Abstract

The mechanisms related to non-Native teachers building trust among Native American students and their families was explored. Learning styles and scholastic relationship formation of Native American students differ from European American students with an increase in exploratory and holistic learning, an increased cooperative learning framework and sociolinguistic approaches that include increased pause time in conversation and private praise or criticism. External support elements that contribute to increases in student development include teacher, family and tribal community support; historical impacts of the boarding school era are explored as leading to a mistrust of European American teachers and the related increase in achievement attributed to positive and trusting relationships with teachers. Social dynamics include the challenge of balancing official and practical citizenship within the United States and within each sovereign tribal nation. Family and community skepticism regarding advanced education as a challenge to cultural fidelity is explored. Scholar-practitioners must develop trust within a tribal community in order to gain trust of the students and families in order to determine how to best apply the mechanisms related to Native American student achievement. IPA methodology was used to collect the voice and experiences of 6 Native teachers. Significance includes acquiring community background information for non-Natives serving a Native community, developing an understanding of trust barriers and developing strategies for trust formation by non-Native educators. Thematic findings relative to practice recommendations include the importance of learning to listen, becoming actively involved in the Native community, embracing cultural teachings, implementing an authoritative approach and setting aside a “Western lens”.

Keywords: tribal, Native, non-Native, trust, pedagogy, outgroup, authoritative, relationships and sovereign
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Also, I would like to thank the tribe and tribal school that have inspired the topic for this thesis. During my time serving the tribe, I have become more aware of the importance of learning to adapt and adjust to reach the local tribal community and students by learning to listen and watching how to participate in their traditional methods. I have been welcomed to participate in traditional tribal events and even asked to teach some traditional skills to students within the tribe. The service of the tribe has also had a significant positive impact on my outlook as a father. I have been inspired to obtain a thorough understanding of my own heritage and traditional practices; the identification of “White” has been discarded for “European-American”, with a significant amount of ethnicity reflecting “Scottish-American”, opening exploration and celebration of culture and tradition for my family.

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Chapter I: Introduction

Statement of the Research Topic

Xəccusədəd is the Lushootseed, a traditional language used, with varying dialects, for many tribes in the Puget Sound (also known as the “Salish Sea”), word for education. The word can also be used to mean “traditional training”. An examination of contemporary educational service for Native students includes examining the current status of achievement, methods for providing a pedagogical approach meeting traditional teachings and an understanding of the cultural practices and communication styles of a Coastal Salish Native community.

Developing an understanding of traditional training can be a challenging pursuit for an individual with a significant separation from cultural tradition of the group in question. As a non-Native, participating in research intending to understand traditional teachings includes developing an understanding of what the barriers may be for an outgroup participant and the most effective means for acquiring authentic information.

Listening and learning to the construct of traditional teaching is crucial in order to develop an authentic understanding. Anecdotally speaking, a barrier of trust of non-Native instructors is an initial barrier to both understanding the mechanisms for traditional teachings and maximizing student engagement and related achievement. Capturing the voice and stories of Native instructors regarding their personal and vicarious experiences related to the phenomenon of non-Native educators and educational leaders building trust with the served community is intended as the mechanism for learning how to achieve this goal.

Justification of research. Considerable research has been done regarding Native American education within the last thirty years (Barnhart, 2005; Kleinfeld & Nelson, 1991). It suggests that developing trusting relationships with Native American students is essential to
building a foundation for maximizing Native American student achievement (Cleary & Peacock, 1998). Additionally, it is essential to begin with curriculum and pedagogical application that are supportive of Native American ways of knowing (Barnhart, 2005). An additional factor pertaining to Native American student academic achievement includes focusing on the connection between families, communities and students (Rhodes, 1988). The connection of building trust among Native American families is a pivotal challenge for educators who seek to guide academic and social growth within schools that serve Native American students (Burhansstipanov & Schumacher, 2005).

As an exploration of the understanding of Native communities is enacted, such an examination must seek to attain information as authentic as possible to the voice and lens of the Native community. Insiders to Native American communities have authored fewer research articles about Native American communities than their non-Native American counterparts (Davis & Reid, 1999). A lot of research has been conducted by outsiders using an anthropological lens that investigates the “other” (Bieder, 1981; Riding In, 1992). Trouillot (1995) details the importance of collecting the voice of represented individuals in the historical analysis of events; Trouillot argues that written history often becomes accepted common fact, even in the absence of supported evidence or representation of historical figures and events being portrayed. The role of a researcher as an outside expert may be viewed akin to a scientist dissecting an organism for study, analyzing the information to fit a rubric of predetermined possibilities unrelated to the organism under investigation. Smith (1999) examines the role of research as a historical function of imperialism and colonialism, with research contributions failing to represent the voice of the Native American culture; in addition, anthropological portrayal of many researchers has had harmful social effects on Native Americans (Fine-Dare, 2002). Atrocious historical
research described by Smith includes the comparative skull examination of Native American individuals as purported research evidence for a characterized lack of intelligence. Providing research evidence supporting the voice of the Native American community, unpacking the authenticity of lived events, is referred by Smith as representing decolonizing methodologies. The decolonization perspective provided by Smith is in stark contrast to early work from Cuvier (1802), providing a theory of intelligence related to facial angle. In Cuvier’s theory, it was reported that Greek Gods had the greatest facial angle, and thus the highest intelligence; a hierarchy was purported, with Europeans having a facial angle similar to Greek Gods, while the facial angle of indigenous African individuals closer to the angle of apes, representing lower levels of intelligence. Although the refutation of the aforementioned theory of craniometry began to be regarding as a prop for racism (Fryer, 1984) many years later, the existence of the theory demonstrates a poignant example of how biased information, including a lack of voice from the represented group, can become harmful accepted historical perspective.

In addition to craniometry as a biased form of recorded history, historical accounts of Native American relations include traditionally teaching the heroification of figures who participated in activities such as the slave trade of Native American adults and children (Loewen, 2008). Contemporary controversy includes debating the use of a derogatory Native American term as a mascot for a professional football team. With respect to the portrayal of Native American events and relations, a lack of acknowledged voice is a historically-thematic trend that has continued into contemporary society (Deloria, 1995).

It is crucial to explore current policy, culture and racial climate as it relates to current Native American communities. Post-colonial policies and practices continue to reinforce colonial ideals of assimilation, both politically and culturally (Alfred & Corntassel, 2005). As a
scholar-practitioner in the field of education, it is imperative to examine how contemporary and historical Native American relations impact today’s Native American Learners. The graduation rate for Native American students is significantly lower than the average nationwide rate, with 82% of Native American students graduating or acquiring a similar credential, such as a GED (NIEA, 2014), compared to a 90% graduation rate for all students. In addition, the concern for Native American achievement is significantly higher within the Pacific and Northwest region, with the graduation rate of students in these twelve states lower than 50% (Faircloth & Tippeconnic, 2010).

While some tribal schools exist on reservations to provide students a homogenous learning environment and to share the traditional culture of their tribe, 92% of Native American students attend American public schools (Faircloth & Tippeconnic, 2010). In order to most effectively serve Native American students and their families, it is imperative for teachers and administrators to develop an understanding of the mechanisms that are related to the success or failure of Native American students. Nomenclature of Native Americans in this text will consistently be found as “Native Americans”, as opposed to other common terms, such as “Indigenous Peoples”, “First Peoples” or “American Indians”. The aforementioned nomenclature is chosen due to the role of educating students in all aspect of United States history and current affairs, guiding Native American students in the journey of celebrating their own tribal heritage and history prior to European contact, while also acknowledging current United States citizenship. Anecdotally speaking, the majority of students and families in the community I serve refer to their ethnicity as “Native”. The tribe includes the nomenclature “Indian” in the title, however daily dialogue commonly includes the terms “Native” and “non-Native” as dichotomous descriptors.
The Boarding School era of Native American students led to multi-generational trauma and mistrust of schooling institutions (Deyhle & Swisher 1997; Heart & DeBruyn, 1998; Spring, 1994). The boarding school era included focused attempts at the “de-culturation” of students, which included a significant number of youth forced into boarding school attendance in order to separate the children from their families, tribal communities, language and culture. In addition to de-culturation and forced attendance, many youth were placed in European American households where they worked as domestic servants when not in school (Child, 1998).

The boarding school era represents a larger body of evidence regarding the distrust of government institutions by many Native American individuals (Perea, 1992). The historical trauma of this time period specific to boarding schools includes multi-generational family distrust perspectives regarding the institution of school that is evidenced in a current level of school distrust by students as they hear the stories and perspectives of their parents and grandparents (Horejsi et al., 1992; Lockhart, 1982). Alternatively, building trust, as a mechanism for developing relationships within the Native American community and supporting student achievement, is reflected in the literature as having a significant positive effect (Garrett, & Pichette, 2000; Lundberg, 2007; Rindone, 1988).

As a non-Native instructor in a position of serving a tribal community, understanding historical roots of mistrust may serve as a starting point for aspiring toward building trust as a tool for maximizing student academic achievement. Current research provides evidence that building trust is a significant contributor to building positive resilience in students (Jackson et al., 2003). Fryberg (et al., 2013) also demonstrated that trust for teachers also had a significant positive impact on the test score and graduation rates of Native American students. In research examining the connection of Native American families and the success of their students,
Demmert (et al., 2006) presented data advocating the importance of building authentic trust within Native American communities as a method for increasing the academic achievement rates of students.

**Deficiencies in the evidence.** While the work by Demmert (et al., 2006) advocates bridging Native American community and school institutions as a mechanism for building a joint support structure for Native American students, the methods for building connections lacks clarity and comprehensiveness. In addition, with 562 federally recognized tribes in the United States (NCIA, 2014), there is tremendous cultural variability across tribes from differing geographic regions, and traditional life often intertwines within the natural resources of the indigenous living environment. Additional work may beneficially target the methods for building trust among Native American students and their families, with additional focus applied to the cultural differences between the various geographic groupings of tribes.

An initiation of building trust within a Native American community may be a cornerstone approach for educators working within a tribal community as the groundwork for maximum effectiveness as an educator or educational leader. Building trust has been shown to increase academic achievement for students, in addition to increasing social skills (Bryk & Schneider, 2003; Watson & Ecken, 2003). Trust building may be enhanced by a social justice framework that recognizes racism and inequity and is committed to equitable opportunity and outcomes for Native American students and families.

While serving a tribal community, it is essential to consider the vast cultural variance related to the specific tribe being served and the contemporary variables that effect the challenges and resources of the specific tribe or tribes. An important aspect of the dissection of inequities of Native American communities includes the vast variability of tribal resources, with
significantly higher rates of poverty in tribal communities in rural communities (Probst et al., 2004).

In addition to serving within a tribal community, building trust within Native American families also presents educator opportunity off of reservation lands. With only 0.7% of public school students identified as Native American (Aud et al., 2012), an opportunity exists to specifically support a student population who likely will be in an educational environment that does not include a substantial number of Native American teachers or other Native American students. Daily dynamics of tribal operations may differ, while a focus on understanding the opportunities and challenges that exist for the tribe and relevant tribal history remain important. As an educator or educational leader working with tribal youth, an understanding of the specific historic and contemporary cultures of tribes being served may maximize the potential for understanding and trust building for youth being served.

An approach toward the study of Native American communities from the aforementioned stance may also perpetuate the mistrust that exists between the Native American community and non-Native individuals. The roots of mistrust may be originated in the period of United States history which begins with the documented “contact” of Columbus and early settlers in the New England region of the United States. Columbus Day is still celebrated as a holiday in many states, with 23 status currently closing schools in honor of the day. The “discovery” of the United States has traditionally been thematically applied although the term and ideal present a Eurocentric viewpoint that the land remained undiscovered until Europeans arrived (Loewen, 2008). Early “discovery” referenced an open and unpopulated land, although a population of approximately 3.8 million Native Americans lived in the area of today’s United States, only to decrease by 74 percent to 1 million by 1800 (Denevan, 1992). The myth of “discovery” is
propagated in historical accounts with the theme of Manifest Destiny (Brown, 2007), justifying legislation such as the Indian Removal Act of 1830; the Indian Removal Act legalized the removal of many Native Americans to from their home lands to government-assigned reservations (Sturgis, 2007). As post-contact change continued to have a harsh impact on Native American tribes, the number of Native Americans in the continental United States declined to 248,253 by 1900 (Nagel, 1997).

Reservations were a component of the Indian Removal Act, yet were a characteristic of a larger theme related to the “management” of Native Americans. The tone of this management is illustrated by the forcible removal of many Native American students to attend the aforementioned boarding schools Adams, 1995). The boarding schools included the exclusive task of assimilating Native American children into Eurocentric society. “Kill the Indian, save the child” was a theme of the boarding school era, with the assimilation into Eurocentric schools including punishing Native students for speaking in their indigenous language, practicing cultural customs and religions or using their Native name; students were mandated to choose a “Christian” name for their schooling.

The assimilation of Native American youth into westernized schooling is a symptom of a greater historical mindset of assimilating the Native American population at-large through stratified subjugation. As an educator or educational leader working with Native American communities, it is crucial to undertake a critical and honest exploration of the historical treatment of Native American students and the chronological development to the present, including the impact of multi-generational trauma on current students (Evans-Campbell, 2008). Violent dispossession of lands and goods, forced attendance in boarding schools and historical legislation significantly limiting the rights of Native Americans have all contributed to the multi-
generational impact of trauma within many Native American populations (Caldwell et al., 2005). The culmination of multi-generational trauma and contemporary stressors presents a challenging dynamic Native American families (Evans-Campbell, 2008).

**Audience.** An exploration of past atrocities and current states of being may assist educators and educational leaders serving a Native community to begin to develop an understanding of Native American communities served through an educational institution. A dissection of the multi-generational roots of mistrust may assist as a precursor to developing an understanding of building trust within these communities. The ability to build trust as a non-Native educator is a skill that may be a crucial element to yield a significantly positive impact on the achievement of Native American students. Attaining evidence regarding methods for building trust from the voice of Native American educators, such as capturing and sharing their stories and perspectives, targets the goal of contributing to the greater body of work to support cultural knowledge. Kovach (2010) targets the restoration of cultural knowledge systems as a crucial function of countering the interruption of cultural knowledge and methodologies which has occurred as a result of colonial history. Honoring the voice of Native American educators specifically targets the process of attaining knowledge and methodologies that target the ability for non-Native educators and educational leaders to best serve the Native American community by exploring the processes of trust formation through the lens of a set of Native American educators.

**Research Problem**

Non-Native educators hail from cultural learning methodology that differs significantly from that of traditional Native American Ways of Knowing. However, many prospective teachers find the process of working as an out-group educator to be challenging and intimidating (Gay & Howard, 2000); this challenge is exacerbated further by the mistrust of non-Native
educators by Native students (Manuelito, 2005). Through strategic planning and purposeful implementation, it is possible for out-group educators to present a culturally relevant pedagogy to increase student achievement and engagement (Ladson-Billings, 1995). Building trust, as part of the pedagogical journey to serve Native American students, was explored, targeting the voice and experience of Native American educators related to their lived and vicarious experiences of trust formation or dissolution from interactions with non-Native educators.

**Positionality Statement**

I intend to explore the mechanisms for non-Native educational professionals to build trusting relationships with Native American students and within the Native American community. As a non-Native individual teaching in a school located on a Native American reservation, my positionality relates specifically to communication and relations between cultures.

