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Alliances and Accomplices Rise: A Critical Look at a Partnership with a School Serving an Indigenous Community

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Abstract

Conventional research in the social sciences roots itself in the colonial surmise behind the supremacist ideologies of Western and White knowledge, ways of living, people, and institutions. The well-established hegemony of the Western positivist research paradigm encourages a paternalistic and asymmetrical researcher-researched relationship, which reserves "legitimate" knowledge creation for an elite few. In this way, research traditions have largely functioned to uphold the status quo, especially when conducted with Indigenous peoples. Community-based research challenges the positivist empire by emphasizing community knowledge in researcher-community collaborations for the sake of taking action on community-identified issues. Mutually-beneficial researcher-community partnerships are especially relevant to research with Indigenous communities, who continue to fight marginalizing policies and practices in their fight for self-determination and tribal sovereignty. This critical case study highlights community voices as it tells the story of a CBR venture with non-Indigenous researchers and a school serving a Navajo community. Critical Indigenous Research Methodology (CIRM) (Brayboy et al., 2012) guided the process and findings illustrate the potential of CIRM to support CBR that: (a) disrupts rigid institutional norms; and (b) integrates IWOK. Implications for schools, researchers, and communities are outlined.

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Chapter One

Conventional research in the social sciences has a long-established norm of excluding individual and community input in the design, implementation, and dissemination of research (Israel, Schulz, Parker & Becker, 1998; Johnson, 2017; Minkler, 2005; Minkler & Wallerstein, 2003; Strand, Cutforth, Stoecker, Marullo, & Donohue, 2003). These traditions, grounded heavily in a positivist research paradigm, have cultivated standards that value the objectivity of the "outside-expert" engaging in research *on* individuals and groups rather than *for* or *with* them (Castleden, Morgan, Lamb, 2012; Johnson, 2017; Koster, Baccar & Lemelin, 2012; Wilson 2008). The oppressive tendencies within these practices are especially prevalent in research with marginalized communities in the United States, where such traditions have contributed to the misrepresentation (Ball & Janyst, 2008) and misinterpretation (Israel, et al. 1998) of individuals and groups, the inequitable ownership and appropriation of knowledge (Battiste & Youngblood Henderson, 2000; Rigney, 1999), and hegemonic standardization of Western, positivist methodologies (Israel, et al. 1998). Many researchers, and their resulting scholarship, disempower communities and perpetuate stereotypes through their research designs and findings (Simonds & Christopher, 2013).

Community members and academics alike are calling for transforming research from *community placed* to *community based* (Minkler, 2005; Minkler & Wallerstein,

2003). Research objectives have too often neglected to recognize, let alone center, the needs of the participants. Described by many scholars as an orientation towards research rather than a method, *community-based research* (CBR) addresses imbalanced power dynamics created from more traditional researcher-researched relationships. CBR forefronts community members as key participants in defining, executing, and evaluating the research they are involved in (Israel et al., 1998; Minkler, 2005). This relational approach rejects traditions in conventional research practices that have contributed to further oppressing vulnerable populations.

In this chapter, I first provide an overview of the definitions, principles, and foundations of CBR, and their differences from the dominant positivist research paradigm. Second, I offer an analysis of CBR with Indigenous peoples. Third, I describe the theoretical framework that undergirds this study. Fourth, I delineate my study design including the: research problem, significance, purpose, and questions that guide this study. Last, I outline my positionality and impact on the study.

Overview of Community-Based Research

The following sections discuss the definition, principles, and foundations of CBR and then explain differences between a CBR orientation versus the positivist paradigm.

Definition. Community-based research (CBR) is a collaborative approach to inquiry that foregrounds community-researcher partnerships for the purpose of equitably creating knowledge and instigating change at the community level (Boyd, 2014; Israel et al., 1998; Strand et al., 2003; Minkler, 2005). CBR recognizes that the complexity of social problems must be confronted by various stakeholders who work together as co-investigators from inception to completion of research projects (Boyd, 2014). This

orientation toward inquiry emphasizes participation of all partners in the research process, especially those affected by the issues addressed (Israel et al., Strand et al., 2003; Minkler, 2005). Cornwall & Jewkes (1995) highlight that large changes are occurring in applications of research, but more influential are the transformations within the attitudes of researchers that drive how, by, and for whom research is conducted. Holkup, Tripp-Reimer, Salois, & Weinert, (2004) explain that CBR researchers must learn to co-govern and share decision-making responsibilities. The authors argue that, "Willingness to collaborate by sharing authority, responsibility, and credit for success means adopting an attitude that will allow this to happen, even when decisions are made that the researcher may deem unusual" (p. 5). Boyd (2014) outlines numerous reasons scholars choose the CBR paradigm: "… personal and structural transformation, co-education, community empowerment, capacity building, and a belief in the need to democratize the research process" (p. 9).

Community-based researchers advocate for positioning the priorities, insights, strengths, and realities of communities at the center of research, which adds a mandatory relational component to the research dynamics where all involved learn and build relationships as they organize their efforts around meaningful action (Boyd, 2014; Israel et al., 1998, 2010; Minkler & Wallerstein, 2008). As a result, academic and community skills and knowledge weave together to arrive at more holistic solutions (Atalay, 2012).

