen my analysis (Coffey & Atkinson, 1996). Memoing allowed me to go beyond the data, think creatively with the data, ask the data questions, and begin to generate themes and frameworks from which to work (Coffey & Atkinson, 1996).

Role of Atlas.ti

Atlas.ti is a qualitative data analysis tool developed by Scientific Software. The software was used to code interviews, institutional and classroom documents, as well as my field notes. Specifically, I used Atlas.ti for assigning open codes. Sections of text

were coded, themes were marked, and specific sections were pulled out and placed together according to related codes. One of the strongest features of Atlas.ti is its ability to allow the researcher to see visual relationships between codes, and developing ideas. This feature provided another way to experience the data as well as to keep track of questions and assumptions. Within Atlas.ti I was able to manipulate the data, organize into emerging themes, that were then sent to the participants for follow up interviews by email, Skype or by phone.

Triangulation

In analyzing the descriptive data, I worked to triangulate my field notes, interview transcripts and documents collected so as to check the validity of my interpretations. The process of drawing out and selecting themes for narrative construction reaches to the soul of the subjects and/or the sites that they experience (Lawrence-Lightfoot & Davis, 1997). As themes diverged and converged I continuously engaged in dialogue with participants to get feedback about the direction of the study. I wanted them to embrace this project: to feel like it was their own. It is also a central strategy in moving from subject-oriented work to participatory research. Development of themes for this project was grounded in dialogue with the community in which they arose. The participants in this project opened their hearts to me during pre-planning meetings, junior varsity (JV) football games, pep rallies, homecoming festivities, Departmental meetings, over lunch and in some cases, in their homes. Therefore, they had agency in the direction the study took and over the final product. I am forever indebted.

Potential Significance of the study

I began the planning of this study wanting to better understand how Native teachers are using technology in their teaching of social studies. It is rare to find an empirical study focusing on this conceptⁱⁱⁱ³⁸. Most often researchers looking at technology usage with Native students tend to be non-native and present their findings as a monolithic approach to teaching American Indian students (Lomawaima & McCarty, 2002; Yazzie, 2002). This study is situated within the needs of the Cherokee Nation community at large and with the concerns of students and staff at Sequoyah Schools specifically. I do not presume to generalize these findings across tribal groups. The stories found here are specific to time and place within the Cherokee Nation.

While this study is contained to the particular phenomenon of Cherokee teachers at a tribally controlled school, the stories will shed light on the choices Native teachers make when integrating technology into their pedagogy. This is an important contribution, as the voice of Native teachers have largely remained silent through the historical discourse on American Indian education. Much of the educational literature with American Indian education focuses on the experiences of Native youth or on specific applications of technology employed by non-native educators with Native students. This study provides a unique opportunity to bring to the forefront of American Indian education the voices of Cherokee teachers and their stories as they attempt to integrate technology into a social studies classroom.

³⁸ During the course of reviewing the literature I was not able to find one study devoted to the ways in which Native teachers are using technology in their teaching. Instead, much of the literature on this topic focuses on Native students or on a particular technology strategy implemented by non-natives.

Appendix C:

Summary of Technology Articles Published in TRSE 2000-2011

Types of Studies:

| | |
|--|-----------|
| Number of qualitative studies: | 13 |
| Number of survey methodology/quantitative: | 9 |
| Number of conceptual articles: | 4 |
| Number of mixed method studies: | 2 |
| Total Number of Articles: | <u>28</u> |

Author Data:

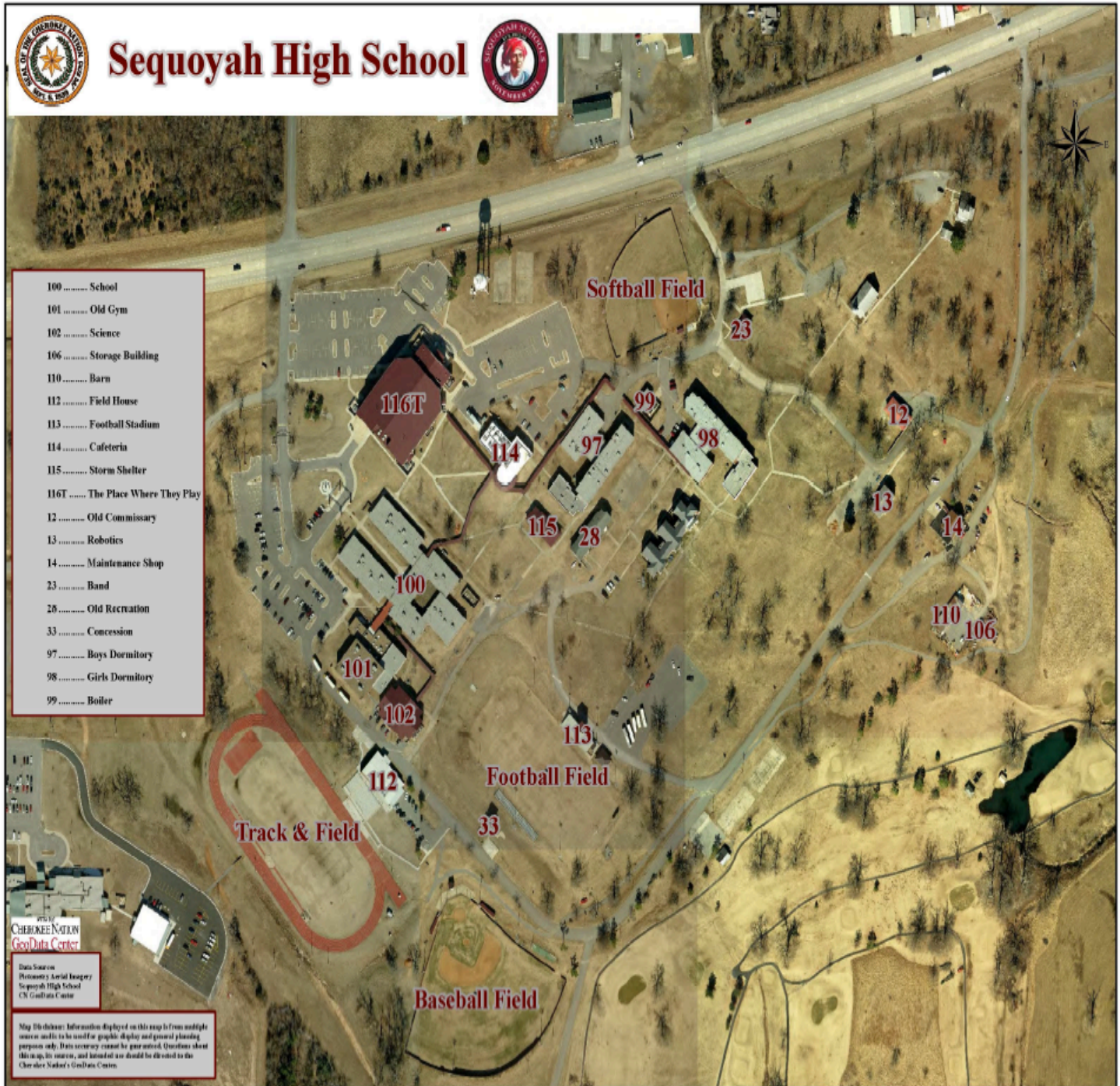
| | |
|--|-----------|
| Number of Universities Represented by authors: | 27 |
| Number of single author articles: | <u>15</u> |

Types of Technologies Represented:

| | |
|----------------------------------|----------|
| Threaded Discussion | 3 |
| Multi-Media Tutorial [SCIM-C] | 1 |
| Internet/Web Based resources | 4 |
| Hypermedia Learning Environments | 3 |
| “Computer Technology” | 6 |
| Geographic Information Systems | <u>1</u> |

Appendix D:

Map of Sequoyah Schools (Courtesy of Sequoyah Schools)



Appendix E:

Interview Guide for School Administration

1. Can you describe your own schooling experiences? Where did you attend high school? college? Other educational endeavors?
2. How did you get into the field of education? why?
3. Describe your current role? Do you have any educational stories you would like to share from your past experiences that inform your current role?
4. What is your vision for the school? Teachers? Students? Where do you see the school in five years? Ten years?
5. What does the school offer to Native Students that others types of schooling does not? How does this school embody the hopes and dreams of the Cherokee Nation?
6. When you hear the word technology what do you think of? Describe the role technology plays in your life?
7. What does technology offer to Cherokee students that other reform efforts do not? How does this coincide with your vision for technology integration at Sequoyah Schools? How would this look different with other student populations?
8. Do you have any fears about the integration of technology into teaching and learning?
9. What challenges do you think the school faces in integrating technology into teaching and learning?
10. In what ways do you see technology linking the social, academic and cultural development of students? teachers?
11. If you were to paint a picture of Sequoyah Schools what would it look like?
12. Is there anything I didn't ask that you want me to know? Is there anything you want to ask me?