I demographically represent the categories typically referred to as majority cultural variables, as I am a white, heterosexual, Christian male. Although my race designation is “white”, having had the opportunity to explore race and ethnic identity, my ethnic identity and family rearing values most closely reflect Scottish-American. However, there are important notes with several of the aforementioned commonly-used terms. My identification as a Christian is complex, as I feel both apologetic and embarrassed for violence and ignorance that have been propagated in historical and contemporary contexts in the name of Christianity. My exploration of religion includes seeking a non-judgmental Lutheran church with a pastor who described “one thing he dislikes about most Christians is that they’re too religious”. My dissention from the Catholic Church resulted from multiple priests refusing to baptize my nephew because his mother was unwed or because he was part African-American, part Scottish-American and part
Native-American. My spiritual path has also included being kicked-out of bible study and being charged a heretic for being too inquisitive and for studying Buddhist philosophy.

Within the scope of my upbringing, I have had the opportunity to live within several economic classes. Several years of my childhood included living at the near-poverty level, while other years included an upper-middle class environment. Throughout the experiences in my upbringing, I have had experiences that helped me understand what it means to overcome challenges in the face of a range of emotions, including hopelessness. I believe these experiences have also developed my capacity for empathy and my heightened awareness of students who seem to be suffering.

While my personal identity is Scottish-American, I had the experience of growing up with a sister who shared some knowledge of Native American culture. My older (half) sister is part Blackfoot. Throughout the upbringing of my nieces and nephews, I have had the opportunity to fill various roles, including the fact that my sister lived with our mother while the fathers of her children were not involved in their lives; during their early childhood years I was able to serve as a significant male figure in their lives. Two of the four children share African-American heritage in addition to Native American heritage. Exploring and celebrating ethnicity were central to my commitments as an important adult in their lives. As I grew older and began to develop an understanding of the role that race plays in the opportunities and challenges afforded to members of various races, these familial connections led to a more personally-invested curiosity for mechanisms of increasing opportunities for all individuals. This exploration of racial stratification continues to be a bitter-sweet journey. While I continue to work toward social justice and greater opportunities for all individuals, regardless of racial identity, my awareness of my own unearned white privilege continues to develop as well.
However, I am committed to exploring my privilege and choosing to work for justice rather than backing away from this work due to the shame I might feel.

I currently serve in various roles at the Tribal School where I intend to conduct this research. I have served as a high school dean, teacher, coach and elementary athletic program coordinator for the past 8 years. During my initial year at the school, I experienced a high degree of mistrust from the students and families at the Tribal School; the mistrust was evident in the form of hostility and emotional distance from students and members of the community. Beginning with the employee initiation process at the school, I have had the opportunity to learn about the history of violence and oppression Native Americans have endured since contact with European settlers.

With respect to my role in the community as an emerging scholar practitioner, I have come a long way toward establishing trust with the community and the students I work with, evidenced by increased student engagement and invitations from the community to participate in the important celebrations of culture and history central to their survival and identities. Through the progression of my years at the Tribal School, my experiences with the students and the community have been humbling, engaging and lasting. They have honored me with invitations to family events in their homes, hunting and fishing trips with tribal members and a traditional sweat ceremony that was hosted by a tribal elder and respected tribal warrior. My knowledge of the particular tribal culture grows each day as my tenure of service for the tribe continues, and because of the community’s gracious trust in sharing it with me.

I have built significant relationships with students and families over the past four years, and I have experienced a shift from a high level of mistrust to a high level of trust. Relationship development with family members is a significant factor in Native American students’ scholastic
achievement, with family involvement evidenced to increase academic achievement and academic resilience for students at various levels of education (Kohl et al., 2000; Leveque, 1994). The journey toward situating my scholarship in the context of the tribal school is deeply informed by exploring my positionality and my role as the other with respect to the Native American community. I humbly and appreciatively respect the trust that I have been granted in my role of service for the tribe; however, my Scottish American heritage limits me from developing the understanding of multi-generational experiences that only a member of the tribe would possess.

The problem of practice I intend to examine closely includes potential benefits for both the Native American community and the non-Native community. By better understanding the mechanisms for building trust among Native American students and within the Native American community, through the voice of Native American instructors, it will likely be possible to contribute information to increase educational service to the Native American community. A component of building trust may include the understanding of the voicing of Native American History as it has historically been taught in the public school setting, with an empirical and critical examination of the perspectives and positions of curriculum contributors. Also, by exploring and reporting the mechanisms for increased understanding of and service to the Native American community will ideally increase the awareness of culture and ethnicity for non-Native instructors on both a professional and personal level. An understanding of cultural identity on a personal level may enable instructors to explore their own cultural identity in order to connect to the vast historical teachings from each culture, as opposed to connecting to a dichotomous, oppressive yet constraining identification that is related to “whiteness” for individuals who are from European American descent; personally, this process of understanding has contributed
toward the exploration of cultural identity and an enhanced awareness of cultural variables in pedagogy and curriculum.

**Significance of the Research Problem**

A failure to address reform toward the efforts of striving for an equitable and comprehensive multicultural education allows for the reproduction of educational fallacies that have allowed for the maintenance of hierarchical attributions of cultural capital, dependent upon race within society (Bourdieu & Passeron, 1990). In short, failing to understand and remove the pedagogical social barriers related to an optimal educational environment for specific students will continue to propagate a limiting holistic educational service for affected students. In contrast, presenting an educational environment with educators and educational administrators aware of differences between cultures and trained skill toward supporting the cultural differences of students, such as developing the knowledge and skills necessary to support Native American students and their families, builds upon the effort of creating a more equitable educational experience and greater societal equality, leading to a more empowering educational climate (Banks, 2009).

Although efforts have been made to include multicultural education in the education reform movement, there is a large amount of resistance from the “numerically” dominant culture (Schick, 2000). In this examination by Schick, participants who did not identify themselves as racists, and who were actively in a program exploring anti-racism, conflictingly and unknowingly yielded opinions propagating existing challenges of racial hierarchies. Participants reported feelings of guilt regarding social structures that reinforced racism, yet responded to questions with themes that contained latent indicators of the dominance of the White culture as an existing and static perception. The lack of self-awareness among most individuals who
identify, or are identified, as White is an issue that may be beneficially impacted by successful attempts of exploring the culture of other ethnic groups. An introduction to this examination may initiate by accounting for one’s whiteness, in addition to acknowledging the origin of whiteness as a designation related to European colonization (Frankenberg, 2001). Whiteness as a designation can promote examination of the responsibility of racial stratification, as opposed to taking ownership of fault for historical atrocities, in order to avoid justification for white privilege, which can inhibit empirical exploration of social race attributes (Branscombe et al., 2007).

It is possible that the issue of a lack of self-awareness and understanding of institutionalized oppression is related to a lack of exposure or education. However, Del Rosario & White (2005) examined the rates of Narcissistic Personality Disorder among various racially categorized groups and found a reported rate that 92.6% of individuals with this diagnosis are identified as White. While the disparity in access to psychiatric care is lower for people of color and in economically struggling communities (Mayberry et al., 2000), it may also to some degree reflect the continued systemic White Supremacy in this country (cite).

Within the educational setting, color-blind racism and microaggressions are the most frequently prevalent forms of racism (Yosso et al., 2009). Within these settings, color-blind racism is often shown as a lack-of acknowledgement of racial disparities and push-back for movements such as affirmative action. While “color blind” attitudes can reflect a misguided attempt to assert racial equality, it also is used to justify attributing achievement disparities to behaviors or values such as work ethic and decision-making (Bonilla-Silva, 2006). Nonetheless, racial microaggressions (Sue et al., 2007) are commonplace in this country, whether unintentional or not, and are expressed in verbal, behavioral and environmental ways.
Educational and economic disparity in fact reflects and are maintained by the systemic factors that simultaneously reinforce the unearned power of people identified as white (Cite).

Building more collaborative school climates may contribute to justice-oriented educational change work (Rojas-Drummond & Mercer 2003). Developing an understanding of a given school environment, toward the end of building collaboration, may be most efficient by a dynamic investigative process of research and application from the stance of a scholar-practitioner. Operating in a role of a scholar-practitioner allows an educator to apply scholarly knowledge, while also investigating research questions that have yielded from practical educational experience (Reason & Kimball, 2012). In a tribal school environment, for example, an educator or educational leader likely has the opportunity to both learn from and serve students and a learning community comprised of Native American students and families, in addition to learning from and serving educators who are both Native American and non-Native. In the aforementioned environment, anecdotes yielded from daily practice may assist with framing questions that should be researched. In turn, the research efforts may produce data that can be applied within the current work environment, cyclically providing dynamic new directions for future research topics and the following opportunities to apply research results.

Research Questions

The three research questions guiding this study are as follows:

1. What perspective do Native educators have regarding what Non-Native educators and educational leaders do to build trust with Native American students, families, and community members?

2. What perspective do Native educators have regarding cultural adjustments in communication style that can be made by non-Native teachers to build trust with
Native American students and Native American family and community members to build trust?

3. What perspective do Native educators have regarding contemporary systemic factors relate to a lack of trust among non-Native individuals by the Native American Community?

**Theoretical Framework**

This study is framed by the theoretical frameworks of Intergroup Contact Theory (Allport, 1954) and Critical Race Theory (Ladson-Billings, 1998). The two theories intersect to provide a useful framework for this investigation by critically examining the dynamic of beneficial Intergroup Contact experiences related to breaking down cultural or social impediments of the most effective and efficient practices of non-Native educators and educational leaders serving Native American students and the Native community. Intergroup Contact Theory proposes that prejudice may be reduced and social relations may be improved among different groups, providing conditions of interaction are met; the conditions of positive interaction include the following: equal status, intergroup cooperation, common goals and support by social and institutional authorities (Allport, 1954). Critical Race Theory includes a critical examination of society and culture, targeting the culmination of race, law and power; a particular focus of this examination includes the unearned power and privilege White people hold over people of color in this country, including deconstructing the legal policies and social practices that have propagated this (Ladson-Billings, 1998).

**Critical race theory.** The inclusion of Critical Race Theory (Ladson-Billings, 1998) as a component to be addressed includes an initial examination of how institutionalized oppression has impacted the Native American community and Native American schooling throughout
history. Deconstruction of the factors contributing to this construct is essential in order to develop an understanding of possible antecedents to expectations by stakeholders within the educational system and possible adjustments in pedagogical methods and personal interactions that may guide the development of trust by non-Native educators as they serve Native American students and their community.

An extension of Critical Race Theory that is specific to Native American populations is Tribal Critical Race Theory, which analyzes the social construct of colonization as a specific element of racism (Brayboy, 2001). Components of the colonization construct include the examination of the U.S. policies as stemming from imperialistic roots, motivation for material gain and White supremacy (McKinley & Brayboy, 2005). The aforementioned work seeks to provide an authentic voice to Native American peoples, examining the status quo of historical and contemporary thought regarding Native American teaching, learning and experience. Battiste (2002) presents an argument illustrating the limiting of Native American knowledge: “Eurocentric thinkers dismissed Indigenous knowledge in the same way they dismissed any socio-political cultural life they did not understand: they found it to be unsystematic and incapable of meeting the productivity needs of the modern world” (p. 5).

**Intergroup contact theory.** Intergroup Contact Theory explores the relationship between various ethnic groups as it pertains to working together for a common goal (Allport, 1979). Within this context, prejudice has been reported regarding outgroup identification. Conversely, a characteristic of belongingness has been reported from individuals who identified as members of an ingroup (Allport, 1979). A primary focus of Intergroup Contact Theory is exploring the mechanisms related to the prejudices and behavior related to associating with members of an outgroup; early work regarding this phenomenon includes the study by Pettigrew
(1979), which provided evidence that outgroup members negatively attribute actions of the alternative group as dispositionally negative.

Intergroup Contact Theory is often used to reference members from differing ethnic groups. However, reference to Intergroup Contact Theory may refer to a number of individual difference variables. Pettigrew & Tropp (2006) report the use of Intergroup Contact Theory to examine differences between ingroup and outgroup dynamics with the application for differences also exploring gender and age.

With respect to the perception of Intergroup Contact, there are differing views among stratified levels. Tropp & Pettigrew (2005) demonstrated that there was a more significant link between intergroup contact and levels of prejudice for majority categorizations as opposed to minority categorizations. Pettigrew (1998) also presented data that challenges exist with achieving a willingness to examine Intergroup Contact as a mechanism for realizing a need for change and initiating change among groups benefitting from a dominant position in the dynamic of marginalization. In a related study targeting overcoming barriers for exploring Intergroup Contact Theory, Saguy (et al., 2009) demonstrated that the process of assisting members to understand inequalities significantly improved the outcome of recognizing a need for change within Intergroup Contact dynamics. Similarly, in institutions where a need for change was officially recognized by policy implementation targeted at positive inter-racial relations, participants rated levels of interpersonal diversity expectations significantly higher than the control group (Chavous, 2005).

In examining positive outcomes and approaches, researchers have identified possible variables related to the benefits of efficient Intergroup Contact and mechanisms of efficiency. Richter (et al., 2006) demonstrated that higher levels of intergroup contact were associated with
increased levels of overall productivity given intergroup task achievement. There is an associated relationship between increased productivity and positive relations that may have a positive multiplying effect; Van Dick (et al., 2004) reported improved intergroup contact relations where the situational variable of high importance was placed on the contact scenarios.

With positive effects of intergroup contact and identified challenges, an additional variable includes the mechanism of delivery. Schlueter & Scheepers (2010) found that the most beneficial implementation of intergroup contact involved an environment where groups were able to find a common interest with the given alternative group, or groups, while also maintaining a distinguishing level of cultural identity. Within this idealized application of intergroup contact as a construct of optimizing relations, the authors highlighted the theme of a mutually respectful environment as the poignant and defining theme.

In situations where direct contact was not practically available, vicarious contact has been explored as a method for decreasing prejudice (Mazziotta et al., 2011; Turner et al., 2007). Vicarious contact is defined as a method of becoming exposed to an outgroup, while not having direct physical contact. This option is provided as an alternative to direct contact, where direct contact is not available.

Mariotta (et al., 2011) explored the relationship between vicarious contact and a willingness to engage in direct contact. Following vicarious contact conditions, participants were significantly more willing to have direct contact with members of outgroups. The willingness to have direct contact was reported as a broad characteristic, not excluding any given outgroup situations. Similarly, Pettigrew (et al., 2011) examined indirect contact through 2nd party acquaintances and media forms as mediums which reduced prejudice.
Turner (et al., 2007) explored the option of using imagined contact with an outgroup or outgroup member. Participants reported significantly lower levels of prejudice than the control group. It has been demonstrated that the level of prejudice was not as low as individuals who had regularly had direct contact with the given outgroups (Hewstone, 1996). However, the option of vicarious imagining contact was provided as an improved option to no contact or exposure, where direct contact is not possible.

The inclusion of Intergroup Contact Theory (Allport, 1954) as a component of the theoretical framework includes identifying how the conditions of equal status, intergroup cooperation, common goals and support by social and institutional authorities are implemented. An exploration of equal status and intergroup cooperation include deconstructing whiteness as a component of Critical Race Theory (Ladson-Billings, 1998), and also includes developing an understanding of the pedagogical methods that have traditionally been effectively utilized by Native American educators prior to colonization. An application of the pedagogical approach historically applied to traditional Native American educational processes includes an understanding of Native American “ways of knowing” (Barnhart, 2005). Developing common goals and support by social and institutional authorities may be closely tied to the legal, cultural and social practices of each individual tribe.