Appendix F:

Teacher Script: Individual Interviews

Ethics disclaimer:

Remember that, as stated in the Consent Form, you may choose not to answer any question for any reason or may discontinue participation in this study at any time, for any reason, without penalty.

Purpose:

Please also remember that the questions in this interview are in no way meant to be evaluative of your work. You are not being judged in any way about your abilities to teach. This study is simply to understand how Cherokee teachers integrate technology into the teaching and learning of social studies within the context of an American Indian boarding school. For this reason, your reflection and honesty are greatly appreciated.

Do you have any questions for me before we get started?

Interview 1: Life/Educational History

1. Please describe your family background. children? Grandchildren? Parents? Siblings? Are other family members teachers? Where were you born? First language?
2. What has your educational experience been like? High school? Degrees/discipline? Location of education (K-12, College, Graduate)? Certification? Do you have other academic pursuits? Are there any stories you would like to share that inform these experiences?
3. Why did you choose teaching as a profession? Social studies?
4. Describe your beliefs about teaching and learning. How are your beliefs enacted in your teaching?
5. If you had a preservice education what was it like?
 - * Please describe the institution (location, philosophy, size, population)
 - * What did you like about this experience?
 - * What did you dislike about this experience?
 - * How did this experience support your current teaching?
 - * Are there any particular stories/experiences that would you would like to share from your preservice teacher education? success? struggles?
6. What is your current teaching role and how does it embody your educational and life history? What do you like about your current position? Dislike?
7. Based on your experience, what qualities should a teacher in a tribally controlled school have in order to meet the needs of the students?
8. What do you see as the most important thing Native children should be learning in school? life?
9. What does it mean to be a Native teacher at a tribally controlled school?

Interview 2: Conceptions, definitions and descriptions of social studies curriculum

Review previous questions and answers for clarification and expansion

1. Are you currently teaching social studies in your classroom? What social studies subjects are you currently teaching?
2. How do you define and/or conceptualize social studies?
3. What is your vision for social studies integration? Is that vision a reality? Why or why not?
4. How do you feel past educational experiences prepared you to be an effective social studies teacher?
5. With regards to social studies in the classroom, what do you feel most confident doing? What do you feel least confident doing? How has your confidence or lack thereof helped or hindered you?
6. What barriers do you encounter trying to integrate social studies in your classroom?
7. Are there any areas in your teaching in which you feel constrained? How has the high-stakes testing affected your ability to integrate social studies?
8. Please give some specific examples of what your students are doing with social studies?
9. Are there any stories you would like to share in regards to your current teaching of social studies ?
10. How does your identity as a Native inform your understanding of social studies? How is this different or similar, do you think, to mainstream definitions of social studies?
11. What policies or other texts might influence your definitions and integration of Social Studies Curriculum in the classroom? What role do state standards and the state adopted textbook play in your teaching of social studies

Interview 3:Conceptions, definitions and descriptions of technology

Review previous interview questions and answers – ask any clarification questions

1. How do you define technology? traditional? contemporary?
2. Based on your experience what does technology offer that other pedagogical devices do not? How is this enacted in your classroom?
3. What is your vision for technology integration? Is that vision a reality? Why or why not?
4. How were you prepared to be an effective technology-using teacher? Are there any stories you would like to share that informs your use of technology in the classroom?
5. With regards to technology in the classroom, what do you feel most confident doing? What do you feel least confident doing? How has your confidence or lack thereof helped or hindered you?
6. What barriers do you encounter trying to integrate technology in your classroom?
7. How has the high-stakes testing affected your ability to integrate technology?
8. Please give some specific examples of what your students are doing with technology?
9. Describe any possible professional development involving technology? What did you like? Dislike?

10. How would you describe the experiences of your students using technology?

Interview 4: Post observation and follow up interview

Review previous interview questions and answers – ask any clarification questions.

Review observations and ask clarification questions.

In the previous interviews we discussed your educational history, conceptions of social studies and technology. In this interview we will work through the ways in which you specifically employed technology in the social studies unit I observed.

- 1.** Can you take me through and describe the planning of the unit that was infused with technology.
- 2.** What goals and/or objectives did you have for integrating technology into the social studies unit?
- 3.** How was this unit typical, atypical of other social studies units you have taught?
- 4.** What did you like about this unit? What did you not like about this unit?
- 5.** What did you find most comfortable doing during this unit? What did you find the least comfortable?
- 6.** How would you describe your students experience during this unit?
- 7.** How would this unit look in different contexts?
- 8.** What kinds of support systems are in place in order for you to continue to plan and use technology in your classroom teaching? What other support structures do you wish were in place at your current school?
- 9.** Is there anything I didn't ask that you want me to know?
- 10.** Is there anything you want to ask me?

Appendix G:
Teacher Consent Letter

University of North Carolina at Chapel Hill

Consent to Participate in a Research Study

Adult Participants – Teacher Participants

Consent Form Version Date: 3-30-2011

IRB Study # 11-0811

Title of Study: Cherokee Voices: Technology Integration at an American Indian Boarding School

Principal Investigator: Trey Adcock

Principal Investigator Department: School of Education

Principal Investigator Phone number: 919.357.5661

Principal Investigator Email Address: leeadc@email.unc.edu

Faculty Advisor: Dr. Cheryl Mason Bolick

Faculty Advisor Contact Information: cbolick@unc.edu

Cherokee Nation – IRB Advisor: Dr. Sohail Khan

Cherokee Nation – IRB Member Contact information: Sohail-Khan@cherokee.org or (918) 453-5602

What are some general things you should know about research studies?

You are being asked to take part in a research study. To join the study is voluntary. You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty.

Research studies are designed to obtain new knowledge. This new information may help people in the future. You may not receive any direct benefit from being in the research study. There also may be risks to being in research studies.

Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study.

You will be given a copy of this consent form. You should ask the researchers named above, or staff members who may assist them, any questions you have about this study at any time.

What is the purpose of this study?

The purpose of this research study is to learn about the ways in which Native teachers at an American Indian boarding school use technology in the teaching and learning of social studies.

You are being asked to be in the study because you are currently a School leader and/or administrator at Sequoyah Schools, the site of this study.

Are there any reasons you should not be in this study?

You should not be in this study if you are not a registered member of a federally recognized American Indian tribe.

How many people will take part in this study?

If you decide to participate there will be approximately 8 participants in this study.

How long will your part in this study last?

Your participation in this study will last up to eight hours. This will consist of four interviews lasting approximately one hour as well as any follow-ups that should arise. Should you consent to participate in the study you will be asked to allow the researcher to observe you while you are teaching a social studies unit, approximately 5-7 days, at a time that is convenient for you. The observation period will require no additional time from you as I will simply be observing the classroom interactions around technology use.

What will happen if you take part in the study?

- € Should you consent to participate in the interview portion of this study, you will participate in four interviews lasting no more than one hour each. These will be conducted in the summer and fall of 2011 at a time that is convenient for you. The first three interviews will occur at a site that is convenient for you and you will be asked that the interview be audio taped for later transcription. During the interview process you may decline to answer any question for any reason. The purpose of the interview is to explore your experiences as a social studies teacher using technology. I will contact you via e-mail to set up a convenient time for the interviews if you decide to participate.
- € If you agree to participate in this study you will also be observed by the PI for a period of one social studies unit, approximately 5-7 days. These are not meant to evaluate your teaching practice in any way but rather to better understand the ways in which you are using technology in the teaching and learning of social studies. The final interview will be used to follow up and clarify the observation period.
- € As part of your participation in this study you are also being asked to note below your consent (or not) to use classroom materials gathered from your current practice for this research study as secondary data analysis materials. This information could include: lesson plans, mission statement, classroom artifacts, and personal reflection tools. The PI may take still photographs of these materials to help with data analysis. As such, you will be asked for your consent to allow still photographs to be taken of classroom teaching materials. **Consent to use of any of these materials as part of our planned secondary analysis will require no additional time on your part.**

Your decision whether to participate or not will have not effect on your employment.

What are the possible benefits from being in this study?

Research is designed to benefit society by gaining new knowledge. You may not benefit personally from being in this research study. This research will help further understanding of new teachers during their induction period. You may also expect to benefit by participating in this study by having a further opportunity during the interview and focus group to reflect on your first few years as a teacher.

What are the possible risks or discomforts involved from being in this study?

There are no known risks for participating in this research. I will make every effort to help you feel comfortable and at ease in the interview. I will also take every precaution afforded to protect your privacy—for more details on privacy procedures see below. In addition, you can choose to skip over any of the questions in the interview. There may be uncommon or previously unknown risks. You should report any problems to myself, my faculty advisor, Dr. Cheryl Mason Bolick or Dr. Sohail Khan with the Cherokee Nation IRB committee.

What if we learn about new findings or information during the study?

You will be given any new information gained during the course of the study that might affect your willingness to continue your participation.

How will your privacy be protected?

Participants will not be identified in any report or publication about this study. Your privacy and confidentiality will be protected. The PI will be the only person who will have access to the research data. All data collected for this study (the individual interview audio recordings, classroom artifacts), will be stored in a locked office and on a secure computer. Your name will be replaced by a pseudonym on all transcripts of audio-recordings of the interviews and all other materials. Only pseudonyms will be used in all write ups of the data, and only where a name is needed. Participants *will not* be identified in any report or publication about this study.

Although every effort will be made to keep research records private, there may be times when federal or state law requires the disclosure of such records, including personal information. This is very unlikely, but if disclosure is ever required, UNC-Chapel Hill will take steps allowable by law to protect the privacy of personal information. In some cases, your information in this research study could be reviewed by representatives of the University, research sponsors, or government agencies for purposes such as quality control or safety.

What if you want to stop before your part in the study is complete?

You can withdraw from this study at any time, without penalty.

Will you receive anything for being in this study?

You will not receive anything for taking part in this study.

Will it cost you anything to be in this study?

It will not cost you anything to be in this study.

What if you have questions about this study?

You have the right to ask, and have answered, any questions you may have about this research. If you have questions about the study (including payments), complaints, concerns, or if a research-related injury occurs, you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?

All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject, or if you would like to obtain information or offer input, you may contact the UNC-CH Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu. You may also contact Dr. Sohail Khan with the Cherokee Nation Institutional Review Board at Sohail-Khan@cherokee.org or (918)453-5602.

Title of Study: Cherokee Voices: Technology Integration at an American Indian Boarding School

Principal Investigator: Trey Adcock

Participant's Agreement:

I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Interviews:

If you provide permission the interview will be audio recorded. The audio tapes will be destroyed after they have been transcribed. You may ask at any time to have the audio recording turned off.

Check the line that best matches your choice:

_____ Ok to record me during the study
_____ Not Ok to record me during the study

As part of the interview process please indicate your preference for the way in which the final interview and any subsequent follow up interviews will be conducted.

I (name) _____ prefer to conduct follow up interviews using email
I (name) _____ prefer to conduct follow up interviews using Skype
I (name) _____ prefer to conduct the interviews using an alternative method. Please list: _____

Secondary Data Analysis:

I have checked below my consent to use the following identifiable information gathered from my current practice for research purposes:

___ **I consent to provide current teaching materials for research purpose.**
___ **I consent for the PI to take still photographs of materials for research purposes.**

Signature of Research Participant

Date

Printed Name of Research Participant

Signature of PI Obtaining Consent

Date

Printed Name of PI Obtaining Consent

Appendix H:
Administration Consent Letter

University of North Carolina at Chapel Hill

Consent to Participate in a Research Study

Adult Participants – School Leaders

Consent Form Version Date: 3-30-2011

IRB Study # 11-0811

Title of Study: Cherokee Voices: Technology Integration at an American Indian Boarding School

Principal Investigator: Trey Adcock

Principal Investigator Department: School of Education

Principal Investigator Phone number: 919.357.5661

Principal Investigator Email Address: leeadc@email.unc.edu

Faculty Advisor: Dr. Cheryl Mason Bolick

Faculty Advisor Contact Information: cbolick@unc.edu

Cherokee Nation – IRB Advisor: Dr. Sohail Khan

Cherokee Nation – IRB Member Contact information: Sohail-Khan@cherokee.org or (918) 453-5602

What are some general things you should know about research studies?

You are being asked to take part in a research study. To join the study is voluntary. You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty.

Research studies are designed to obtain new knowledge. This new information may help people in the future. You may not receive any direct benefit from being in the research study. There also may be risks to being in research studies.

Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study.

You will be given a copy of this consent form. You should ask the researchers named above, or staff members who may assist them, any questions you have about this study at any time.

What is the purpose of this study?

The purpose of this research study is to learn about the ways in which Native teachers at an American Indian boarding school use technology in the teaching and learning of social studies.

You are being asked to be in the study because you are currently a School leader and/or administrator at Sequoyah Schools, the site of this study.

Are there any reasons you should not be in this study?

You should not be in this study if you are not a registered member of a federally recognized American Indian tribe.

How many people will take part in this study?

If you decide to participate there will be approximately 8 participants in this study.

How long will your part in this study last?

Your participation in this study will last up to three hours. This will consist of one initial interview lasting approximately one hour, as well as, any follow up questions that should arise during the course of the study.

What will happen if you take part in the study?

Should you consent to participate in this study, you will participate in one initial interview lasting no more than one hour. During this interview you may decline to answer any question for any reason. The interviews will be conducted in the summer and fall of 2011 at a time that is convenient for you. The initial interview will take place using either Skype or over the telephone depending upon your preference. The purpose of the interview is to explore your vision for Sequoyah Schools in relation to technology integration and to better understand the role technology plays at the school. I will contact you via e-mail to set up a convenient time for the interview if you decide to participate.

Your decision whether to participate or not will have not effect on your employment.

What are the possible benefits from being in this study?

Research is designed to benefit society by gaining new knowledge. You may not benefit personally from being in this research study. This research will help further understanding of new teachers during their induction period. You may also expect to benefit by participating in this study by having a further opportunity during the interview and focus group to reflect on your first few years as a teacher.

What are the possible risks or discomforts involved from being in this study?

There are no known risks for participating in this research. I will make every effort to help you feel comfortable and at ease in the interview. I will also take every precaution afforded to protect your privacy—for more details on privacy procedures see below. In addition, you can choose to skip over any of the questions in the interview. There may be uncommon or previously unknown risks. You should report any problems to myself, my faculty advisor, Dr. Cheryl Mason Bolick or Dr. Sohail Khan with the Cherokee Nation IRB committee.

What if we learn about new findings or information during the study?

You will be given any new information gained during the course of the study that might affect your willingness to continue your participation.

How will your privacy be protected?

Participants will not be identified in any report or publication about this study. Your privacy and confidentiality will be protected. The PI will be the only person who will have access to the research data. All data collected for this study (the individual interview audio recordings, classroom artifacts), will be stored in a locked office and on a secure

computer. Your name will be replaced by a pseudonym on all transcripts of audio-recordings of the interviews and all other materials. Only pseudonyms will be used in all write ups of the data, and only where a name is needed. Participants *will not* be identified in any report or publication about this study.