The evolution of Intergroup Contact Theory exploration includes exploring the mechanisms of change as related to cooperative task achievement and trust formation. Cooperation involved in striving toward task achievement as the mechanism for Intergroup Contact has yielded significantly reduced levels of prejudice among groups with previous misconceptions and limited interactions (Dovidio et al., 2003). Also, the construct of trust
formation as a product of Intergroup Contact has been consistently demonstrated as a positive yield (Pettigrew et al., 2011).

An essential outcome goal of intergroup contact is to produce a culturally relevant pedagogy for all groups. An empirical examination of the process of culturally relevant pedagogy must be done with a critical lens, examining the role of the researcher with scholarly work (Ladson-Billings, 1995). Similarly, it is crucial to evaluate the role of the practitioner within the applied setting.

An educator or educational leader aspiring to design and implement effective culturally relevant pedagogy must critically examine their own positionality in the role of an “other” while working with student groups with a differing ethnicity. Examining one’s own positionality is exceptionally critical when the role of the practitioner includes identifying with a race that has historically benefitted from the marginalization of others. By critically examining one’s role in this context, it opens the mental dialogue for becoming more cognizant of possible actions or mannerisms that may unwittingly convey microaggressions.

The conjunction of examining Intergroup Contact Theory and Critical Race Theory, specifically applied to a Non-Native educator also includes an exploration of recent literature evidence specific to outgroup educators. Matias (et al., 2014) presents challenges of emotional disinvestment and a lack of understanding critical race issues for White teachers in urban environments. Huber and Solorzano (2015) detail the additional challenge of educating students within the numerically-minority race groups, with a challenge visual microaggressions replete in the textbooks and ancillary multi-media teaching instruments common within the teaching environment; a significant body of the aforementioned teaching materials propagate white supremacy in the form of visual microaggressions. In addition to challenges in outgroup
educator perspectives and teaching materials, educational leadership standards include a lack of focus on Critical Race Theory (Davis et al., 2015); there is an omission of race and cultural focus within the Interstate School Leaders Licensure Consortium (ISLLC) standards and a minimization of racial relation and social justice exploration within the Educational Leaders Constituent Council (ELCC) standards. As these two theories combine to explore building trust as related to non-Native educators serving a Native community, it is crucial to critically examine the elements that have led to mistrust in addition to attain authentic stories and perspectives through intergroup contact.

Conclusion

The inclusion of Critical Race Theory aims to examine the role of a non-Native educator with respect to communication and pedagogical approaches that may aid, or may obfuscate the trust building process with Native American students. Within this process, the critical and humble exploration includes drawing from the perspective of Native educators in an attempt to draw the most authentic voice of experience possible. Intergroup Contact Theory will aid in targeting the changes non-Native educators may have made over time, extrapolating themes related to educators with increased experience with Native students, identifying possible connections between increased contact with the Native population and increased proficiency in building trust.
Chapter II: Literature Review

Introduction

In looking at the phenomenon of building trust as a non-Native educator in a Native community, an exploration of Native American student learning factors, external support, social dynamics and intergroup contact is presented. The learning factors will explore Native American contemporary education, institutionalized oppression and Native American ways of knowing. External support will investigate family and community support, school support and classroom support. The social dynamic will focus on social interactions in school settings, self-identity and family and community support. Intergroup contact focus will emphasize intergroup contact dynamics, vicarious contact and culturally relevant pedagogy. Ideally, the cumulative exploration of these variables will provide a holistic representation of factors affective Native American student education.

Learning Factors

It is essential to examine the learning factors of Native American education in order to develop an understanding of the current state of achievement and process affecting Native students. This process began by exploring contemporary Native American achievement levels and pedagogy. The history of institutionalized oppression was explored, with an attempt to draw any analyses that may have impacted and continues to impact the Native student experience. Native American “ways of knowing” was examined, looking at traditional learning methodology of many Native tribes, and cultural adjustments for the application of learning curriculum.

**Native American contemporary education.** Studies comparing dropout and attrition rates of Native American secondary students show higher rates than European American (White), Hispanic and African-American students, (Babco, 2003). However, this study also
details decreases in attrition in dropout rates. Similarly, the trend for college matriculation rates has increased, with a 63% increase in master’s degrees awarded to Native American student in 2000 compared to 1989 (Babco). While there has been an increase in the number of degrees awarded in recent history, there is a continuing trend for Native American students to pursue educational paths in Social Sciences, with 51% of the bachelor degrees awarded to Native Students in 2000 in the field of Social Sciences (Babco).

Native American education has increased as a topic of interest within the last 30 years (Kleinfeld & Nelson, 1991). A component of this change includes the learning styles and concepts used to define and explore Native American education. Also, Kleinfeld and Nelson present an argument that the topic may have gained increased focus and efforts due to the fact that funding is often granted for the topic.

Native American education is a term used to describe the greater ethnic group of Native American students and the educational system. However, with 566 federally recognized tribes, existing as independent sovereign nations, it is important to recognize the cultural, social and political variability between tribes when exploring components of Native American education. Nuby and Oxford, (1996), present this point in an examination of the personality types and learning styles of various Native American student populations. In their analysis, it is concluded that personality types and learning styles cannot be generalized to all groups of Native American students. It is important to keep in mind the importance of viewing information regarding Native American students and Native American education as a guide that may or not be applicable to any given tribe, and their respective educational system.

Keeping in mind the importance of viewing Native American educational information as a guide, there is a trend for higher levels of student achievement reported by Native American
students where students are more frequently involved in discourse with peers, educators and administrators, (Lundberg, 2007). A similar higher level of achievement was reported, in the same study, within institutions that demonstrated a high level of commitment to diversity.

Similar to the involvement referred to by Reyhner and Dodd, (1995), explored the differences in large and small schools with respect to staff relationships with students. A trend was shown that an impersonal level of education was perceived at larger schools, compared to smaller schools. Also, a perception that there was a lack of care toward Native American students was reported in larger schools, compared to the smaller schools.

With respect to curriculum development within schools, evidence exists to support improvements in reading and math scores with the use of a culturally congruent curriculum, (Apthorp et al., 2002). The culturally congruent English and Language Arts lessons explored included the use of topics related to cultural and community components, for building reading and writing skills. Similarly, ethnomathematics was used as the mechanism for deploying a culturally congruent mathematics curriculum; ethnomathematics is defined as using culturally and community-specific topics, aligned with designated educational standards.

**Institutionalized oppression.** An understanding of institutional oppression begins with an analysis of “whiteness” and how it has led to an oppressive dichotomy. The attachment of privilege to the construct of whiteness has been ingrained into a thinking of social structure that remains conveniently unexplored by many individuals identifying as White (Anders et al., 2005). In order to initiate discourse related to oppressive structures, it is fundamentally crucial to impress upon all members involved with the conversation that oppression exists at a very poignant level. In addition, the deconstruction of the oppressive structures depends upon the critical and thorough exploration by all involved members, most notably the majority group that
is either knowingly or unknowingly maintaining and reinforcing the existing status quo of oppression.

Given that an understanding and acceptance of existing oppressive structures has occurred, it is imperative to examine the methods for reversing the aforementioned structures. Daniel (2009) highlights thematic elements of educating to honor and celebrate differences to include: previous exposure to differences, the level of diversity among members and the knowledge base of instructors regarding race and other differences. Where possible, diversity of instructors serving a given population is optimal, including a representative level of a high concentration of the cultural population being served. Additional adjustments include increasing the exposure to cultural norms and customs of the student and family population. The most immediate adjustment for an educational institution to make, with respect to the service of oppressed populations, is to increase the knowledge base of students and families who are served; increasing the knowledge base of instructors can occur on a very short time span, ideally used as the minimal action for teacher preparation. The adjustment of increasing the knowledge base of instructors could be used as an immediate intervention or part of a comprehensive set of adjustments, yet is not intended to be the end of an adjustment process.

In addition to the elements of deconstructing whiteness and making institutional adjustments to support an understanding of diversity among instructors, it is essential to model collective meaning-making within the classroom. Bettez (2011) advocates for the importance of making students partners within the classroom community as a function of the learning process. Making students partners toward a collective goal reinforces the overarching theme of understanding, honoring and celebrating differences within society. With the goal of collectively and critically examining societal issues set as an ethical and efficient standard within the
Native American ways of knowing. Although there is variability between tribes, there is reference to Native American ways of knowing, (Barnhart, 2005), relating to a holistic way of learning with an emphasis on learning the structure of events in order to learn information, as opposed to separate concepts or topics. The Native American ways of knowing is referred to in a dichotomous contrast to a Eurocentric model of learning. Hilberg and Tharp, (2002), expand on the construct of Native American ways of knowing in a collaborative and observational holistic approach of finding meaning in concepts once an understanding of the whole topic has been developed. Rhodes, (1998), explored Native American ways of knowing within the Navajo Nation and discerned a method of learning before trying and a need for success within the trials, compared to a described European-American approach of trial and error.

A component of the observational and exploratory ways of knowing includes the use of concrete representations related to the instruction of text material. In a study by Marley, (et al., 2007), examining Native American students who were able to manually manipulate and observe concrete representations, comprehension and recall measures were significantly improved with the addition of concrete representational aids.

Native American ways of knowing are also referred to in the thematic presentation of information, with respect to sociolinguistics, (Tharp and Yamauchi, 1994). The sociolinguistics determined to be specific to Native American conversational style includes an increase in wait time between individuals when speaking and the conversational pace of instruction. The style of communication for praise and punishment was included in the sociolinguistic analysis, indicating
a higher degree of positive response when both praise and punishment were given in a private setting.

Yamauchi and Tharp, (1995), also explored classroom expectations for behavior and social organization as they relate to student engagement. Classroom behavior that emphasized a high degree of exploration and emphasized student cooperation were related to higher levels of student engagement. An alternate comparison was given that included a rigid and analytical model, which yielded a lower level of student engagement.

Determining the best practices for communication styles with Native American students may assist with classroom effectiveness and efficiency for non-Native educators. Similarly, recognizing and adapting to non-verbal cues and pedagogical strategies for exploratory learning may also assist non-Native educators to most beneficially adapt their approach toward guiding the learning of Native students. With potential variability among different tribes with respect to communication and curricular design, it may be most beneficial to understand and apply tribal variance of these constructs as necessary.

**External Support**

The examination of the educational of Native American students includes examining the support structure for Native students surrounding the school experience. Family and community support was examined, depicting variability in these support structures, with respect to cultural differences for non-Native students. Overall school support was explored, targeting institutional mechanisms that affect the Native student experience. Classroom support will also be explored, looking at the levels and processes of support from teachers and classroom peers that affect Native students.
**Family and community support.** Family support has been found to be a positive predictor of several positive measures, including positive physical and mental health for Native American students, (Cummins et al., 1999). Similar findings were presented by Kohl (et al., 2000), with increases in positive academic achievement and social competence related to parental involvement for Native American children. Examining components of family support as part of the greater external support structure is fundamental for examining Native American student achievement.

Adjustment, and the inverse maladjustment, by Native American students were reported as directly related to overall social support, (Demaray and Malecki, 2002). The social support mechanisms that were reported as the most strongly related to adjustment or maladjustment were classmate and parent support.

Family support for Native American students as an attribute that benefits academic achievement has been shown to extend to university students. Jackson (et al., 2003), identified several themes regarding the reasons given by college students for achieving college success. Family support and structured social support were given as the primary and secondary attributes for success, respectively.

A commonly used Native American saying: “it takes a village to raise a child” reflects a traditional mindset of community involvement relating to the welfare of children, including academic achievement. An examination of community support within tribes is likely to have significant variability, due to the political structure of each of the 566 federally-recognized Native American tribes and each of their historical reservation formations and related treaty agreements. Clarke, (2002), reports lasting effects of family separation that occurred within many tribes with the introduction of the boarding school era. It is noteworthy to acknowledge
the effect of family separation, including the forceful assimilation into Eurocentric schools, when examining community support related to academic achievement.

The historical roots of the boarding school era may relate to current sentiment regarding formal education that may exist today, relating to levels of both support and criticism for students attending formal education that represents a European model. Guillory and Wolverton, (2008), found that an element that increases educational persistence includes a connection to contribute academic knowledge and skills back to the tribal community. In this study, a barrier to persistence noted was the criticism faced by the community for pursuing education, including a quote from a criticism posed from a community member regarding a student who was admitted to graduate school: “when is he going to stop acting white?”.

Support from the community includes a recommendation for several elements of inclusion into the Native American educational experience. Demmert and Towner, (2003), detail the addition of historical tribal traditions and knowledge, with a significant emphasis placed on inclusion of teaching the indigenous language for the respective tribe as a critical element for teaching the appropriate cultural context to support a Native American community.

**School support.** In addition to family and community support, it is important to examine the role of the school support network as a component of the cumulative support framework for Native American student achievement. Organizational support from school settings has been shown to have positive achievement and adjustment effects, and an inverse relationship for a lack of support. Petoskey, (et al., 1998), explored a school-based cultural curriculum on the effect of personal and communal powerlessness perceptions of Native American students; the cultural curriculum was determined to reduce the levels of personal and communal powerlessness perceptions, and reduce the risks of drug and alcohol abuse. A method of cultural
curriculum described by Zimmerman, (et al., 1996), included an application of enculturation, which included a focus on the cultural, character and academic strengths of students as opposed to exposing or pointing out weaknesses as compared to other students.

Leveque, (1994), explored the introduction of new programs with the assistance of family members. With the inclusion of family members in the formation of new programs focused on meeting the needs, skills, interests and community priorities in the Barstow Unified School District lead to significant increases in academic achievement. Dropout rates were reduced to 10%, while the number of Native American students who were placed on the honor roll was increased to 30% and the percent of students who continued education past high school increased to 36%.

In comparison to positive effects of a supportive school environment, negative effects were reported with a lack of a supportive school environment. Wells, Jr., (1997), found that inadequate school support, including trusting relationships with educational professionals, for university students was significantly related to low academic achievement. The lack of school support was related to a poor adjustment to the college environment and a high attrition rate.

**Classroom support.** Culturally Responsive Pedagogy (CRP) presents an opportunity for educational professionals to engage in the collective growth of a classroom structure that includes a high level of trust, in addition to a shared familial feeling which also increases the levels of support and accountability (Ladson-Billings, 1994). CRP includes using cultural knowledge, experience and communication styles as methods for making learning more engaging, applicable and appropriate for the group being served (Gay, 2010). CRP builds a connection of relevance between academic learning and home application, while fostering the
further development of cultural roots. Culturally responsive teachers use cultural examples and processes to convey knowledge, skills, and attitudes (Ladson-Billings, 1992).

A significant challenge exists in the process of building trust among Native American students and their families, with the success of students significantly demonstrating positive outcomes when students of color are taught by members of their own cultural group (Au & Mason, 1981; Bennett, 1995; Erickson, 1987; Ogbu, 1987). Bryk (2003) emphasizes demonstration of genuine positive regard for students and exemplifying high levels of integrity for mechanisms of building trust as a cultural other. Wooten, & McCroskey (1996) also explored the construct of assertiveness as a mechanism for building trust, with teachers who were identified as assertive demonstrated a greater tendency to be trusted by students.

With respect to class structure objectives, Ennis & McCauley (2002) found that trust generation within marginalized classrooms was highly dependent upon the preparation and management of instructors. The thematic results of educator delivery included a classroom environment that included shared expectations of stakeholders within the classroom, persistence, commitment and voice; students were encouraged to express voice through engaging positive interactions and the development of shared curriculum. Bryan (2005) presents similar shared meaning-making opportunities and occupational exploration curriculum with marginalized student groups as trustworthy classroom environments; the high level of autonomy in the classroom is included as corresponding to a highly supportive and integrity-filled classroom environment, as opposed to serving as a replacement for these variables.

The support structures for Native students include essential aspects of the aforementioned family and community support, school support and classroom support. The challenge of a non-Native educator includes examining the presence and level of these support structures, including
analyzing the pragmatic role in increasing these levels. Involvement to increase these levels for Native students includes identifying strategies for collaboration with all the respective elements and effective implementation of communication methods to effectively enhance support to ideally provide the least restrictive and optimally achieving environment for Native students.

**Social Dynamic**

A function of the holistic educational experience of Native American students includes the role that social dynamics hold. The current and historical role of social interactions within school setting includes looking at expectations and approaches from educators and resulting involvement with Native students. The support of social behavior that supports and enhances the self-identity of Native students, celebrating their culture and fostering the growth of their cultural heritage will also be examined. A connection will also be explored regarding the function of family involvement within the social structure, including school social relationships with Native families.

**Social interactions in school settings.** Reviewing the factors related to Native American students includes an importance for determining any cultural specificity that relates to social interactions within the schools as it relates to academic achievement. An examination of the social interactions in school settings begins with revisiting the history of schools for Native American students. Deyhle and Swisher, (1997), state that the primary purpose of school institutions, since the introduction of the boarding school era, has been the assimilation of Native American students. Deyle and Swisher also stated that the perspective regarding assimilation included a mindset that Native American students would be best served if they adopted the language, knowledge, habits, skills, values, attitudes and religion of the dominant (European American) culture.
Recent educational developments have included Native American models countering the assimilation process, focusing on the historical customs, knowledge and ways of knowing of sovereign Native American tribes. While indigenous Native American language use and knowledge continue to decrease, (Beaulieu, 2006), culturally based education (CBE) targets a reversal of the trend, with increases in language usage integrated into Native Studies and Native Cultural Enrichment programs.

A school social climate that focuses on creating and establishing trust throughout the school has been focused on as a mechanism for increasing student achievement for Native American students. Ladson-Billings, (1995), details a social school setting with positive student-teacher relationships and encouraging, cooperative interpersonal student relations as components of effective and achieving Native American classrooms. Similarly, Fryberg, (et al., 2013), report evidence that trust for teachers is directly related to higher measures of achievement for Native American students.

**Self-identity.** Native American students exist in a unique position of living as United States citizens, but also being part of a distinct sovereign tribal nation. Garrett and Pinchette, (2000), present the conflict of melding two distinct cultures, with the challenge of teachers and other service professionals to support both cultures for an individual in order to maximize trust. Maximizing trust and building relationships to promote the academic and personal achievement of Native American students may become increasingly important given the low self-esteem of Native American students in comparison to the compared demographic of European American students, (Wilson, 1978; Luftig, 1983).

A component of identity formation as the ability of individuals to be grounded in both cultures assists individuals to more effectively handle cultural challenges, (LaFromboise et al.,
The challenges of a bicultural existence are presented as challenges for identity formation, and across interaction from both cultures for Native American youth who live in a Native American community.

**Family and community.** Family and Community influences play both positive and negative roles in the development of academic achievement for Native American students. In an examination of the environmental structure of the social experience up to the beginning of kindergarten, Demmert, (et al., 2006), found multiple factors related to math and reading skills. The factors identified, defined as Family Human Capital, were education level of parents, income level of the family, the number of siblings, the overall health of the student, long-term poverty, language spoken in the home, child relationship to caregivers, the number of books in the home and read to the child, the age of the mother at birth, child birth-weight, the existence of any learning disabilities, the level of emotional connection with parents and developmental and personality characteristics of parents.

Positive relationships between Native American students and their families were shown, however, despite the low educational and income levels of parents in a study examining the family influence of students from the Navajo Nation, (Rindone, 1988). College graduates from the Navajo Nation were studied, in an effort to more fully understand the mechanisms related to success for this tribe. The highest attribute for success leading to and achieving college graduation was listed, with 45% of respondents from low income and low parent-education households citing support from family and other family members as the primary motivating factor in their success. In comparison, 34% reported their own motivation as the primary driving force, which was the second highest success attribute found.
Instructor support in the process of guiding students and their families toward cultural exploration, celebration and rejuvenation includes a significant level of trustworthy listening, as Native American communities are often in a position of teaching culture to their youth, while simultaneously learning to express previously suppressed aspects of their culture (Kershaw & Harkey, 2011). An additional consideration in this process is the continued evolution of how culture is interpreted and expressed within a contemporary framework (Rogoff, 2003). Within both of the aforementioned cultural support objectives includes the pedagogical approach to be used, with the significant challenge of meeting modern-day occupational preparation goals centered around Western educational practices and meeting culturally responsive “ways of knowing” as the methodology for guiding student learning (Battiste, 2009).

Summary

The factors relating to Native American student achievement have received a high degree of attention over the past thirty years. Although research and practitioner application have yielded dynamic programs which increase the achievement of Native American students, Native American students still have high dropout rates and low standardized test scores, compared to European American, African American and Hispanic students. As a component of decreasing the achievement gap for Native American students, it is important to understand the mechanisms related to building trust among Native American students and within the Native American community in order to employ Culturally Relevant Pedagogy and create a supporting and trustworthy classroom climate and instructor approach. Building trust within the Native American community presents an additional and magnanimously important challenge for non-Native educators and educational leaders, with the challenge of overcoming hundreds of years of marginalization, nearly to the point of genocide, enacted upon the Native American population.
It is also important to retain fidelity to the approach of viewing the information as a guide to humbly assess the validity of the research as it applies to each of the 566 federally-recognized tribes as it relates to practitioner use. Research regarding Native American education is potentially beneficial, with productive application for a given tribe; however, with the vast differences in political, geographic and linguistic roots of the various Native American tribes, it is also possible that the information generalized to Native Americans may not apply to any specific given tribe. Collective meaning-making with tribal representatives and non-Native educational professions may effectively collaborate toward an effective means of this objective.

Conclusion

It is possible that significant resistance may be posed among limited populations that continue to express significantly overt racism. A higher likelihood, however, is that resistance is expressed in the form of apathy. With only 0.7% of public school students identified as Native American (Aud et al., 2012), it may be possible that many educators do not view the effort to make a change worth the resulting change. Also, it may be possible that the need to make a change is minimized due to a lack of practical understanding for educators who have little to no experience with the Native American population.

Discourse related to a counterargument related to resistance would focus on two factors. The first factor of significance is the importance of understanding the culture of all student groups that are served. Importance related to understanding and celebrating differences in culture, for the purpose of this counterargument, include unpacking “whiteness” in order to understand the various cultures that European-American students originate from as a component of deconstructing the dichotomy between “white” individuals and “people of color”. Although
“white” is the current reference, the perspective and categorization on a widespread scale may significantly contribute to trait attributions based on race, with related oppressive outcomes.

Additional counterargument would highlight the bias and inaccuracies presented in historical accounts of Native American relations since the arrival of Columbus in 1492 (Loewen, 2008). Attention to historical inaccuracies is relevant in the need to recognize the effect that multi-generational treatment may have on contemporary Native American students that an educator may service in their classroom. The pejorative avoidance of action by citing lack of fault by individuals who do not take action regarding recognizing the oppression that Native Americans continue to face is unethical. Accountability exists in the ethical responsibility to take action based on present perceptions and behaviors. Denying personal fault for historical atrocities does not remove the existing responsibility to educate all students to the most sincere degree of truth possible, with every reasonable attempt made to attain and communicate historical accuracy. As a component of building trust among any population, the trait of trustworthiness must be proven. In any educational district or system that continues to teach skewed versions of historical actions, the trait of trustworthiness should be questioned by any and all cultures.
Chapter III: Methodology

The primary research question is: what may Non-Native teachers do to build trust with Native American students, families, and community members? The intent of using IPA methodology is to attain the most authentic voice possible from participants, while actively seeking to understand mechanisms that may be effective or contra-indicated as a non-Native educator related to the phenomenon of building trust. The IPA process is intended to include the double-hermeneutic of understanding actions taken by non-Native educators and educational leaders that limit building trust, as stories are shared by participants. Resulting practical application ideally includes the ability to articulate these constraints to optimal trust building by non-Native educators and educational leaders.

Research Design

A qualitative IPA research design is used in the study as an attempt to provide voice for the interviewees. Protocol intends to draw the lived experience of participants as it relates to the phenomenon of non-Native educators working with a Native community. The participants are Native educators. The intent is to ascertain in-depth information regarding the effectiveness of non-Native teachers, in addition to the challenges related to developing trust as a non-Native teacher as it relates to the educational process. Related rationale includes collecting the perspective from the lens of a Native educators regarding the trust and mistrust variables among tribal members as applied to non-Native educators.

The following research questions guided the design of this study and analysis of data:

1. What may Non-Native educators and educational leaders do to build trust with Native American students, families, and community members, based on the perspective of Native teachers?
The first general qualitative question includes a general question that allows for a vast breadth of answers. Actions may span from classroom management policies to participation in the lives of students and their families. Actions, for the purpose of this question, relate to behaviors within and outside of the school that are distinguished from methods of communicating, in the sense of communication style.

2. What cultural adjustments in communication style can be made by non-Native teachers to build trust with Native American students and Native American family and community members to build trust, based on the perspective of Native teachers?

This additional general qualitative question is designed to explore mechanisms for building trust as are specifically related to the communication style of educators as they relate to Native American students and their families. The communication style may relate to pauses in conversation, mannerisms, and culturally relevant responses and respectful gestures.

3. What contemporary systemic factors relate to a lack of trust among non-Native individuals by the Native American Community, based on the perspective of Native teachers?

**Research Tradition**

Historical accounts of violent and oppressive acts toward the Native American population at large (Loewen, 2008) are replete with harmful actions by non-Native individuals. Similarly, assimilation efforts during the boarding school era included harsh actions by non-Native individuals toward Native American students which included physical punishment for any expression of indigenous culture (Adams, 1995). Examining the effect of previous atrocities toward the Native American student population and the current effects on Native American students, data reflects the construct of trust as significant issue that relates to the achievement of
Native American students (Demmert et al., 2006; Deyhle & Swisher, 1997; Jackson et al., 2003). With only 16% of teachers within schools with high Native American populations identified as Native American (NIEA, 2014), the challenge of learning the mechanisms for non-Native teachers to build trust among Native American students and families is very prevalent. Given the aforementioned information, it is intended to research the experiences, and sense-making of the experiences, that led to the successful formation of trust by non-Native teachers among Native American students and the Native American community and barriers related to the trust formation process for these groups.

The research methodology that is applied to this research study is the interpretative phenomenological analysis (IPA) approach. The phenomenon of trust formation by non-Native educators serving a Native American population is a desired outcome goal to be researched. However, it is also desired to examine the sense-making of the experience, including perceived barriers, successes and variations that may exist thematically among multiple study participants. An in-depth analysis laden with the aforementioned variables is intended as a possible tool for guiding an understanding of the experience for educators and educational leaders that serve the Native American population and specifically target the objective of building trust.

Phenomenological research aims to uncover the perceptions regarding the construct of reality and the mechanisms of human understanding (Polkinghorne, 1989). Interpretative Phenomenological Analysis (IPA) seeks to extend the composition of phenomenological research with the inclusion of the researcher as an active participant (Larkin et al., 2006). The role of the researcher as an active participant includes a serving a central role of processing in the analysis of experiences provided by participants in order to arrive at a comprehensive sense-making of contributed information (Pringle et al., 2011).
Gill (2014) refers to the role of the researcher as actively conducting these processes by examining a combination of psychological, interpretative and idiographic elements. Smith (2004) presents a similar framework, citing a combination of the idiographic, inductive and interrogative components. These approaches include the consistency of focusing on the idiographic element of interpretation. Similarly, the provided elements of interpretative analysis (Gill, 2014) and inductive analysis (Smith, 2004) provide pragmatically analogous methodology. However, a slight difference occurs in the focus on the elements of psychological (Gill, 2014) and inductive (Smith, 2004) elements. The inductive element refers to attributions made by the researcher regarding behavior and perceptions. The focus on the psychological aspects may also include inductive reasoning, however includes semantic variance for a more participant-focused level of analysis.

Participants

Participants included XX teachers from a Coastal Salish tribal school. All of the teachers interviewed in this study are Native American educators. The objective of conducting interviews with Native American educators is to obtain a critical and authentic lens of the successful methods employed within the success-building process. Smith (2011) recommends a small sample size of participants, between five and ten, in using IPA research. The participant number will vary, depending upon the number of individuals willing to participate in the study, within the given institution.

A limited number of participants present a possible constraint on the generalizability of the findings. However, the benefit of a specific pool of possible participants provided the opportunity to yield specific information regarding a given tribal population. The intended set of participants is intended to focus specifically on the construct of trust as it thematically relates to
the phenomenon of building trust for non-Native educators among the served tribe relative to this study.

**Recruitment and Access**

Recruitment depended on the willingness of potential participants who serve the local tribal community. The pool of potential participants included the educators that work for the specific tribe, serving the local tribal community. Although a limitation of recruiting members of only the local tribe limits the pool of individuals who may participate as interviewees, the intent was to ascertain detailed stories regarding the phenomenon of building trust as a non-Native educator within a specific tribal community. Access to participants included co-workers within the school cohort. No hierarchy was present with respect to the position of the researcher and prospective participants. Participants were offered a gift card of at least $10 for their participation. Individuals were approached privately, through verbal communication, in order to respect and protect their confidentiality in participation. Their informed consent documentation was delivered in a sealed envelope as well, maintaining the objective of preserving confidentiality (Appendix A). The informed consent form, following IRB approval, was also be placed in a sealed envelope and delivered privately to participants (Appendix B).

**Data Collection**

Smith (et al., 2009) encapsulates the objective of data collection within the IPA approach by stating that a flexible data collection instrument is necessary to analyze the contributions of participant perceptions in detail in order to provide a comprehensive understanding of what is happening to participants and how they make sense of it. The data collection instruments recommended for this process (Smith et al., 2009) are the structured interview and semi-structured interview. The structured interview process includes remaining on task with
structured questions, with the following features: short questions, questions read on schedule and in the pre-determined order and with the use of pre-coded response categories. The semi-structured approach includes the use of the questions as a guide, with allowance for variance; the semi-structure approach has a shifted emphasis on: building rapport, secondary questions regarding areas of interest, attention to participant concerns and flexibility of question order.

The participant group utilized for an IPA study can possibly involve as little as one subject (Reid et al., 2005). However, the participant group typically varies between three and fifteen members, with a six-member participant set occurring as a common participant number selection. The objective of the small group includes purposive sampling, selecting individuals who share a common phenomenon (Reid et al., 2005). The small sample size, in conjunction with purposive sampling, provides an opportunity for a researcher to accumulate and process a significant amount of applicable information from each participant.

This qualitative research study employed in-depth phenomenological interviews and observations, in addition to a review of thematic responses. The use of the aforementioned resources was used to triangulate data. Use of observations included taking careful notes for verbal intonations and non-verbal cues during the interview process.

**Interviews**

IPA includes some variance in interview protocol; however, Seidmen (2013) suggests open and informal interviews of 60 to 90 minutes for researchers new to IPA. Included in the suggested format is the importance of the researcher to remain impartial in the interview response process, specifically relating to refraining from leading interviewees toward specific responses where the interviewer may have a bias. The role of the interviewer includes guiding the conversation but does not redirect or interrupt the interviewee, in addition to the
aforementioned prompt toward specific response leading. Interpretation of the interviewer is active, however as they listed to changes in body language and verbal variance such as tone or longer communication pauses. The objective of the open-ended format is to allow participants to share their experience with as much freedom as possible, adding additional related information as they continue to un-wrap their personal and vicarious histories related to the topic.