Although every effort will be made to keep research records private, there may be times when federal or state law requires the disclosure of such records, including personal information. This is very unlikely, but if disclosure is ever required, UNC-Chapel Hill will take steps allowable by law to protect the privacy of personal information. In some cases, your information in this research study could be reviewed by representatives of the University, research sponsors, or government agencies for purposes such as quality control or safety.

What if you want to stop before your part in the study is complete?

You can withdraw from this study at any time, without penalty.

Will you receive anything for being in this study?

You will not receive anything for taking part in this study.

Will it cost you anything to be in this study?

It will not cost you anything to be in this study.

What if you have questions about this study?

You have the right to ask, and have answered, any questions you may have about this research. If you have questions about the study (including payments), complaints, concerns, or if a research-related injury occurs, you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?

All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject, or if you would like to obtain information or offer input, you may contact the UNC-CH Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu. You may also contact Dr. Sohail Khan with the Cherokee Nation Institutional Review Board at Sohail-Khan@cherokee.org or (918)453-5602.

Title of Study: Cherokee Voices: Technology Integration at an American Indian Boarding School

Principal Investigator: Trey Adcock

Participant's Agreement:

I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Interviews:

If you provide permission the interview will be audio recorded. The audio tapes will be destroyed after they have been transcribed. You may ask at any time to have the audio recording turned off.

Check the line that best matches your choice:

_____ Ok to record me during the study
_____ Not Ok to record me during the study

As part of the interview process please indicate your preference for the way in which follow up interviews will be conducted.

I (name) _____ prefer to conduct follow up interviews using email
I (name) _____ prefer to conduct follow up interviews using Skype
I (name) _____ prefer to conduct the interviews using an alternative method. Please list: _____

Signature of Research Participant

Date

Printed Name of Research Participant

Signature of PI Obtaining Consent

Date

Printed Name of PI Obtaining Consent

Appendix I:
Access to School Campus Request Letter

Dear [School Superintendent, Principal, and Other Concerned Members],

I am a graduate student under the direction of Professor Cheryl Mason Bolick in the School of Education at the University of North Carolina – Chapel Hill. I am conducting my dissertation research study that explores and will describe the ways in which Cherokee teachers conceptualize, define, and implement technology in the social studies. I am writing to request permission to enter the school campus and buildings in which I will observe teachers who have accepted to participate in this study.

It is necessary that I have access to the participating teacher's classroom so that I may observe their teaching and may interview them in their classroom context. Since the teachers knows what works best for his/her classroom teaching and learning, interviews and observation times will be discussed and decided in consultation with the teacher. In addition, special care will be taken so as not to disturb the daily work of the teacher and students.

I will require access to the school campus and buildings during regular operating hours. The participating teacher will escort me on the days that I am observing and interviewing that particular teacher. This study is focused on the teachers and their work, personal characteristics and behaviors related to their instruction – no interviews will be conducted with students. The study will last approximately one academic year. If you have any questions concerning the research study, please call me at my home phone number, [provide phone number & phone of dissertation chair]

Sincerely,

Lee Adcock
Ph. D. Candidate
University of North Carolina – Chapel Hill

**** I (We), grant permission to [researcher's name] to enter the Sequoyah Schools campus and buildings to conduct the above research study*

School Superintendent, Principal, and Other Concerned Members

Signature

Date

REFERENCES

- Adams, D. W. (1995). *Education for extinction : American Indians and the boarding school experience, 1875-1928*. Lawrence, Kan.: University Press of Kansas.
- Adcock, L. M., & Bolick, C. M. (2011). Web 2.0 tools and the evolving pedagogy of teacher education. *Contemporary Issues in Technology and Teacher Education*, 11(2). Retrieved from <http://www.citejournal.org/vol11/iss2/currentpractice/article1.cfm>
- Adler, S. A., & Force, N. C. f. t. S. S. T. (2009). *National curriculum standards for social studies : a framework for teaching, learning and assessment*. Silver Spring, Md: National Council for the Social Studies.
- Alexie, S. (1993). *The Lone Ranger and Tonto fistfight in heaven*. New York: Atlantic Monthly Press.
- Alexie, S. (1995). *Reservation blues*. New York: Atlantic Monthly Press.
- Alexie, S. (2007). *The absolutely true diary of a part-time Indian*. New York: Little, Brown.
- Allen, N., Christal, M., Perrot, D., Wilson, C., Grote, B., & Earley, M. A. (1999). Native American schools move into the new millennium. *Educational Leadership*, 56(7), 71-74.
- Allen, N., Resta, P. E., & Christal, M. (2002). Technology and tradition: The role of technology in Native American schools. *TechTrends*, 46(2), 50-55.
- Anthes, B. (2006). *Native moderns : American Indian painting, 1940-1960*. Durham: Duke University Press.
- Apple, M. W. (1991). The new technology: Is it part of the solution or part of the problem in education? *Computers in the Schools*, 8(1-3), 59-81.
- Apple, M. W. (1999). *Power, meaning, and identity : essays in critical educational studies*. New York: P. Lang.
- Ayers, E. (1999a). History in hypertext. Retrieved from <http://jefferson.village.virginia.edu/vcdh/Ayers.OAH.html>
- Ayers, E. (1999b). The pasts and futures of digital history. Retrieved from <http://jefferson.village.virginia.edu/vcdh/PastsFutures.html>

- Baker, E. L., Herman, J. L., & Gearhart, M. (1996). Does technology work in schools? Why evaluation cannot tell the full story. In C. Fisher, Dwyer, D. C., & Yocam, K (Ed.), *Education and technology: Reflections on computing in classrooms* (pp. 185-202). San Francisco, CA: Jossey-Bass Publishers.
- Banks, J. A., & Banks, C. A. M. (2004). *Handbook of research on multicultural education*. San Francisco, CA: Jossey-Bass.
- Becker, H. J. (2000). Who's wired and who's not: Children's access to and use of computer technology. *The Future of Children*, 10(2), 44-75.
- Becker, J. (2006). Digital equity in education: A multilevel examination of differences in and relationships between computer access, computer Use and state-level technology policies. *Education Policy Analysis Archives*, 15(3), 1-38.
- Bennett, R. (2003). Saving a language with computers, tape recorders, and radio. In J. Reyhner, O. Trulillo, R. L. Carrasco & L. Lockard (Eds.), *Nurturing Native Languages*: Northern Arizona University
- Bergerson, A. A. (2003). Critical race theory and white racism: Is there room for white scholars in fighting racism in education? *International Journal of Qualitative Studies in Education International Journal of Qualitative Studies in Education*, 16(1), 51-63.
- Berkhofer, R. F. (1978). *The white man's Indian : images of the American Indian from Coloumbus to the present*. New York: Vintage Books.
- Berson, M. J. (2000). Rethinking research and pedagogy in the social studies: The creation of caring connections through technology and advocacy. *Theory and Research in Social Education*, 28(1), 121-131.
- Betts, J. D. (2009). New literacies at the digital divide: American Indian computing. *Journal of American Indian Education*, 48(1), 37 - 57.
- Bolick, C., Berson, M., Coutts, C., & Heinecke, W. (2003). Technology applications in social studies teacher education: A survey of social studies methods faculty. *Contemporary Issues in Technology and Teacher Education*, 3(3), 300-309.
- Bolick, C. M. (2006). Digital archives: Democratizing the doing of history. *International Journal of Social Education*, 21(1), 122-134.
- Bolick, C. M. (2008). Technology Integration: The trojan horse for school reform. In K. L. John & F. Adam (Eds.), *Technology and Social Studies Research*. Greenwich, CT: Information Age Publishing.