As the interviews are occurring, the interviewer will take notes. In addition, the interviews were video-recorded. Following the initial interview process, the interviewer will record the transcript, in addition to re-watching the interview several times, taking notes of changes in tone, syntax, communication pauses and any noticeable changes in body language of the interviewees.

**Data Storage**

Transcripts and recordings were stored in password protected computers and applications. Any hard copies of documents produced containing identifying participant information were stored in a locked, fire resistant combination safe. Pseudonyms were used throughout the results and discussion components in order to protect the confidentiality of participants. Recordings and transcripts were destroyed upon accepted completion of the research project, which is the timeline clarified to participants in the informed consent form.

**Data Analysis**

The data analysis process for IPA included a two-segment method of coding participant data and researcher interpretation of coded information (Pringle, 2011). Within this process, the initially coded information was analyzed and placed into thematic chunks. Following the initial organization process of coded data, the researcher actively analyzed responses and provided an interpretation of participant responses.
Larkin (et al., 2006) describes the data analysis approach in IPA as a methodology involving the aim of participant understanding of a given experience, representing the phenomenology aspect and the sense-making interpretation of the researcher. This approach is characterized as a *double hermeneutic*, with a corresponding sense-making process by the researcher proceeding a sense-making process by the research participants.

**Trustworthiness**

The presentation of findings includes a focus on participant experience and the way they make meaning, with excerpts of participant responses provided as an illustrative element (Smith et al., 2009). Within the presentation of data, tables are provided to organize the themes generated from the double-hermeneutic process of participant interpretations proceeded by researcher perceptions. In addition to the narrative excerpts of participants and thematic tables of organized information provided, researcher narrative is commonly included, providing an organized analysis of participant responses.

Participant responses were coded for analysis, preceding triangulation of data from multiple data sources as methodology for increasing trustworthiness (Brocki & Wearden, 2007). Literal responses were utilized for coding responses and be intentionally reported distinctly separate from researcher analysis. The intent will include presenting participant responses as authentically as possible, while also providing the accompanying researcher interpretation inherent with IPA methodology. Researcher bias will also be clearly dictated, as relates to the results; bias includes methods for building trust in a Native community as an educator and educational leader that have perceptively led to positive trust formation. Member-checking may also be used as a method for authenticating data (Larkin & Thompson, 2012). Peer review of data coding may also be used as a method for increasing validity of responses (Burke, 1997).
Chapter IV: Research Findings

Interview Participants

I performed the interviews at a tribal school in Western Washington. The tribal school represents a tribe from the Coastal Salish group of tribes. The Coastal Salish tribes have culture and customs closely related to the traditional environmental of the coastal Pacific Northwest. Salmon holds a heavy importance in culture and traditions, with the Puget Sound also known as the “Salish Sea”. Travel by canoe, medicinal and nutritional harvest of local plants, deer and elk hunting and various uses of Western Red Cedar (including cordage and traditional clothing items) are wound into the cultural practices of this region.

I interviewed six individuals who are certificated teachers at the given Coastal Salish K-12 school. All teachers interviewed were of Native heritage. Two of the teachers had long-term involvement with the current tribe, while two of the teachers were from tribes in the Southwest part of the United States, One from the Southeast region and one teacher from an Alaskan tribe. All participants were females.

**Linda.** Linda is an instructor whose heritage includes Alaskan Native origins. Linda has served as an instructor at the local Coastal Salish school. Some extension activities Linda encourages her students to participate in include government exploration and involvement, including active exploratory leadership learning events occurring in Washington, DC. Linda has also taken students to learning opportunities in Alaska. She incorporates a high level of Native history and traditional ways of knowing in her curriculum and pedagogy in History, Government and Leadership offerings.

**Edna.** Edna is an interviewee who has worked in both urban, suburban and international settings. Edna is proud of her heritage, with origins from a southeastern United States tribe;
during her upbringing, however, her mother told her “not to tell people” of her Native heritage. Edna has worked as both an instructor and a district curriculum leader over the last several decades. She teaches English, and incorporates a high level of traditional stories and writing themes in her class curriculum.

**Barbara.** Barbara is a participant who was raised in a large tribe in the southwestern United States. Barbara has worked for several years at the local Coastal Salish tribal school. Also, she has instructed and worked with a significant local occupational theme. Barbara works with Forestry and Fisheries as part of the overall Biology focus of her courses. The Forestry and Fisheries experiences include a significant focus on experiential learning, with students spending time in the forest and at local and traditional waterway and tributary resources where they can study and experience the elements of Fisheries.

**Jennifer.** Jennifer is an interviewee who grew up in the local Coastal Salish community where the study took place. Jennifer teaches the local tribal language. She is also highly involved with cultural activities, including part of the Canoe Family of the served tribe which participates in an annual Canoe Journey, which several Coastal Salish tribal communities participate in. Jennifer is an instructor for secondary language instruction, in addition to working with elementary students in teaching Cultural Connections lessons related to youth athletics. Jennifer also has multiple children as students in the local Coastal Salish school involved in this study.

**Cathy.** Cathy is another interviewee with ties to the local Coastal Salish tribe where the study took place. Cathy has spent several years as a respected teacher at the local tribal school working as an elementary teacher. She currently works with the school running the garden, among leading harvest and medicinal experiential learning opportunities off-campus and among
traditional harvest areas. Cathy works with additional members within the tribe, outside of the school, coordinating with the Food Sovereignty project in the production, harvest and education of traditional sustenance and medicinal plants. She also works to incorporate traditional medicinal teas and sustainable composting within typical school days in addition to development of growing experiential credit-earning course offerings off-campus in local forest lands.

Monica. Monica was raised in a southwestern United States tribe. Her upbringing also included a personal experience of living in a dorm and attending a boarding school. The first-hand experience of living a BIE (Bureau of Indian Education) boarding school chapter is referred to several times throughout the interview process. Monica shares the experiences from the boarding school experience with reference to what challenges occurred and shares contributions regarding personal and vicarious anecdotes regarding how systemic and individual curriculum and pedagogy may be strategized in order to enhance the learning experience. Monica is currently a teacher at the local Coastal Salish school focused upon in this study, yet is also pursuing her credentials in administration and is actively involved in developing and understand of and providing input for current leadership perspective.

Interview and Coding Process

During the interview process, notes were taken as interviews were conducted. Following transcribing the recorded interviews with Rev.com, notes were re-written to correspond with participant responses. Interviews were listed to several times, and voice and tone inflections not included in previous notes were added to the existing transcript notes.

Following transcription of interviews and listening to several times to add notes, participant responses were coded with a two-segment method. Information was coded into four overarching, “main”, themes. Then, information within the overarching themes was separated
into subordinate categories. Following organization of information into coded data, I actively analyzed response and provided an analysis of responses.

Within the double-hermeneutic process of analyzing and providing my own analysis of individual responses, I was also mindful of the importance of not over-riding participant voice. As the intent is to maintain the authenticity of respondents as much as possible, a significant amount of exact quotes and stories were included in the presentation of results. Analysis is provided to add to the comprehensiveness of the interview process. It is appropriate to note the bias in the analysis, reiterating specifically my outgroup designation as a non-Native, with the addition of my commentary coming from such a bias and intended to tie together the overall body of information to be a holistic circle as opposed to override the voicing or themes in participant commentary.

**Non-Native Educator and Educational Leader Family and Community Involvement**

*(Master theme 1 of 2 resulting from the first Research Question): What perspective do Native educators have regarding what Non-Native educators and educational leaders do to build trust with Native American students, families, and community members?*

This primary theme grew out of participants frequent commentary looking at the various aspects of family and community involvement for non-Native educators and educational leaders. Participants consistently communicated the extended involvement of non-Native educators and educational leaders in actively participating in the Native community beyond the standard school day.

**Need for non-Native educators and educational leaders to build relationships with students and community members.** Interviewees consistently commented on the importance of building relationships across the scope of stakeholders in the educational service environment.
In addition to building relationships with students and staff, the importance of building relationships with immediate families and relationships with the community at-large were mentioned.

Intentional care is appropriate to present as much authentic voicing as possible. Some extensive quotes of stories and situations are provided to as to allow for this voicing. My bias in the understanding of the phenomenon related to this subordinate theme is that all respondents consistently reported the importance of listening and humility as part of the trust building process, which was thematically linked to building relationships with students and community members. A lack of taking time, effort and humility to build relationships was a relatedly reported theme with negative results in reference to the aim of building trust as a non-Native educator.

In response to the question regarding communication style, Jennifer was both reflective and appeared to be somewhat guarded, but slowly and carefully detailed a challenge of building relationships through community involvement:

……..And when I think of that, we always talk about how if people look out the window and they see a non-Native person, they think it’s (a government official) or something, so they don’t answer the door. And even though you would think that you going out to somebody’s house and showing that, ‘hey, we care’, would be something… would mean something. But it actually puts people off… And I think we as a school try to do a better job. We have our parent liaisons that go out with our administration if they do go out to people’s homes, but it’s… sometimes it’s hard because I think Native communities feel like non-Natives don’t really understand them. And so it’s already… there’s already that
block in place, no matter what. No matter what the non-Native teachers try to do, ‘cause it’s just… they already feel defensive or guarded.

Monica, as she described the process of building relationships, became quite morose. As she described the challenges that she had seen and had experienced, paused several times. Her emotions connected to the memories were quite evident:

Brock: “Have you had any personal negative experiences of non-Native educators, or educational leaders with respect to barriers, and not making adjustments in communication style with the Native community?”

Monica: “Yes. Especially as a parent. They won't take into consideration about your background. When you try to talk sometimes they talk to you kind of like you're dumb. That was just my experience with my daughter, and my son at public school. Or they start speaking to us in Spanish. So they already assume we're Spanish right when we come in the door. My son had long hair, and I was trying to tell them he's being bullied, and they weren't listening, or going to listen to why he has long hair. Growing up, again, just not listening. Especially sometimes with teachers when you would come into the room you would already feel kind of like you don't matter. You're just there. Let's see. Then the punishments. When you get punished. You're told your punishment. You don't get to say anything back. Them not even talking to my parents about anything. They just tell me stuff, and don't tell my parents anything about what was going on with my experience at school.”

Cathy provided both positive and negative examples of building relationships through experience. The detail of the positive situation was described pleasantly, reflecting on a method of guiding students toward their own exploratory learning experience:
Recently, I just watched one of the employees here build awesome relationships through music. Um, it was just letting them be who they are, letting them slowly use her as a…
as a teacher, but she let them tell her how she could be of use. And they now have a band and performed and, uh, that was an amazing example.

The negative experience described by Cathy included an example of a challenge that could be faced by attempting to implement boundaries and curriculum prior to establishing relationships:

I had one, um, co-teacher in the room next to me; she was having a hard time. She was not… she came in with the attitude of “I'm a teacher, I know more than you, listen, sit down”. Basically, “sit down, shut up and let's do our work”. Um, she ended up out in the hallway in tears crying… crying… crying, and coming to me and saying “I did everything I've seen you do, and it backfired on me”. And so, the negative part that I saw was, I told her, you know, “A, I’m Native; B, I’ve been here for longer; you can’t just walk in and be… have our relationship. You have to build your own relationship”. And, she didn’t last very long. She ended up leaving. Um, but it did help me in the future when people asked for help, for mentor… mentorship (cough), excuse me… that I needed to make sure to let them know that come in and take pieces of maybe what I do in the classroom but don't copy me exactly ‘cause there will never be that same relationship, it has to be your own relationship, you can't copy, ‘cause kids are smart, they see that a mile away.

Linda also provided commentary regarding building relationships with a unique perspective of a Native working with a non-Native in becoming familiar with a community. As we had the dialogue, she expressed pride in the recount of the experience:
We went into an Eskimo village, but they would come to me all the time like, ‘hey, do you have any salmon?’ We talked about foods, and then she would be with me all the time and introduce, "Hey, this is (Jane), bla, bla, bla," and I got to know the community faster, because I was in there already as a native. One thing that I ... She was trying to figure out, "How do you reach them so easily?" Well, she couldn't understand that part because she doesn't have that perspective. She doesn't walk in their shoes. I said, "You got to empower them. Identify those who are the power figures, and you have to empower those parents. You can't just make the decisions for them. Put the decision in their hand as well, and I have them advocate for their kids.

**Understanding and implementing culture in an educational context.** Participants consistently described the importance of communication regarding culture in the educational context. All participants referenced the importance of learning as a part of the communication process. Personal anecdotal reflection includes that this process, as a non-Native, involves a humble and aware, yet not bashful or fearful approach to learn verbal and non-verbal communication best-practices. Barbara described it very articulately:

> I still know there are many negative experiences of non-Native educators and educational leaders regarding cultural adjustments in communication style. Building trust, being respectful to their cultural, traditions, and community all interconnect this web systematically. Any ill pull of this web in any offset action causes a disturbance which in time re-balances itself, but takes time.

Monica also provided an account of co-workers talking about a student not attending school due to a cultural event and sharing their presupposition of the event without contacting
the families or becoming informed of the community customs. During the recount of the
instance, Monica was very distraught:

I heard a teacher talk about one of the students. I was like, "Oh, I have that student this
year." Oh, did he go hunting for a week and a half? I was like, "No. He hasn't." She was
like, "Oh, he's gonna ... Their families going to say he's hunting." With putting their
fingers up by quotes like he's not really out hunting, but I was like, "Well, hunting was
very important to the Native American community in the past so their parents are
probably trying to keep the traditions alive, because not a lot of people still do that." I
could understand to take that time with your family, because family to a lot of Native
American's is important.

Cathy also describes the communication and connectedness of cultural connection. She
was very distinct and measured in the detail of the connectedness:

The… the fact that people are not aware of what, how, that closely relates to their
education… being part of their tradition it… it hinders the fluidity of… of, from school to
home to school and the teaching and the tradition. It should be a circle. It shouldn’t be…
there should be nothing in-between. You should be able to have your culture where you
are living, not just at home, it doesn’t need to be a separate part. It needs to be all-
encompassing...

Cathy continued, with positivity, to describe the communication by a non-Native
educational leader regarding a self-reflection and admission of their own limitation of their
experiences and how it related to their guidance in their leadership approach:

And on, in, the defense of the non-Native educational leaders that were having a problem
relating to it, um, they stated… bluntly… ‘what I'm about to tell you is from a non-Native
public school education system. That is where my brain is. And what you're asking me
to do is so foreign. I want to, everything in me is saying no, absolutely you cannot do it,
but I suppose you know its tradition, so I’m gonna put this in your hands’.

**Importance of non-Native educators participating in Native community.**

Interviewees consistently reported the importance of being involved with the community.
Responses included the importance of being involved in the lives of students outside of the
classroom and in cultural community events. The responses indicated a lack of judgement in
participating in cultural activities with adeptness or any modicum of expertise. The commentary
was, rather, related to the investment of time and demonstration of care for committing to the
efforts of non-Native educators and educational leaders intending to better understand the
community.

Monica shifted her mood from morose to rapidly more present when shifting from talking
about negative experiences of non-Native educator and educational leader communication
challenges to positive interaction. Monica proudly shared the positive involvement her daughter
had experienced:

> I see them out in the community. They come to Pow-wows. They try to invite her to
> things that they’re going to like one of them would be the women’s march. She got
> invited to that with some friends. They always encourage her to do her best, and she
doesn’t have anything bad to say about any of her teachers right now.