- Bolick, C. M. (2009). What are the social and cultural impacts of technology in schools. Unpublished manuscript. School of Education, University of North Carolina-Chapel Hill.
- Bolick, C. M., Berson, M. J., Friedman, A., & Porfeli, E. J. (2007). Diffusion of technology innovation in the preservice social studies Experience: Results of a national survey. *Theory and Research in Social Education*, 35(2), 174-195.
- Bolick, C. M., & Torrez, C. F. (2007). The impact of technology on schools and schooling. Unpublished manuscript. University of North Carolina - Chapel Hill, University of New Mexico.
- Bolick, C. M., Torrez, C. F., & III, L. M. A. (2011). Technology and socia studies education: Where are we? Unpublished manuscript. University of North Carolina at Chapel Hill, University of New Mexico.
- Boote, D. N., & Beile, P. (2005). Scholars before researchers: On the centrality of the dissertation literature review in research preparation. *Educational Researcher*, 34(6), 3-15.
- Brayboy, B. (2005). Toward a Tribal Critical Race Theory in Education. *The Urban Review*, 37(5), 425-446.
- Brayboy, B. M. J., & Castagno, A. (2009). Self-determination through self-education: culturally responsive schooling for Indigenous students in the USA. *Teaching Education*, 20(1), 31-53.
- Bryant, J. (2008). State secret: north carolina and the cherokee trail of tears. *Journal of American Indian Education*, 47(2), 10.
- Bull, G., Hammond, T., & Ferster, B. (2008). Developing web 2.0 tools for support of historical inquiry in social studies. *Computers in the Schools*, 25(3/4), 275-287.
- Bureau of Indian Education: Schools (2012). Retrieved Mrch 17th, 2012, from <http://www.bie.edu/Schools/index.htm>.
- Burnaby, B. J., & Reyhner, J. A. (2002). *Indigenous languages across the community* Flagstaff, AZ: Center for Excellence in Education, Northern Arizona University.
- Butterfield, R. A. (1983). The development and use of culturally appropriate curriculum for American Indian students. *Peabody Journal of Education*, 61(1), 49-66.
- Cantu, D. A. (2000). Technology integration in pre-service history teacher education. *Journal of the Association for History and Computing*, III(2), 1-19.

- Carstarphen, M. G., & Sanchez, J. P. (2012). *American Indians and the mass media*. Norman, OK: University of Oklahoma Press.
- Caskey, R. (2002). Language, violence, and Indian mis-education. *American Indian Culture and Research Journal*, 26(4), 97-112.
- Chapman, T. K. (2007). Interrogating classroom relationships and events: Using portraiture and critical race theory in education research. *Educational Researcher*, 36(3), 156-162.
- Chavez, W. (2011). New Horse Chief statue installed at Sequoyah High School. *Cherokee Phoenix*, 1. Retrieved from <http://www.cherokeephoenix.org/Article/Index/5446>
- Cherokee tribe is now dissolved (1914, July 5, 1914). *New York Times*,
- Christal, M. (2003). *Virtual museum projects for culturally responsive teaching in American Indian education*. Unpublished Dissertation, The University of Texas at Austin, Austin, TX.
- Christal, M., Roy, L., & Cherian, A. (2004). Stories told: Tribal communities and the development of virtual museums. *Journal of Internet Cataloging*, 7(1), 65-88.
- Churchill, W. (1991). *Fantasies of the master race : literature, cinema and the colonisation of American Indians*. Monroe, Me.: Common Courage Press.
- Cicconi, S. (1999). Hypertextuality: From memex to hypertext. In S. Inkinen (Ed.), *Mediapolis : aspects of texts, hypertexts, and multimedial communication* (pp. 21-43). Berlin; New York: W. de Gruyter.
- Cleary, L. M., & Peacock, T. (1997). Disseminating American Indian educational research through stories: A case against academic discourse. *Journal of American Indian Education*, 37(1), 7-15.
- Cobb, A. J. (2000). *Listening to our grandmothers' stories : The bloomfield academy for Chickasaw females, 1852-1949*. Lincoln: University of Nebraska Press.
- Cobb, A. J. (2003). This is what it means to say *Smoke Signals*. In P. C. Rollings & J. E. Connor (Eds.), *Hollywood's Indian: The portrayal of the Native American in film*. Lexington: University Press of Kentucky.
- Coffey, A., & Atkinson, P. (1996). *Making Sense of Qualitative Data*. Thousand Oaks, CA: SAGE Publications, Inc.

- Cohen, D. J., & Rosenzweig, R. (2006). *Digital history : a guide to gathering, preserving, and presenting the past on the Web*. Philadelphia: University of Pennsylvania Press.
- Coleman, C.-L. (2005). Framing cinematic indians within the social construction of place. *American studies.*, 46(3), 275.
- Conley, R. J. (2005). *The Cherokee Nation : a history*. Albuquerque: University of New Mexico Press.
- Conley, R. J. (2007). *A Cherokee encyclopedia*. Albuquerque: University of New Mexico Press.
- Corbett, J., & Kulchyski, T. (2009). Anti social-computing: indigenous language, digital video and intellectual property. In H. Ashley, N. Kenton & A. Milligan (Eds.), *Change at hand : web 2.0 for development* (pp. 52-58). London: International Institute for Environment and Development.
- Corbett, J., Singleton, G., & Muir, K. (2009). Web 2.0 for Aboriginal cultural survival: a new Australian outback movement. In H. Ashley, N. Kenton & A. Milligan (Eds.), *Change at hand : web 2.0 for development* (pp. 71-78). London: International Institute for Environment and Development.
- Crofford, G., Grosland, T., & Helm, C. (2010). Holmes Scholars®, ga du gi, and communities of practice. *The Journal of Multiculturalism in Education*, 5(1), 23. Retrieved from https://wtamu.edu/webres/File/Journals/MCJ/Volume5-1/crofford_grosland_helm.pdf
- Darcy, R., & Auld, G. (2008). The production and distribution of burarra talking books. *Australian Educational Computing*, 23(1), 19-23.
- Debo, A. (1940). *And still the waters run*. Princeton: Princeton University press.
- Debord, G. (1995). *The society of the spectacle* (10th ed.). Brooklyn, NY: Zone Books.
- Debord, G., & Wolman, G. (1981). Methods of detournement (N. Bloch & J. Cornuault, Trans.). In K. Knabb (Ed.), *Situationist International Anthology* (pp. 8-16). Berkeley, CA: Bureau of Public Secrets.
- Delgado, R., & Stefancic, J. (2000). *Critical race theory : the cutting edge*. Philadelphia: Temple University Press.
- Delgado, R., & Stefancic, J. (2001). *Critical race theory : an introduction*. New York: New York University Press.

- Deloria, P. (2004). *Indians in unexpected places*. Lawrence, Kan.: University Press of Kansas.
- Deloria, V. (1970). *We talk, you listen ; new tribes, new turf*. [New York]: Macmillan.
- Deloria, V. (2008). *Custer died for your sins an indian manifesto*: Paw Prints.
- Deloria, V., & Wildcat, D. R. (2001). *Power and place : Indian education in America*. Golden, Colo.: Fulcrum Pub.
- Delpit, L. (1988). The silenced dialogue: power and pedagogy in educating other people's children. *Harvard Educational Review*, 58(3), 19.
- Delpit, L. (1995). *Other people's children*. New York: The New Press.
- DeWitt, S. W. (2007). Dividing the digital divide: Instructional use of computers in social studies. *Theory and Research in Social Education*, 35(2), 277-304.
- Deyhle, D., & Swisher, K. (1997). Research in American Indian and Alaska Native Education: From assimilation to self-determination. *Review of Research in Education*, 22(1), 113-194.
- Dickinson, P. (2009). *Coach Tommy Thompson and the boys of Sequoyah*. Norman: University of Oklahoma Press.
- Diem, R. A. (2000). Can it make a difference? Technology and the social studies. *Theory and Research in Social Education*, 28(4), 493-501.
- Digranes, J. L. A., & Digranes, S. H. (1989). Adapting computer applications for multicultural teaching. *Computing Teacher*, 17(3), 20-23.
- Doolittle, P. E., & Hicks, D. (2003). Constructivism as a theoretical foundation for the use of technology in social studies. *Theory and Research in Social Education*, 31(1), 72-104.
- Doppen, F. H. (2004). Beginning social studies teachers' integration of technology in the history classroom. *Theory and Research in Social Education*, 32(2), 248-279.
- Education, B. o. I. (June 9, 2010). Bureau of Indian Education: Schools Retrieved January 10th, 2010, from <http://www.bie.edu/Schools/index.htm>
- Education, T. S. H. S. B. o. (Revised 2009). *Duties and Responsibilities of Advisory Board*. Tahlequah Oklahoma: Sequoyah Schools.

- Ertmer, P. A. (2005). Teacher pedagogical beliefs: The final frontier in our quest for technology integration? *Educational Technology Research and Development*, 53(4), 25-40.
- Featherstone, J. (1989). To make the spirit whole. *Harvard Educational Review*, 59, 367-378.
- Fletcher, M. L. M. (2008). *American Indian education : counternarratives in racism, struggle, and the law*. New York: Routledge.
- Ford, J. (Writer) (1956). The searchers. In M. C. Cooper (Producer). Burbank, CA: Warner Bros. Entertainment.
- Foreman, G. (1974). *The five civilized tribes: Cherokee, Chickasaw, Choctaw, Creek, Seminole*. Norman: University of Oklahoma Press.
- Foundation, C.-. (2010). CK-12's participation in California Free Digital Textbook Initiative Retrieved June 14th, 2010, from <http://about.ck12.org/about-us>
- Franklin, C. A., & Molebash, P. E. (2007). Technology in the elementary social studies classroom: Teacher preparation does matter. *Theory and Research in Social Education*, 35(2), 153-173.
- Friedman, A. (2006). World history teachers' use of digital primary sources: The effect of training. *Theory and Research in Social Education*, 34(1), 124-141.
- Friedman, A. (2007). Using digital primary sources to teach world history and world geography: Practices, promises, and provisos. *Theory and Research in Social Education*, 34(1), 124-141.
- Friedman, A., Lee, J., Hartshorne, R., Heeafner, T., & Manfra, M. (2009). *Social studies 2.0: Strategies and ideas for 21st century learners*. Paper presented at the North Carolina Social Studies Conference.
- Garcia, D. L., & Warschauer, M. (2003). Review of technology and social inclusion: Rethinking the digital divide. *American Journal of Sociology*, 109(3), 767-768.
- Glaser, B. G., & Strauss, A. L. (1999). *The discovery of grounded theory : strategies for qualitative research*. New York: Aldine de Gruyter.
- Glesne, C. (2006). *Becoming qualitative researchers: An introduction* (3rd ed.). Boston, MA: Pearson Education, Inc.
- Gomez, L. M., Sherin, M. G., Griesdorn, J., & Finn, L. E. (2008). Creating social relationships: The role of technology in preservice teacher preparation. *Journal of Teacher Education* 59(2), 117-131.

- Gorski, P. (2009). Insisting on digital equity. *Urban Education*, 44(3), 348-364.
- Grande, S. (2004). *Red pedagogy : Native American social and political thought*. Lanham, Md.: Rowman & Littlefield Publishers.
- Grant, A., & Gillespie, L. (1993). *Joining the circle : a practitioner's guide to responsive education for Native students*. Charleston, W.V.: ERIC Clearinghouse on Rural Education and Small Schools.
- Griffith, R. (2000). Un-tangling the web of cold war studies; or, how one historian stopped worrying and learned to love the Internet. *The Journal for MultiMedia History*, 3. Retrieved from <http://www.albany.edu/jmmh/vol3/untangling/untangling.html>
- Gronseth, S. (2008). Recapturing the past with digital imaging. *Technology Teacher*, 68(2), 6-10.
- Hall, M. (1991). Gadugi: A model of service-learning for Native American communities. *Phi Delta Kappan*, 72(10), 754-757.
- Hall, S. (1997). *Representation : cultural representations and signifying practices*. London; Thousand Oaks, Calif.: Sage in association with the Open University.
- Hall, S., & Jhally, S. (1997). Stuart Hall representation & the media. Northampton, MA: Media Education Foundation.
- Harding, H. (2005). City girl: A portrait of a successful white urban teacher. *Qualitative Inquiry*, 11(1), 52-80.
- Harris, J. (2005). Our agenda for technology integration: It's time to choose. *Contemporary Issues in Technology and Teacher Education*, 5(2), 116-122.
- Hartzell, F. M. (2000). *Contradictions in technology use : stories from a model school*.
- Hausman, B. M. (2011). *Riding the Trail of Tears*. Lincoln: University of Nebraska Press.
- Henson, E. C. (2008). *The state of the Native nations : conditions under U.S. policies of self-determination : the Harvard Project on American Indian Economic Development*. New York: Oxford University Press.
- Hermes, M. (1998). Research methods as a situated response: towards a First Nations' methodology. *International Journal Of Qualitative Studies In Education*, 11(1), 155-168.

- Hermes, M., & Roach, K. H. (2003). *Supporting Indigenous culture through local creation of multimedia CD-ROM curriculum*. Paper presented at the Proceedings of World Conference on Educational Multimedia, Hypermedia and Telecommunications.
- Hicks, D., & Doolittle, P. (2008). Fostering analysis in historical inquiry through multimedia embedded scaffolding. *Theory and Research in Social Education*, 36(3), 206-232.
- Hicks, D., Doolittle, P., & Lee, J. K. (2004). Social studies teachers' use of classroom-based and web-based historical primary sources. *Theory and research in social education*, 32(2), 213.
- Hofner, M., & Swan, K. O. (2008). Technological pedagogical content knowledge in action: A case study of a middle school digital documentary project. *Journal of research on technology in education*, 41(2), 179-200.
- How do you define 21st-century learning? (2010). *Education Week*, 4(1).
- Jackson, T. (December 15th, 2010). Sequoyah students receive Apple Macbooks. *CherokeePhoenix.org*,
- Jackson, Z. (Artist). (1994). *Indian Man in San Francisco* [Photography].
- Jacobs, S.-E., Tuttle, S. G., & Martinez, E. (1998). Multimedia technology in language and culture restoration efforts at San Juan Pueblo: A brief history of the development of the tewa language project. *WICAZO SA Review*, 13(2), 45-58.
- James, K. (2006). Identity, cultural values, and American Indian's perceptions of science and technology. *American Indian Culture and Research Journal*, 30(3), 45-58.
- Jappe, A. (1998). The concept of the spectacle (D. Nicholson-Smith, Trans.) *Guy Debord* (pp. 1-30). Berkeley: University of California Press.
- Jenkins, H. (2009). *Confronting the challenges of participatory culture : media education for the 21st century*. Cambridge, MA: The MIT Press.
- Jhally, S. (Writer) (1997). bell hooks: Cultural criticism & transformation [transcripts of DVD]. In S. Jhally (Producer). Northampton, MA: Media Education Foundation.
- Jojola, T. (1998). Introduction. *WICAZO SA Review*, 13(2), 5-17.
- Jones, E. C. (2009). *Return to Riverside : the 1970 graduating class of Riverside Indian Boarding School speaks*. Sylva, N.C.: Catch the Spirit of Appalachia, Inc.