Linda also shared pleasant memories of participation she had seen, reacting with a high
degree of pleasantness as she described the occurrences of non-Native educators and educational
leaders building trust within her community:
Some of them went out by themselves and sunk their boats, but when they went out with the native men and learned from them, and participated with them, you're watching that, and you're like, "Oh, this guy's all right. He's talking with my grandpa. He's going out, participating in my culture, and he's eating the food." I mean, we're observing all of this growing up, so there's a trust there already, just by observing that. In the school system they talk to you about your personal life or your life around your home, not only at school, you don't only hear the school stuff, but they get personal with you.

Jennifer was very positive when she talked about the involvement of an educational leader who was involved with a community event, sharing it was a progressive step of an administrator stepping out of their typical pattern to become engulfed in the community:

As far as leadership, I thought it was really great that our superintendent came to the basket-weaving conference, because I think that's the first time we've ever seen the superintendent be involved in something like that.

Culture in Pedagogy (Master theme 2 of 2 resulting from the first research question: What perspective do Native educators have regarding what Non-Native educators and educational leaders do to build trust with Native American students, families, and community members?)

Interviewees consistently commented on the importance of focusing on culture for non-Natives serving a Native American community. Culture as a primary component of curricular development was a thematic inclusion, as was the pedagogical adjustment to shift from a “Western Lens” of instructional practices to traditional “Ways of Knowing”. A relatively high degree of lengthy commentary is included in order to maintain a high level of authentic voicing.
**Set aside old ideas.** This subordinate theme looks at dissecting old ideas, and the importance of setting aside the old ideas to develop an approach best suited for building trust and serving the Native community. Respondents consistently communicated the importance of setting aside former methods of thinking; anecdotally speaking, the orientation process for the local tribe includes encouraging the process of setting aside preconceived processes and intentionally seeking to learn methodology of the tribe served as employees embark upon employment with the tribe. Monica describes a challenge in some of the ideas to be set aside, explaining the challenge, even within a group of Native educators:

I just went to a conference, and it was among native educators, and they had a lot to say about the type of curriculum that only has one point of view, and doesn't consider tribal themes, and it doesn't have sovereignty in it. Like I said before, the native comes before American. They don't talk about sovereignty. We have our own police officers. We have our own tribal courts. Then not looking at those. Coming from, or even asking different perspectives from community members of how they see their tribe, and not having enough books from their points of view, and other people writing books that haven't been on the reservation, or don't really know about the tribe. I think a lot of racism as well from the past, and using still those books to teach students versus having a community member come in, and talk to the kids, or having someone's perspective of how their tribe came to be. They also talked about how a lot of the history books have still that Native Americans came across the Bering Strait, and they were talking about how that shows that we came onto this land. It wasn't really ours versus the perspective of we were already here. This was our land, but making them feel it was okay to take it, because it was really not ours.
Barbara also described some challenges in the ways of teaching continuing to be applied that are not conducive to the most effective learning environment for Native students. Barbara also expresses frustration in the lack of voice regarding implementing change for the challenging practices of concern:

In the Pacific Northwest, I would see some areas of teaching westernized Indian stereotypes as general curriculum by non-Native educators and educational leaders. I observed and if given the opportunity to share that this is probably not the best approach to teach, then I would. But at the same time, the non-Native community and educational leaders would not listen when this is being shared and continue to teach them.

Linda describes the adjustment of throwing out old ideas in a very passionate and thematic assessment:

... their western way needs to be set aside and they need to sit down for a while and learn the cultural ways of knowing.

She continues the exploration of setting aside existing approaches from a “Western” lens to make cultural adjustments as she describes the positive changes that she has seen a non-Native administrator make to adjust to the community they are serving:

I mean, I'm ... I always go back to that person. The positive adjustments is they throw out the lens that they're looking through. I think that's the most positive adjustment that I could ... and realizing that, "You know what? This is not my community. This is not my culture. I better get to learn their ways of knowing, because if I don't I'm probably not going to be as successful." You know what I'm saying? And to build on that. To build from there. Having to relearn ... Throw out your ideas and then be teachable to learn
about their ways of knowing, I guess, and how they view learning and how they view what their lens is.

From my own experience, when I went to Penn State I had a hard time thinking linear, because they want to break everything up and break it, break it up. It's so linear, and it's piece by piece by piece, and I'm not like that. I have to look at the whole thing and go backwards. It's like it's flip-flopped, the western way of learning, it's like flip-flopped from my way of learning. So, I had to adjust my thinking, to try to think not linear and non-native. It would be nice if an administrator could do that flip too and then look at it from our perspective and see how it's the whole thing ... mother earth, look at what you do to the whole thing; then, because you're destroying all these little pollutants and stuff. Does that make sense?

**Training and materials for non-Natives.** In this subordinate theme, we look at the training and materials, or lack thereof, for non-Native educators and educational leaders. Interviewees consistently commented on these systemic elements in relation to the trust barrier associated with non-Native educators and educational leaders serving a Native community. As previously mentioned, there is a thematic presentation to orient employees with the perspective of setting aside old ideas and learn to look for learning opportunities for adapting to the needs of the tribe. However, the immersive and experiential learning opportunities prior to initiating a teaching or educational administration position is not reported as comprehensive and, in fact, is consistently reported by participants as a theme of needed improvement. Barbara describes, with frustration, a lack of application of effective methodology, and contrasts it with a positive example:
…continuous “dummy” down curriculum like watching movies upon movies in class settings with no educational component, coloring books to color, middle school notes, etc. for high school students with no educational component, another class would ask students to write thoughts to one question of the day every day in their class and that’s it!... I think there are some programs with forestry that are slowly building and becoming a great step toward this connection of the non-Native educators and (the) Native community.

Linda was very direct and emphatic as she was describing her approach. She explained the inclusion of culture and reaching out as a non-Native to teach the community in a holistic way, including setting aside one’s predetermined agenda or “Western” lens of teaching. Linda did note, however, the aspect of including both the pedagogical approach of traditional “ways of knowing” in addition to some “Western” methodology, to most effectively reach students but also to prepare them for the education and vocational experiences they are likely to receive following high school:

Then sometimes when you hear an old native person go, "Well, what the hell are they doing to?" You know, "Well, she's just teaching US history," but then they realize later how I incorporate it, and then it's like, "Oh, you going to learn both," because I gave to teach them the western way, and then their way so they'll know when they're adults and if they're in leadership position how the western way is going to come at you and how you need to protect your way. So, those who are visible, I observe that. Those who are trying to adapt something from within the community in their classroom, and they're visible about it, or they're, again, out hunting or taking the kids somewhere; those are positive
things, when I hear about it or I see it. It's lacking, and I think there needs to be more of it.

Jennifer added the perspective of participating in cultural sensitivity training for non-Native teachers. The straightforward and thoughtful commentary highlighted the importance of stepping out of one’s own accustomed thinking:

So maybe if our non-native educators had more training on cultural sensitivity ... And I think they try, but it's not really a priority because they haven't had to experience it themselves.

**Relation of culture to curriculum.** This subordinate theme looks at the importance of integrating culture into the curriculum. For all educators and educational leaders, the commentary included this construct as a vital part of the educational process. However, specific importance was noted with respect to non-Native teachers and the process of learning how to most effectively integrate culture and guide students toward a deeper understanding.

Interviewees consistently provided commentary directed not only at the importance of providing an enhanced level of cultural connection in curriculum, but also a need for an increased understanding of culture by non-Native teachers that ought to be integrated into the curriculum. Cathy expressed additional frustration in discussing the challenges with perspective of non-Native educators as they attempted to transition to understand local Native pedagogy. Cathy appeared very intentional in her conversation with the articulation of the points, although somewhat stoic in expression of a visual description:

I was taking students on a field trip out of the school building to learn traditional methods of butchering a deer. The… the fact that people are not aware of what, how, that closely relates to their education… being part of their tradition it… it hinders the fluidity of… of,
from school to home to school and the teaching and the tradition. It should be a circle. It shouldn’t be… there should be nothing in-between.

In an exploration of relating culture to education, Linda was asked about how culture could be connected and drew from successful vicarious experience:

Brock: “Are there any vicarious positive experiences or incidents of systemic behavior by non-native educators that have yielded positive results?”

Linda: “Yeah, I've seen that. Usually with the educators who take their classroom and make it relevant to the students, no matter what environment you're in. If you're teaching math out of, let's say, rural Alaska you can actually ... they don't understand, sometimes, just from the book and the paper. Well, you can start talking about fractions, ‘Well, let's go out to your snow machine,’ because they drove snow machines, ‘And let's look at your gas tank. It's full. When it's here ... let's look at this gas tank. Oh, it's quarter tank. So, quarter or it's a half,’ and then they, ‘Oh, that's what it is. ’You could relate. Or, take their writing. Taking writing and ask them about, ‘Well, what did you do this fall?’ ‘Well, I went out Caribou hunting.’ Then it's like, ‘Oh, that's ...’ Then taking that first piece and having them describe it, then using it like the middle of the year; visiting that piece, but yet as you're doing that, taking them out and go like, ‘Okay, look at your first writing. There's no details in it, or those no smells, sounds, etc.’ So, you go bring it back out in their environment and have them describe their experiences outside and work on those, and revisit that writing. Some teachers have done that there, or they go out and they'll build outdoor caches, but we don't have that much of an ability to use the classroom as an outdoors, like you would in Alaska, but you can make it relevant to here.”
Understanding and Adjusting Communication Style to Build In-School Rapport and Relationships (master theme resulting from the second research question: What perspective do Native educators have regarding cultural adjustments in communication style that can be made by non-Native teachers to build trust with Native American students and Native American family and community members to build trust?)

This superordinate theme developed out of participants consistent commentary regarding the importance of non-Native educators and educational leaders building rapport with Native students and the Native community. Interviewees consistently remarked on the importance of listening and learning about the students, their families, community practices and cultural history. An important note is the authenticity of kindness or empathy shown by non-Native educators. Cathy and Linda contributed information regarding the ability for students and community members to filter through the behavior of non-Native individuals, with a sense of determining the authenticity of educators and educational leaders, including attention to the detail of non-verbal cues.

**Importance of non-Native educators taking time to listen and learn.** The majority of participants provided commentary regarding the variable of time in the process of non-Native educators and educational leaders getting to know the Native community being served. A retired and well-respected teacher who worked with several interviewees used to promote the mentality of “listen twice as much as you speak”, which became a thematic approach for many educators and educational among the school district served in this study. Barbara, who grew up in a Native community other than the one she currently works in gave an account of the temporal recognition of this process:
The perspective that I have seen non-Native educators or educational leaders build in trust toward the Native community is a weak and slow connection. There is a high need to be educated into who the tribal community is and after, during this process engage themselves into the community over time.

Edna, who is also from a tribe other than the one she currently serves also denotes viewing the trust formation occur but as a result of devoted time. As she was providing the description, she was somewhat stoic, but pausing to accentuate the importance of need: “Non-Native teachers, principals and counselors have been able to do it, but it takes time…. They need to understand connections to community, connections to tribe.”

Jennifer also notes the importance of investing time in the community:

…I think it’s a little bit hard for non-Native educators to build trust because it takes, probably, time, more involvement in the community. Families need to see that you’re there for not just a check, but for them, for their students, for the community.

In her account of the time factor in the process of building trust, Jennifer was calm, but very intently noted the importance of time and involvement. Also, when she was referring to the factor of being involved not for the sake of just a check, she appeared slightly agitated, and made the comment with a hint of disgust.

Linda, who was another interviewee who grew up in an area other than the one she currently serves in, was positive and displayed both hope and skepticism when she described the time and involvement aspect of building trust:

Well, I’ve seen really good ones that take their time to listen to students. They care about students. When I was growing up the teachers that I trusted were the teachers who generally showed they cared about you in the classroom…… But, the teachers that do
build trust with you, the non-Native teachers, when I was growing up in my village they participate within the community. I can remember Mr. (Smith), I called him, or The (Smiths). My grandfather would invite them into the home or take them out hunting, and they came from the lower 48, but they were willing to go out and hunt even though they didn’t know what the hell they were doing.

**Develop awareness of new ideas.** Linda, who was at times stoic and at times passionate, was very direct when describing the non-verbal interactions of Native students. She described the amount of information that is conveyed through non-verbal cues, but not always received, specifically from non-Native educators:

...kinds of these things, nonverbal things, that you already know, you already see. But, non-natives are probably not aware of it. They're so used to verbally saying something, and if they don't understand that nonverbal behavior then they tend to get into trouble because of it. Because you know what, ‘Well, I did tell you yes, you know?’ Like me, I'm teaching and some kid would give me the eye or certain thing and I know they got it, but a non-native teacher is looking and waiting for a verbal answer sometimes, and that kid gets pissed because, ‘I told you yes already,’ but they didn't get it. You know what I mean?

Edna also described the importance of non-verbal cues and the possible communication barrier with non-Native educators unfamiliar with such communication methods:

I've seen an administrator dress down a Native kid, um, by raising their voice and saying ‘why aren't you looking at me?’ And, not understanding that some of the tribes you don't disrespect you don't look the adults in the face and I walked through the… the office when that was happening.
Monica described the positive awareness of non-Native educators with respect to gained insight in participating in cultural events. She was very pleased and very proud as she provided her perspective:

We have culture night, and the teachers are there, and looking at them through their eyes. Looking at how they enjoy the culture, and everything that they're a part of. It makes me feel more proud, or happy to be Native American.

Cathy provided an example of the process of Native students “feeling out” a teacher who is new to them and testing boundaries. She was detailed, and highly emphasized the word “respect” as she was providing her outlook:

…it can be hard coming in and feeling that disrespect and not knowing that it's them feeling you out. It's them checking on you; are you okay with this? And, you don't have to be, do not have to be okay with it. You definitely do not have to be okay with it. I was able to build a trust, um, recognize their communication style but then let them know my communication style. We met in the middle, still making sure that both parties were respectful, that’s the huge thing in the Native Community. Respect is actually huge. You just have to remind them of that. ‘Cause they are kids; ultimately, Native or non-Native they’re just kids. Which, you know, they’re going to push every boundary that they can. Um, but the communication styles have to be talked about. It can't be something that you just expect to happen. You have to talk about it; this is mine, this is yours, how do we meet in the middle?

Anecdotally speaking, the phenomenon of learning the intricacies of non-verbal communication for non-Native educators as described by participants is both increasingly more clear and understandable with an increase in connections. Speaking from the lens of a non-
Native educator serving the community represented in the study, the level of non-verbal communication is much higher than other school districts experienced. The importance of respect is also clearly shown, with students appreciating respect and responding to clear and cooperative systems of mutual respect.

**Authoritative approach recommended.** Linda described a positive experience she had with a previous supervisor. The detail of a successful approach is an illustrative example of the overall thematic representation of the phenomenon; expectations and growth are respected and appreciated themes consistently reported, with the crucial connection of including a collective work process in reaching to achieve these goals. The description was shared by Linda with joy and pride, as she detailed the adjusted approach of having warmth and high standards:

So, she got more on their level, and she wasn't this stern role that you play as an administrator. She became more personable. She still held high standards, she didn't become their buddy. What I see with some administrators, when you become their friend then you're enabling them. You need to separate your position and let them know who you are. Still be personable, but go like, ‘Hey, you still have this to do,’ you don't play with them.

Cathy, who has held various positions in the tribe and is a widely respected and encouraging teacher, yet with very behavioral expectations for her students, explained the importance of having both support and expectation elements as a teacher is preparing for success, specifically as a non-Native educator in a tribal environment:

… when a non-Native educator dives into the traditions, um, of whatever community that is and really shows interest, does not come in with a mindset of ‘I already know, I'm a teacher’, you know, the very pompous, for lack of a better word. Um….attitude, they
come in with a humble attitude. And then the teacher can learn from the student and the student can learn from the teacher and it becomes a trust relationship.