- Journell, W. (2009). An incomplete history: Representation of American Indians in state social studies standards. *Journal of American Indian Education*, 48(2), 18-32.
- Jr., R. B. (Artist). (2011). *BV∞* [Painting].
- Jr., R. B. (2012). Cherokeespace.com: Native social networking. In M. G. Carstarphen & J. P. Sanchez (Eds.), *American Indians and the Mass Media* (pp. 222-226). Norman, OK: University of Oklahoma Press.
- Justice, D. H. (2006). *Our fire survives the storm : a Cherokee literary history*. Minneapolis: University of Minnesota Press.
- Keenan, K. M. S. (2004). *Moving toward technology literacy : the nature of the transition experience at a rural Native American school*.
- Kelly, M. A. (2008). Bridging digital and cultural divides: TPCK for equity of access to technology. In A. C. o. I. a. Technology (Ed.), *Handbook of Technological Pedagogical Content Knowledge (TPCK) for educators* (pp. 31 - 58). New York: Routledge/Taylor & Francis Group.
- Kilik, J., Lyne, J. D., Eyre, C., Greene, G., Schweig, E., Pettibone, Y. P., et al. (2003). *Skins*. [Century City, CA]: First Look Home Entertainment.
- Kilpatrick, J. (1999). *Celluloid Indians : Native Americans and film*. Lincoln: University of Nebraska Press.
- King, T. (2005). *The truth about stories : a native narrative*. Minneapolis: University of Minnesota Press.
- Kovach, M. (2009). *Indigenous methodologies : characteristics, conversations, and contexts*. Toronto; Buffalo: University of Toronto Press.
- Ladson-Billings, G. (2003). *Critical race theory perspectives on the social studies : the profession, policies, and curriculum*. Greenwich, Conn.: Information Age Pub.
- Lambert, L. C., & Lambert, M. C. (2011). *Up from these hills : memories of a Cherokee boyhood*. Lincoln: University of Nebraska Press.
- Larson, B. E. (2003). Comparing face-to-face discussion and electronic discussion: A case study from high school social studies. *Theory and Research in Social Education*, 31(3), 347-365.
- Lawrence-Lightfoot, S. (2005). Reflections on portraiture: A dialogue between art and science. *Qualitative Inquiry*, 11(1), 3-15.

- Lawrence-Lightfoot, S., & Davis, J. H. (1997). *The art and science of portraiture : Sara Lawrence-Lightfoot, Jessica Hoffmann Davis*. San Francisco: Jossey-Bass.
- Lee, J. K., & Friedman, A. (2009). *Research on technology in social studies education*. Charlotte, NC: Information Age Pub.
- Lenhart, A., Madden, M., & Hitlin, P. (2005). Teens and technology youth are leading the transition to a fully wired and mobile nation, from <http://www.pewinternet.org/PPF/r/162/report%5Fdisplay.asp>
- Loew, P. (2012). Finding a new voice-foundations for American Indian media. In M. G. Carstarphen & J. P. Sanchez (Eds.), *American Indians and the Mass Media* (pp. 3-6). Norman, OK: University of Oklahoma Press.
- Loewen, J. W. (1995). *Lies My Teacher Told Me* (1st ed.). New York: Simon & Schuster.
- Lomawaima, K. T. (1994). *They called it prairie light : the story of Chilocco Indian School*. Lincoln: University of Nebraska Press.
- Lomawaima, K. T., & McCarty, T. L. (2002). When tribal sovereignty challenges democracy: American Indian education and the democratic ideal. *American Educational Research Journal*, 39(2), 279-305.
- Manfra, M. M., & Hammond, T. C. (2008). Teachers' instructional choices with student-created digital documentaries: Case studies. *Journal of research on technology in education*, 41(2), 223-245.
- Mankiller, W. P., & Wallis, M. (1993). *Mankiller : a chief and her people*. New York: St. Martin's Press.
- McCarty, T. L. (2002). *A place to be Navajo : Rough Rock and the struggle for self-determination in indigenous schooling*. Mahwah, N.J.: Lawrence Erlbaum Associates.
- McHenry, T. (2002). Words as big as the screen: Native American languages and the internet. *Language Learning & Technology*, 6(2).
- McLeod, J., & Vasinda, S. (2008). Critical literacy and web 2.0: Exercising and negotiating power. *Computers in the Schools*, 25(3-4), 259-274.
- McLoughlin, W. G. (1993). *After the Trail of Tears : the Cherokees' struggle for sovereignty, 1839-1880*. Chapel Hill: University of North Carolina Press.
- Means, B. (1994). *Technology and education reform : the reality behind the promise*. San Francisco: Jossey-Bass.

- Meriam, L. (1928). *The problem of Indian administration*
- Merryfield, M. M. (2000). Using electronic technologies to promote equity and cultural diversity in social studies and global education. *Theory and Research in Social Education*, 28(4), 502-526.
- Mihesuah, D. (1991). Out of the "graves of the polluted debauches": The boys of the cherokee male seminary. *American Indian Quarterly*, 15(4), 503-521.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis : an expanded sourcebook*. Thousand Oaks: Sage Publications.
- Milson, A. J. (2002). The internet and inquiry learning: Integrating medium and method in a sixth grade social studies classroom. *Theory and Research in Social Education*, 30(3), 330-353.
- Misa, T. J., Brey, P., & Feenberg, A. (2003). Modernity and technology, from <http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=81117>
- Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for teacher knowledge. *Teachers College Record*, 108(6), 1017-1054.
- Mizrach, S. (1999). Natives on the electronic frontier technology and cultural change on the Cheyenne River Sioux Reservation, from <http://etd.fcla.edu/etd/uf/1999/amj9745/mizrach.pdf>
- Molebash, P. E. (2002). Constructivism meets technology integration: The CUFA technology guidelines in an elementary social studies methods course. *Theory and Research in Social Education*, 30(3), 429-455.
- Momaday, N. S. (1968). *House made of dawn*. New York: Harper & Row.
- Momaday, N. S., & Momaday, A. (1969). *The way to rainy mountain*. Albuquerque: University of New Mexico Press.
- Morris, T. L., & Meinrath, S. D. (2009). *New media, technology and internet use in Indian country: Quantitative and qualitative analysis*. San Fran: Native Public Media.
- Murg, W. (March 18th, 2004). May I suggest... "In The Beginning They Told" by Joseph Erb. *Indian Country Today*. Retrieved from <http://www.indiancountrytoday.com/archive/28177384.html>

- Myers, C. B., & National Council for the Social Studies. Task Force on Social Studies Teacher Education, S. (2000). *National standards for social studies teachers*. Washington, D.C.: The Council.
- Nation, C. (2011, 2011). Cherokee Nation Services Retrieved January 24th, 2012, 2012, from <http://www.cherokee.org/Services/Default.aspx>
- Nation, T. C. (2006). *Declaration of designed purpose: 2006 report to the Cherokee people*.
- National Center for Education Statistics (2005). *Internet access in U.S. public schools and classrooms: 1994-2003* (No. NCES 2005-15). Washington DC: U.S. Department of Education.
- Nebel, M., Jamison, B., & Bennett, L. (2009). Students as digital citizens on Web 2.0. *Social studies and the young learner.*, 21(4), 5-7.
- Nelson, J., Christopher, A., & Mims, C. (2009). TPACK and web 2.0: Transformation of teaching and learning. *TechTrends TechTrends*, 53(5), 80-87.
- Newton, R. (2005). Learning to teach in the shadows of 9/11: A portrait of two Arab American preservice teachers. *Qualitative Inquiry*, 11(1), 81-94.
- Noblit, G., & Jay, M. (2010). Against the Majoritarian Story of School Reform: The Comer Schools Evaluation as a Critical Race Counternarrative. *New Directions for Evaluation*, 2010(127), 71-82.
- Oklahoma Open Government Guide (2011, 2011). Retrieved January 24th, 2012, 2012, from <http://www.rcfp.org/oklahoma-open-government-guide>
- Patton, M. Q. (2002). *Qualitative research and evaluation methods*. Thousand Oaks, Calif.: Sage Publications.
- Paul, R. (2009). California open source digital textbook plan faces barriers, 2009, from <http://arstechnica.com/open-source/news/2009/05/california-launches-open-source-digital-textbook-initiative.ars>
- Perdue, T., & Green, M. (2011). Series Preface. In M. D. Green & T. Purdue (Eds.), *Up from these hills*. Lincoln, NB: University of Nebraska Press: Lincoln and London.
- Postman, N. (2000). Will our children only inherit the wind? *Theory and Research in Social Education*, 28(4), 580-586.
- Powell, T. B. (2005). Digitizing Cherokee culture: Libraries, students, and the reservation. *MELUS; Society for the Study of the Multi-Ethnic Literature of the United States.*, 30(2), 79.