Edna, who is also a highly respected veteran teacher who has worked in multiple districts, described the importance of providing both boundaries and understanding as a non-Native educator serving a tribal community:

Now there's a couple of teachers who are white who are very successful and I've observed things and I've listened to what kids say and I think that, um, even though they have these standards in place are also looking at the kid as a whole child which you should do with any ethnicity but with the things that go on with a lot of these families it's really important that you understand the backstory and you don't just dismiss it. And I think there's a lot of teachers, particularly a couple in the high school, that are very good at doing that, that give 'em that stability, that positive interaction, but still having the boundaries that they need to have so the kids are successful and have choices.

**Humility essential for building relationships.** Cathy, who has worked to mentor several non-Native teachers, explained the positive reaction from students in the recommended approach of acting with humility as a non-Native educator serving a tribal community: “She got help, she didn’t need help but she asked. I think that kids even see that, when you’re vulnerable it’s… makes you more trustable I think… trusted.”

Linda, who has worked in multiple parts of the United States with various tribes, provided the insight of a positive interaction she had with a supervisor. The collective and cooperative nature of the interaction is thematic for the approach consistently reported by interviewees. The experience referenced included the adjustment of the supervisor to reach out
with humility with the intent to apply a more effective approach in learning how to reach out to students:

At first, I was intimidated by her because she was very strong, and I couldn't read her quite well. I thought there was, ‘Well, is she supportive of natives or not?’ That was my, I was like that with her. But, I worked with her as Vice Principal. She was my boss, and when she took me in she started learning from me how I worked with the kids, because she said, ‘It's taken you three weeks what I had to learn in three months,’ and so she started listening to how I interacted with the kids, then she started doing that, then it started working better for her.

Multi-Generational Trauma (mater theme originating from the third research question: What perspective do Native educators have regarding contemporary systemic factors relate to a lack of trust among non-Native individuals by the Native American Community?)

This master theme is associated with the phenomenon of multi-generational trauma. Participants consistently commented on the personal and vicarious experiences of multi-generational trauma that they had experienced, seen and heard of. A general and overarching consistency shared by participants is the removal of culture and choice from the boarding school experiences to the highest degree. The multi-generational trauma related to the boarding school experience is also connected with a general institutional theme of constraining culture and choice, with the schooling experiences being a highlighted example of the larger systemic interactions.

**Personal experiences with racism and prejudice.** Study participants consistently shared experiences of incidents of racism and prejudice that they had personally in a scholastic setting. Experiences were shared related to behavior of non-Native students, staff and
community members. The experiences shared included historical occurrences at earlier ages, but also include the thematic re-occurrences of similarly themed experiences that continue to appear at various stages, including contemporary climate.

Jennifer appeared frustrated as she described several incidents of reaction to various political occurrences while she was at a public high school, stating that… “students and some staff were really rude” …during the time of the McCaw whale hunts. Jennifer described a similar experience regarding the construction of an amphitheater as a function of a tribal business venture, as expressed similar displeasure in the action of a teacher within her school:

Also was the time of the Amphitheater, so all that racism and stereotypes. People were really, really harsh. I even had ... I don't want to discredit my teacher because she was really cool, but she was against the Amphitheater and I was for the Amphitheater, and we were at a rally, and she was on the other side. She didn't treat me any different, but it's just one of those things where, here you are, fighting for your rights, and your teacher is on the other side saying, no, you don't deserve your rights, basically.

As Monica shared her recollection of personal experiences she had, the conversation was clearly difficult, and necessitated breaks. However, she preferred to continue to share the information after taking some time:

Brock: “Have you had any personal negative experiences with non-native educators, or educational leaders?”

Monica: “Yes. Most of it would be in elementary. Elementary teachers, and the parents. I can remember one time I got my hand slapped by a para with a ruler, ‘cause I accidentally took the wrong pencil, and then also I grew up in a dorm. I didn't get to go home. It felt like they didn't have any compassion. That's why it got better in high school
with the relationships. I was in the dorms since I was in Kindergarten except for fifth grade, and even my fifth grade year I felt like ... I got put in a public school, and I got picked on a lot. Bullied, and I felt the non-native educators were more again, not compassionate of what we were going through. I never learned about even being at a dorm that's a native dorm. I didn't learn about native culture, or history. I always see history through eyes of what the book says.”

Edna showed disappointment as she detailed how she’d had experience with racism personally. Some of the instances included behavior directed at her, while other instances related to her role as a teacher and the interaction with Native families. With respect to her role as an intermediary serving between other school faculty and Native families, she said:

I’ve had experiences with a lot of teachers who talk down to Native families, acting like they don’t have any education and that they don’t have the desire for their kids to be successful. I’ve seen that a lot. I’ve witnessed it more at other schools than I do here.

**Experiences of immediate family.** Regarding the immediate family component of this phenomenon, Edna appeared very disappointed as she described how her mother asked her “not to tell anyone” that she was Cherokee during her upbringing. She shook her head subtly as she provided this commentary. After providing this fact during the interview, Edna also had a prolonged pause, as if she was thinking about the meaning behind hiding one’s heritage for the sake of avoiding any pushback. The frustration with this vicarious thought shared seemingly relates to some areas of focus expressed collectively throughout many responses: maintaining sovereignty and culture. The school and served community involved with this study promote these areas of focus in both implementation and written form.
Jennifer explained the experience of her daughter, who she said “looks like she could be white”, and hadn’t previously experienced racism at school. However, her daughter had recently become a member of a tribal school. When her daughter competed in athletic events as a member of a tribal school, she “definitely” noticed a difference in how athletes from other schools acted toward her.

Monica had a difficult time as she explained the conversations regarding an approach that she and her husband had developed together regarding approaching the schooling for her daughter. As she described the experiences her husband had shared with her, she appeared distraught and paused to collect her thoughts and emotions several times. The following is an excerpt from her response regarding the negative experiences:

I also wanted to add about negative experiences from my husband’s point of view. I think he talks about school a little bit to me, but not really. It's always the bad stuff, but he remembers being paddled, and then being accused of stuff, and his parents ... This is more out of a Christian kind of boarding school. They don't stay there, but it's a Christian kind of school. Anything he barely did, he was already guilty. When he got home he got it again. I can remember that, and then him telling me that other kids were always having attention, but he was scared to ask, and so he just kind of got pushed through. He didn't have good grades, or anything like that. Going through school, and he just always remembered the bad stuff, and now it's effecting our daughter.

Jennifer provided commentary regarding the experiences she had, in addition to multiple generations before her. The frustration was evident in the sharing of information by Jennifer, with increasing frustration as she expanded the list to talk about the various generations that have been impacted. Below is an excerpt from her description of the multi-generational impact:
But he said that when they would speak, they would speak Indian to themselves, but then when the kids would come into the room, they would only speak English because they didn't want them to go to school and get beat for speaking their language. And so my grandfather and all his siblings, one of them is a huge leader in the community, never learned their language because of that. That fear of them being beat in school and how they would be treated in school. My grandma was left-handed and she would ... She said they would slap her hand with a ruler any time she used her left hand.

So that's one generation. My great-grandparents, how they experienced school. And then my grandparents and how they experienced school. And then when my mom was in school, she said that it was the worst thing to be Native American here because they treated the native kids bad or poorly. They were ... She would say, "They would call us dirty little Indian kids." So that was really hard for her. And then with me and my experiences, dealing with some of the teachers and things like that in the public school. So that's five generations right there of negative experiences in education that hinders that.

**Systemic and historical challenges.** Participants commonly remarked on the involvement of systemic and historical challenges related to inner-generational trauma. While some of the trauma was related to specific incidents within families, there was also a segment of indefinite responses related to the overall systemic dynamic between Native and some non-Native institutions, with multiple references to the boarding school phenomenon. Anecdotally speaking, the curricula of all of the participants involved with this study intentionally include historical teachings and voicing from Native individuals of various tribes and geographical regions within the setting of the local tribal school.
Cathy was stoic, yet quite intentional as she was describing the experiences she had regarding systemic challenges:

Brock: “Have you had any personal negative incidents of systemic behavior of non-native educators or educational leaders related to building trust toward the native community?”

Cathy: “I think it stems back, of course, to boarding schools and the education that these students’ ancestors had to go through. And it… everything trickles down. So, that their great, great grandma was in boarding school, then grandma, then Mom, then just the negativity passes through. I’ve seen, uh, parents not let their students go to 5th grade camp because nobody in their family has ever gone to 5th grade camp, so nobody ever will. And that is, it had nothing to do with the trust, the permission slips, the being away. It was purely on ‘traditionally none of us have ever done that, so we never will.’ And that, it is definitely based in the lack of trust. But, almost a tradition of lack of trust. And, it’s very hard to watch. But, I don’t think in that situation there was not a way I could break through it. I spoke to them personally, I assured them. And, they assured me right back. It’s not you; it has nothing to do with you. This is something our family has gone through, with, for generations.”

Monica included some historical facts in her depiction. The detail included presents an overall theme of multi-generational trauma and experiences that shape the view of non-Native institutions and policies impacting the Navajo tribe:

Mostly when hearing about the Bureau of Indian Education when growing up and the things they did to our NC. My parents would share the cutting of hair, the beatings of talking Navajo, and the discipline given in cleaning/staying outside in the cold/ not having certain clothing given like shoes when winter is upon them as areas of ‘beating
their spirit’ to adapt to the white way of school. So having a land the size of Rhode Island and a high population, really affected my parent’s generation into thinking good about western education. It was a test upon another test given to our people as the rounding of Indians, to the Navajo Long Walk of being encamped for four years under harsh conditions by the US Calvary, to having our lands raped and pillaged for the gain of industry, mining coal, vanadium, uranium, oil, and now natural gas, etcetera. It was another trial and to persevere our strength as a people, Navajo – Dine, to who we are and the foundations our ancestors bestowed upon ourselves for the future of our people and land (above and below). We are a harmonious people believing in the cosmos that bind us to our place of our land and waters… In the history of the ‘New World’ such negative elements of westernized processes (of) Manifest Destiny, Colonization, and Genocide, shaped an awful foundation to our Native community and Indigenous peoples.

Summary

Interview participants consistently provided valuable insight regarding common themes. An overarching common theme is that racism and prejudice are experienced phenomena that continue to occur in some situations. Also, the historical treatment of Native individuals at large has been a significant contribution to the lack of trust existing toward non-Natives. A related, and school-specific component of this includes the treatment of family members from previous generations, including the hardships experienced during the “Boarding School Era”.

Interviewees thematically referenced the importance of avoiding an approach of attempting to assimilate Western teaching methodology or applying an authoritarian personal approach. Inversely, the communicated approach is to learn to listen and observe the customs and pedagogy of the served community. Community involvement was consistently dictated as
an important inclusion; in the process of involvement, previous knowledge or aptitude with tasks were not qualifiers for the impact of involvement. Conversely, demonstration of commitment to involvement, regardless of previous knowledge base, was detailed as the valued participation.
Chapter V: Discussion

In order to most effectively serve a Native community, it is essential for non-Native educators to understand the mechanisms for building trust and understand a background related to the barriers for trust-building. It is essential for non-Native individuals to listen and learn to the community being served, with respect to building relationships, supporting culture and learning traditional “ways of knowing”. Building trust as a non-Native educator in a Native community takes time and humility, and may lead to the ability to make significant contributions toward the educational service of students and the community.

Revisiting the Purpose of the Study

The purpose of this study was to explore the mechanisms related to building trust as a non-Native educator or educational leader in a Native community. The connection of building trust among Native American families is a pivotal challenge for educators who seek to guide academic and social growth within schools that serve Native American students (Burhansstipanov & Schumacher, 2005). It is essential to begin with curriculum and pedagogical application that are supportive of Native American ways of knowing (Barnhart, 2005). An additional factor pertaining to Native American student academic achievement includes focusing on the connection between families, communities and students (Rhodes, 1988).

The Key Findings

The interviews that occurred through this study yielded several common themes. The themes were organized into master themes and subordinate themes. The master themes were: Non-Native Educator and Educational Leader Family and Community Involvement, Multi-Generational Trauma, Culture in Pedagogy and In-School Rapport and Relationships. All
themes were related to the importance and mechanisms of building trust as a non-Native educator or educational leader.

Non-Native educator and educational leader family and community involvement. The master theme of Non-Native Educator and Educational Leader Family and Community Involvement led to responses commonly purporting the importance of non-Native educators taking time to listen and learn. In addition, the need for non-Native educators and educational leaders to build relationships with students and community members was expressed. Also, the importance of understanding and implementing culture in the educational context and the importance of non-Native educator participation in the Native community were given as mechanisms for building trust.

This phenomenon is well characterized in the interview with Cathy, regarding her detail of a non-Native instructor who came in attempting to replicate a stern set of boundaries without first getting to know the community:

… she came in with the attitude of “I'm a teacher, I know more than you, listen, sit down”. Basically, “sit down, shut up and let's do our work”. Um, she ended up out in the hallway in tears crying… crying… crying, and coming to me and saying “I did everything I've seen you do, and it backfired on me”. And so, the negative part that I saw was, I told her, you know, “A, I’m Native; B, I’ve been here for longer; you can’t just walk in and be… have our relationship. You have to build your own relationship”. And, she didn’t last very long. She ended up leaving.

Multigenerational trauma. The master theme of Multi-Generational Trauma yielded responses related to personal experiences with racism and prejudice. Additional responses reported traumatic experiences that members of immediate families had experienced. An added
theme of interviewee responses were related to systemic and historical challenges leading to multi-generational trauma as it hampered the trust building phenomenon for non-Native educators and educational leaders.

An articulation of how this occurs was detailed by Jennifer. She described the difference in treatment toward her daughter as a sport participant in a public school vs. a tribal school, with markedly inferior treatment from other schools, while she was a participant at a tribal school. She also described her own experiences in schooling with staff and student disrespect during politically-charged differences in opinion during a tribal amphitheater construction and debate regarding tribal whale hunting rights. Jennifer also commented on the challenges faced by previous generations:

My great-grandparents, how they experienced school. And then my grandparents and how they experienced school. And then when my mom was in school, she said that it was the worst thing to be Native American here because they treated the native kids bad or poorly. They were ... She would say, "They would call us dirty little Indian kids." So that was really hard for her. And then with me and my experiences, dealing with some of the teachers and things like that in the public school. So that's five generations right there of negative experiences in education that hinders that.

**Culture in pedagogy.** The master theme of Culture in Pedagogy included multiple common responses from participants relating to the focus of building trust as a non-Native educator or educational leader. The importance of setting aside old ideas was reported, in addition to the importance of implementing training and materials for non-Native educators and educational leaders was shared. An additional theme contributed was the importance of integrating a relation of culture to the curriculum.
Cathy provided a detailed account of the connection between culture and pedagogy, sharing the importance of tradition being inter-twined with their educational experience. She describes the symbiotic experience as a circle: “…from school to home to school and the teaching and the tradition. It should be a circle. It shouldn’t be… there should be nothing in-between.”

**In-school rapport and relationships.** The master theme of In-School Rapport and Relationships was formulated due to several common subordinate themes. The importance of developing an awareness of new ideas for non-Native educators and educational leaders were commonly presented. Additionally, an authoritative approach was recommended as the most successful approach. Also, interviewees consistently reported that humility was an essential component for non-Native educators and educational leaders building trust in a Native community.