- Prucha, F. P. (1985). *The Indians in American society : from the revolutionary war to the present*. Berkeley: University of California Press.
- Purtell, K. (December 28th, 2010). Laptops give Sequoyah students flexibility to improve school work. *Muskogee Phoenix*,
- Reed, J. L. (2010). Family and nation: Cherokee orphan care, 1835-1903. *American Indian Quarterly*, 34(3), 312-343.
- Reyhner, J. (1989). Changes in American Indian education: A historical retrospective for educators in the United States. *ERIC Digest, Clearinghouse on Rural Education and Small Schools*, 5.
- Reyhner, J. (2005). Essay review: Reconsidering Indian schools. *History of education quarterly.*, 45(4), 636.
- Rollins, P. C., & O'Connor, J. E. (1998). *Hollywood's Indian : the portrayal of the Native American in film*. Lexington: University Press of Kentucky.
- Ross, E. W. (2000). The promise and perils of e-learning. *Theory and Research in Social Education*, 28(4), 482-492.
- Roy, L., & Raitt, D. (2003). The impact of IT on indigenous peoples. *The Electronic Library*, 21(5), 411-413.
- Salpeter, J. (2009). Textbook deathwatch: The question it seems is no longer "if?" but "when?" *Technology & learning.*, 30(1), 26.
- Sanchez, J., Stuckey, M. E., & Morris, R. (1998). Distance learning in Indian Country: become the spider on the web. *Journal of American Indian education.*, 37(3), 1-17.
- Sandholtz, J. H., Ringstaff, C., & Dwyer, D. C. (1997). *Teaching with technology : creating student-centered classrooms*. New York: Teachers College Press.
- Saye, J. W., & Brush, T. (2007). Using technology-enhanced learning environments to support problem-based historical inquiry in secondary school classrooms. *Theory and Research in Social Education*, 35(2), 196-230.
- Schilling, V. (January 16th, 2011). Embracing technology to teach Native language. *Indian Country Today*. Retrieved from <http://www.indiancountrytoday.com/archive/Embracing-technology-to-teach-Native-language-112672649.html>
- Schools, S. (2011). *Student and Parent Handbook 2011-2012*. Tahlequah, OK: Sequoyah Schools.

- Scott, T., Cole, M., & Engel, M. (1992). Chapter 5: Computers and Education: A Cultural Constructivist Perspective. *Review of Research in Education*, 18(1), 191-251.
- Sequoyah Schools (1998-2008). Retrieved December 17th, 2011, 2011, from <http://sequoyah.cherokee.org/Home.aspx>
- Sequoyah Schools: History (2008). Retrieved January 24th, 2011, from <http://sequoyah.cherokee.org/History.aspx>
- Shulman, L. S. (1986). Those who understand: Knowledge growth in teaching. *Educational Researcher*, 15(2), 4-14.
- Silko, L. M. (1981). *Storyteller*. New York: Arcarde Pub. : Little, Brown & Co.
- Silko, L. M. (1986). *Ceremony*. New York, N.Y.: Penguin Books.
- Simonelli, R. (1993). The path of Native American education: Where tradition and technology meet. *Technos*, 2(3), 12-17.
- Skinner, B. F. (1960). Teaching machines. *The Review of Economics and Statistics*, 42(3), 189-191.
- Smith, C. (2009). Foreword. In P. Dickinson (Ed.), *Coach Tommy Thompson and the boys of Sequoyah*. Norman: University of Oklahoma Press.
- Smith, L. T. (1999). *Decolonizing methodologies : research and indigenous peoples*. London; New York; Dunedin, N.Z.; New York: Zed Books ; University of Otago Press ; Distributed in the USA exclusively by St. Martin's Press.
- Smith, P. C. (2009). *Everything you know about Indians is wrong*. Minneapolis: University of Minnesota Press.
- Staff (Dec. 10, 2010). An Apple a day fosters learning at Sequoyah. *Indian Country Today*,
- Staff (Dec. 24th, 2011). Cherokee students earn Gates Millennium scholarships. *Cherokee Phoenix.Org*, 1. Retrieved from <http://www.cherokeephoenix.org/Article/Index/4889>
- Staff (December 27th, 2011). Sequoyah named first Oklahoma IT academy. *Cherokee Phoenix.org*, 1
- Staff (February 5th, 2012). CN immersion school receives state funding. *Cherokee Phoenix*, 1. Retrieved from <http://www.cherokeephoenix.org/Article/Index/5846>

- Staff (March 4th, 2011). Sequoyah book club goes high tech. *Cherokee Phoenix.org*. Retrieved from <http://www.cherokeephoenix.org/25652/Article.aspx>
- Staley, D. J. (2003). *Computers, visualization, and history : how new technology will transform our understanding of the past*. Armonk, N.Y.: M.E. Sharpe.
- Stein, W. J., & Jetty, M. (2002). The story of distance learning at Salish Kootenai college. *Journal of American Indian Education*, 41(2), 19-28.
- Stokes, S. M. (1997). Curriculum for Native American students: Using Native American values. *Reading Teacher*, 50(7), 576-584.
- Swan, K., & Hicks, D. (2007). Through the democratic lens: The role of purpose in leveraging technology to support historical thinking in the social studies classroom. *The International Journal of Social Studies Education*, 21(2), 142-168.
- Swan, K., & Locascio, D. (2008). Alignment of technology and primary source use within a history classroom. *Contemporary Issues in Technology and Teacher Education*, 8(2).
- Swisher, K. G., & Tippeconnic, J. (1999). *Next steps : research and practice to advance Indian education*. Chareston, W. Va.: ERIC Clearinghouse on Rural Education and Small Schools.
- Szasz, M. C. (2006). Through a wide-angle lens: Acquiring and maintaining power, position, and knowledge through boarding schools. In C. E. Trafzer (Ed.), *Boarding school blues*. Lincoln: University of Nebraska Press.
- Technology counts 2007: A digital decade (2007). *Education Week*, 26(30).
- Thater-Braan, R. v. (2007). Is it possible to have information technology that reflects Indigenous consciousness? *A Learning Encampment*, 2010, from <http://silverbuffalo.org/NSA-NativeIT.html>
- Tippeconnic III, J. W. (1999). Tribal control of American Indian education: Observations since the 1960s with implications for the future. In K. G. Swisher & J. W. T. III (Eds.), *Next Steps: Research and Practice to Advance Indian Education* (pp. 33-52): ERIC.
- Trier, J. (2004). Detournement as pedagogical praxis. *Journal of Thought*, 39(4), 35-52.
- Trier, J. (2008). EDUC 678: Cultural Studies and Education Syllabus. Unpublished Syllabus. University of North Carolina at Chapel Hill.

- University, N. S. (2011a). Northeastern State University: Catalogs Retrieved March 3rd, 2012, from http://catalog.nsuok.edu/preview_program.php?catoid=3&poid=186&returnto=76
- University, N. S. (2011b). Northeastern State University: College of Education Retrieved March 1st,, 2012, from <http://academics.nsuok.edu/Default.aspx?alias=academics.nsuok.edu/education>
- VanFossen, P. J. (2001). Degree of internet/www use and barriers to use among secondary social studies teachers. *International Journal of Instructional Media*, 28(1), 57-74.
- Ware, A. M. (2008). Will Rogers's radio: Race and technology in the Cherokee Nation. *The American Indian Quarterly*, 33(1), 62-97.
- Wax, M. L., & Kansas Univ, L. (1969). *Indian Education in Eastern Oklahoma. A Report of Fieldwork Among the Cherokee. Final Report.*
- Whiteman, H. (1985, 1985). *Historical review of Indian education*, [Washington, D.C.?].
- Wilson, S. (2008). *Research is ceremony : indigenous research methods*. Black Point, N.S.: Fernwood Pub.
- Witz, K. (2006). The participant as ally and essentialist portraiture. *Qualitative Inquiry*, 12(2), 246-268.
- Yazzie, T. (2002). *Culture deep within us : culturally appropriate curriculum and pedagogy in three Navajo teachers' work*. Unpublished Dissertation, Harvard University, Cambridge, Mass.
-