Humility, listening and learning were consistently reported themes related to building rapport and relationships. It was also thematically mentioned that it takes time to build these relationships through involvement with the community. Barbara describes this process as occurring through a “weak and slow” connection. She also articulates the engagement with the community as one which grows over time: “There is a high need to be educated into who the tribal community is and after, during this process engage themselves into the community over time….. .”

**The Findings in Relationship to the Theoretical Framework**

The connection with Critical Race Theory has assisted in approaching the examination of the trust-building process non-Native educators serving a Native community with a humble, empirical and skeptical lens. Participant voicing of existing racism and prejudice assist in further
understanding the importance of building trust in a time where students, families and community members continue to feel the impact of these constructs.

Additionally, Critical Race Theory includes listening to the anecdotes and experiences of Native educators as they describe the historical occurrences that have guided legislation and the lens of curriculum formation. Negative impacts of treaty formation and mandated boarding schools are prevalent and thematic impactful events related to multi-generational trust. In addition, working to humbly listen to the curriculum formation through the lens of Native educators assists to examine the bias inclusive of curriculum promoting such ideals a “Manifest Destiny”, proclaiming divinity in the process of claiming traditional tribal lands for ownership.

Intergroup Contact Theory application assists in providing a guide for non-Native educators with their involvement in the service of the Native community. It was thematically reported that it was essential for non-Natives to commit to the process of listening and learning to culture and tradition. A component of this process includes progressively becoming more involved over time. Additionally, the commitment and humble engagement were reported as the important elements in this process, as opposed to demonstrating aptitude in traditional tasks, practices or customs.

The Findings in Relationship to the Literature Review

In the literature review (Chapter 2), many topics were covered, including learning factors, external support and social dynamics. The learning factors explored were: Native American contemporary education, institutionalized oppression and Native American “ways of knowing”. The external supports examined were: family and community support, school support and classroom support. The social dynamics explored were: social interactions in school settings,
self-identity and family and community. Below the researcher reviews the findings in relationship to the topics discussed in the Literature review, as presented in Chapter 2.

**Multi-generational trauma.** The findings of this study are generally compatible with the previous research accounts of the variable of multi-generational trauma. A significant contribution of interviewee responses related to the significant mistrust of institutions in general by many Natives, reflective of the work by Perea (1992). Also, many of the stories reflected the multi-generational trauma present in families that had roots related to the boarding school era, including interviewee attendance at a boarding school. The multi-generational trauma reported in relation to the board-school experience is replete in previous research findings (Deyhle & Swisher 1997; DeBruyn, 1998; Spring, 1994; Horejsi et al., 1992; Lockhart, 1981).

An example of this multigenerational trauma is evidenced by Barbara, describing the Navajo Long Walk for her people: “being encamped for four years under harsh conditions by the US Calvary, to having our lands raped and pillaged for the gain of industry, mining coal, vanadium, uranium, oil, and now natural gas, etcetera.” She also described the description by her parents of cutting of hair, beatings and educators toward the Native people during the boarding school era, characterized as “beating their spirit’ to adapt to the white way of school”.

**Trust building process.** These results are aligned with the work by Demmert (et al., 2006), regarding the authenticity of the trust building process as it relates to the dynamic between non-Native educators and educational leaders with the Native community. The holistic quality educational experience related to the variable of trust is also reflective of previous research (Jackson et al., 2003; Fryberg, 2013; Garrett, & Pichette, 2000; Lundberg, 2007; Rindone, 1988; Bryk & Schneider, 2003; Watson & Ecken, 2003).
Linda articulated the authenticity of this trust-building process in her description of the authenticity of involvement among her Native Alaskan tribe. In this experience, she shared non-Native individual humble involvement with the elder men in her community, learning hunting and fishing from them, with community adults and youth observing the humble participation. She also describes the inclusion of a connected authentically of listening to and attempting to understand the personal lives of students:

I mean, we're observing all of this growing up, so there's a trust there already, just by observing that. In the school system they talk to you about your personal life or your life around your home, not only at school, you don't only hear the school stuff, but they get personal with you.

**Cultural knowledge systems.** The work is also reflective of the findings by Kovach (2010) which highlight cultural knowledge systems and the importance of restoring such. Kovach reports the interaction of this variable as a crucial function of countering the interruption of cultural knowledge and methodologies which has occurred as a result of colonial history. This study confirms the challenge which has been shown to be present in this process (Gay & Howard, 2000; Manuelito, 2000). At the same time, it reflects the literature findings that it is possible for out-group educators to present culturally-relevant pedagogy given strategic planning and purposeful implementation (Ladson-Billings, 1995).

Linda provides an articulation of traditional Western education as a linear process, provided “piece by piece”. She described her learning style, hailing from her Alaskan Native tribe, as “flip-flopped”, continuing to describe a need to “look at the whole thing and go backwards”. She attributes her success in college as learning to adjust to think “non-Native”, yet provides the suggestion of the successful adjustment process for educational leadership: “It would
be nice if an administrator could do that flip too and then look at it from our perspective and see how it's the whole thing.”

**Limitations of Research**

Conducting this study as an outgroup educator, it was essential to approach the study with a high level of humility. In addition, listening to many conversations and perspectives were essential to guide the formation of the research process. A clear limitation is the perspective of a non-Native educational professional. Through this lens, recognizing this limitation guided the intent to obtain perspective and voicing separate from my lived experiences, while intending to capture stories, perspectives and anecdotes that will ideally provide insight for both Native and non-Native educational professional serving a Native community.

**Specific interaction with a single Coastal Salish tribe.** I should stress that my study has primarily focused upon the interactions between non-Native educators and educational leaders serving a given Coastal Salish tribe. The interviewees are from various tribes, and describe their experiences in various tribal regions from within the United States. However, the setting for the individuals involved with the study included instructors from a single, given Coastal Salish school district.

**Analysis of the phenomenon of trust.** My analysis has concentrated on the phenomenon of building trust as a non-Native educator or educational leader serving a tribal community. I have addressed only the influence of non-Native educators and systemic events as they relate to trust and building trust in a Native community. The study does not explicitly look at achievement or explore the specific analysis of how higher levels of achievement can be reached. While, of course, the holistic educational service of students and stakeholders at large is an intended contributory outcome, achievement was not directly targeted.
Exclusion of student voices. An additional limitation of the study is the exclusion of current student voices. Current student voicing may provide a lens focused upon present engagement within the served community in this study. Acting voicing of students was, in fact, explored as an option for this study. Appropriately as it applies to the theme of this study, there was hesitation among tribal administration regarding using minors as part of the study, referring to a lack of trust related to non-Native researchers. It was explained that historical research, specifically from the field of anthropology and through the lens of non-Natives, included elements of prejudice and were devoid of perspectives including the voice of Native individuals.

Implications of the Study

My study offers suggestive evidence for actions non-Native educators and educational leaders can take in the process of building trust. Some suggested actions for building trust include learning to listen and observe, become actively involved in the community, embrace cultural teachings, provide structure and warmth characterizing an authoritative approach and set aside Western lens to implement a pedagogical approach reflecting a guiding and exploratory focus on “traditional ways of knowing”.

Learning to listen. A notable involvement, as highlighted by the majority of interviewees, is the importance of first learning to listen and observe the Native community which is being served. It was thematically mentioned that some non-Native educators come into a Native educational community either with their own “agenda” or a perspective of looking to “save” students. Both of these approaches were noted as common and contra-indicated approaches that have been applied by non-Native educators and educational leaders new to working with a Native community.
**Active involvement.** Interviewees also consistently focused on the importance of becoming actively involved within a Native community. Involvement could be related to an activity not distinctively denoted as a cultural event, such as coming to watch an extracurricular event for a student. However, a significant amount of the involvement scenarios shared included involvement in community and private events, such as Pow-Wows and hunting, respectively. Aptitude and experience were not denoted as the important factors related to involvement; the willingness and genuine investment toward the involvement were expressed as the important factors.

**Embrace cultural teachings.** Embracing cultural teachings was consistently reported as an important factor in the process of building trust as a non-Native educator or educational leader. While it was mentioned that many textbooks were written by individuals who have never been on a reservation and do not share Native heritage, it was noted that the cultural teachings taught ought to be aligned with local tribal traditions. As much as possible, connecting to learn teachings and cultural practices from tribal elders and current practitioners of cultural practices passed down through tribal elders is recommended.

**Authoritative approach.** Another aspect consistently mentioned in the process of building trust as a non-Native educator or educational leader included displaying an authoritative approach. Participants thematically shared the importance of implementing an approach that has a high level of expectations in addition to a high level of warmth. The high level of expectations purported included communicating the importance of being respected; the inclusion of an expectation of being respected was also paired with a display of respect for students, families and other community members. Also, the importance of getting to know the history of students was
shared as part of the process of building an authoritative approach with students which had high expectations and high warmth.

**Set aside Western lens.** Setting aside one’s Western lens was an important theme mentioned by many participants. Further explanation of this approach was provided to describe “Western” methods as teaching in pieces and using direct instruction and lecture. By comparison, traditional “ways of knowing” guides a thematically increased level of exploratory learning and looking at the whole of an experience or lesson, then learning the aspects that make up the lesson or concept being taught.

**Future Studies**

There are multiple possibilities for future studies. A possible approach for future studies includes looking at possible methods for increasing ways leading to an increased openness of learning for non-Native educators preparing to service a Native community. Research looking at this theme would include looking at possible connections between educational service and immersion in tribal practices, customs or celebrations that a non-Native could be humbly and actively involved in. An example of this could be participating in a service role for an event such as the “Canoe Journey”, which is a vital representation of the culture of the Coastal Salish tribes, representing traditional transportation and engulfed in a multitude of cultural practices.

An additional possible theme for future studies could include capturing the voicing of students regarding the perspective of building trust for non-Native educators serving a Native community. As there exists a significant amount of multi-generational trauma related to the educational institution of Native children and the role of non-Native educators and educational leaders in these experiences, it may be more prudent for the inclusion of minor students in this
research theme to be conducted by tribal members interviewing youth from the served and participating tribe.

**Recommendations**

I think possible areas for further research include expanding upon the examination of building trust as a non-Native educator among differing variables of age and tribe. The design of this study included a setting for one specific Coastal Salish tribe. Additionally, the study did not limit for age range specifications of the population served. The interviewees for this study were instructors in a single K-12 institution.

Additional research could identify and focus on additional specific tribes regarding the phenomenon of building trust as an educator or educational leader serving given tribes and Native communities. The community which was the site and focus for this study included a single Coastal Salish tribe. As all tribes exist as their own sovereign government, they all have an individual history to include, but not limited to: geographical location, treaty negotiations and agreements, customs and languages. The formation and evolution of these factors, as they intersect with schooling and the comprehensive interactions with non-Natives present a complexity of factors that may provide a variety of factors related to trust building of non-Natives serving each community.

This study also looked at a specific age group of k-12 students. Possibilities for future research include both narrowing and expanding the span of instructors which serve specified groups of students. A narrowed examination could look specifically at instructors that serve and report about non-Native interactions with elementary-aged students, middle school students or high school students. An expanded, or alternative, exploration could include exploring the trust
building phenomenon of non-Native instructors serving preschool aged children, or an exploration of instructors serving post-secondary education or other forms of adult education.

An additional possibility for future research includes utilizing a similar demographic group and similar research question themes as this study, but structured to use a quantitative design. A quantitative design may look at various themes in a survey format, with the intent of determining if themes yielded in this study are consistently found in a much larger sample size. A quantitative analysis on a larger scale may also provide an opportunity to compare any differences found between different tribes or age groups regarding the most impactful past events and current strategies relative to building trust as a non-Native educator or educational leader.

**Personal Reflection**

As an educator who is a non-Native serving a Native community, the intersection of the education I received as a student and the educational service most relevant to the local Native community provides an opportunity for a significant amount of learning. I have been blessed with the respect from the students and other members of the community to hear their stories and experiences. Part of the process has also included dissecting my view of ethnicity and heritage to understand the mechanisms that may relate to the trust barrier and the maximum pedagogical product I can provide for the students and community. A dissection of the ethnicity and heritage has yielded personal products of valuable cultural heritage information which I have been able to share with my own children, in addition to learning traditional hunting, fishing and harvesting processes of living a balanced and healthy life among the tribes traditional and neighboring lands.

A meaningful aspect for any educator is to provide the highest service possible for their students and related community. Learning the mechanisms to increase service for a given
community is a pivotal variable for this service. A transfer for European American educators serving minority students includes the theme of understanding the background and perspective of students and the related community in order to begin to understand the motivation and triggers for encouraging achievement in the students they serve. An additional component of this theme includes understanding how to implement an environment that provides empathy and understanding for students, while also maintaining a high level of expectations. Without establishing a basis of trust and understanding, high expectations may be interpreted as teacher-centered directives as opposed to a cooperative part of the process for guiding students toward high achievement.

A related component of serving a community with a significantly different background than one’s own includes developing an understanding of the overarching goals of the community. With specific respect to the local Native community, indigenous language development is a significant focus of maintaining culture and tradition; the conceptualization of the connectedness of an indigenous language is an ideal and priority likely foreign to European American educators teaching in the United States. As the vast majority of European American educators in the United States learned English as their first language and have little to no connection to a language of their heritage, the prioritization of this cultural representation is an idea that may be perceived vicariously, at best.

With reflection on the field “at large” as a European American educator serving students or communities that have experienced marginalization includes the importance of humble self-reflection. It is painful and difficult to look at our own faults. It can also cripple our effectiveness if we hold guilt for systemic and historical transgressions. We can uselessly present ourselves with a sense of pity or unintended righteousness if we take a stance of “saving”
a group or community that does not require saving and despises the thought of such an approach. An authentic validation includes taking time to carefully observe and listen to the community, making one’s self vulnerable to failure as you attempt to learn the traditions, customs and character of the community as you are let it. It also includes the importance of humility and objectively dissecting one’s own thoughts and understanding of how current and past words and actions have built the construct of “mistrust” that must be deconstructed as on follows the road on maximizing educational service to support the culture, traditions and current goals of the community.
References


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Appendices

Appendix A: participant recruitment letter

Participant Recruitment Letter

March 22, 2017

Hello, my name is Todd Moser. I am a graduate student at Northeastern University in the Educational Leadership Department. I am conducting research on building trust as a non-Native educator serving a Native community, and I am inviting you to participate because you have experience working with non-Native teachers in a Native community and have personally worked with non-Native teachers as a Native student.

Participation in this research includes taking a 90 minute interview about your experiences as an educator and as a student. The intent is to contribute to the body of work supporting best practices for the educational service for Native students.

If you have any questions or would like to participate in the research, I can be reached at (206) 963-5376 or moser.t@husky.neu.edu.

Thank you for your consideration to participate in this research,

Todd Moser
NEU Doctoral Candidate
Appendix B: Study Procedures

This qualitative research study will use in-depth phenomenological interviews. The use of the aforementioned resources will be used to triangulate data. Use of observations will be dependent upon approval from study participants. The interviews will be from 60 to 90 minutes each, conducted either at the served tribal school or with online interaction. A short 10-15 follow-up debrief will occur prior to presenting findings.

I conducted the interviews. The interview questions planned are as follows:

1) What may Non-Native educators and educational leaders do to build trust with Native American students, families, and community members, based on the perspective of Native teachers?
2) What cultural adjustments in communication style can be made by non-Native teachers to build trust with Native American students and Native American family and community members to build trust, based on the perspective of Native teachers?
3) What contemporary systemic factors relate to a lack of trust among non-Native individuals by the Native American Community, based on the perspective of Native teachers?