The ultimate goal of CBR is to apply research and education to action to improve the lives of the people in the communities that participate. CBR is a tool to work with communities and promote community-based approaches to change while also building community capacity to address issues autonomously. This is done with the prospect of

encouraging and supporting communities in initiating and accomplishing progress amongst themselves (Atalay, 2015; Strand et al., 2003).

Principles. Numerous scholars have delineated principles that frame the CBR approach. Strand et al., (2003) outline three methodological principles of CBR: collaboration; valuing multiple sources of knowledge creation and dissemination; and social change as an outcome of the research process. The scholars emphasize the importance of university-community collaboration that addresses issues relevant to the community and promotes change that improves the lives of community members. Consequently, approaches to knowledge creation and dissemination depend on their usefulness to the community. This aspect often challenges researchers to explore non-traditional methods, which promote a co-learning environment where researchers and community members engage in reciprocal learning experiences.

In their seminal review of Community Based Participatory Research (CBPR) practices in public health, Israel and colleagues (1998) synthesize eight key principles of collaborative research approaches which reflect those of Strand et al., (2003). The scholars indicate that CBPR:

- recognizes community as a unit of identity;
- builds on strengths and resources of the community;
- facilitates collaborative partnerships in all phases of the research;
- integrates knowledge and action for mutual benefit of all partners;
- promotes co-learning and empowering processes that attend to social inequalities;
- evokes a cyclical and iterative process;
- addresses issues from different epistemological perspectives; and

- disseminates findings equitable with all partners (p. 178-180).

Research from numerous disciplines has put forth dozens of frameworks that align with these principles. By and large, each variation attempts to break down the barriers between the researcher and the researched, reflecting a profound belief that people have the capacity to accurately assess their own strengths and needs and their right to act upon them, which highlights the value of community partners as equals throughout the process (Minkler & Wallerstein, 2003). I provide additional examples of CBR frameworks in chapter two.

It is important to point out that there are dozens of approaches that fit into the realm of applied and engaged scholarship such as community-based research (CBR), community-based participatory research (CBPR), action research (AR), participatory action research (PAR), and various others. However, scholars suggest that rather than being caught in the semantics of terminology, it is more important to focus on the application of community research as a collaborative, co-learning, reciprocal, and mutually beneficial venture that centers three interrelated elements: community participation, collaborative research, and transformative action (Frabutt & Graves, 2016; Hall, 1992). Throughout this dissertation, CBR is employed as an umbrella term that represents these principles.

Foundations. Different historical traditions and academic disciplines have contributed to modern-day variations of community-engaged scholarship, but at the foundation of the work lies a mission of social justice that is driven by a yearning for transformation (Boyd, 2014). CBR has largely developed out of two separate, but complementary traditions (Wallerstein & Duran, 2006). The first influential body of work

comes from North America in the 1940s and 1950s. During this time, Kurt Lewin cultivated and expanded the notion of action research and proposed a cycle of organizational change action and reflection (Lewin, 1948). The second major movement originated in the 1970s, with academics from Asia, Africa, and Latin America challenging their roles in the academy and their responsibility to transform inequitable conditions in society (Fals-Borda, 2001; Fals-Borda & Rahman, 1991).

Celebrated Brazilian educator, philosopher, and scholar, Paulo Freire put forth the notion of *concientização*, or critical consciousness during this era. Freire and dozens of others believed that every person has knowledge that can contribute to their own betterment and to that of the community, but that Western social systems have successfully stripped many people of the perception of their own efficacy in order to maintain unbalanced socio-political power dynamics (Freire, 1970). *Pedagogy of the Oppressed* (1970), his most well-known book, is a call to action for teachers and students alike to band together and demand change (Boyd, 2014). Freire prioritized the liberation of the poor and oppressed and insisted that they themselves must be the leaders of their own emancipation. The assertion that the power for transformation lies inside the community has greatly influenced the practice of contemporary community-based research.

Both Lewin and Freire believed in the self-determination and efficacy of underserved communities in identifying issues and addressing those issues in relevant, feasible, and sustainable manners, which promote thriving communities, liberated from oppressive hierarchical systems. The critical work of other scholars, such as John Dewey, C.W. Mills, Thomas Kuhn, and Jane Addams fostered a growing opposition to education

and research that failed to recognize the role played in systemic oppression. These scholars ignited a movement by challenging epistemological assumptions and turning the focus of research to community issues, which lays a fundamentally insurgent foundation for CBR (Boyd, 2014).

   CBR versus dominant paradigms. CBR challenges hegemonic research practices, which stem from a Western and positivist paradigm that has overwhelmingly defined and standardized an epistemological hierarchy, dominance, and ownership over research practices (Israel, et al. 1998; Minkler & Wallerstein, 2003). This dominant paradigm emphasizes efforts towards an objective, unilateral focus of advancing knowledge, which often fails to concern itself with community issues. Positivist practices regard the researcher as the knowledge holder, often treating community members as passive subjects. Academia largely reflects the positivist paradigm, and grants privileges to faculty, scholarship, and discourse that legitimize the structures of the dominant society (Jacob, Augustine, Hodge, & James, 2014). This tendency can further marginalize people and communities who may be eager to participate in research but have needs and desires outside of Western-defined parameters (Koster et al., 2012).

   In contrast, a growing number of scholars and non-academics alike are drawn to CBR as a vehicle to achieve "personal and structural transformation, co-education, community empowerment, capacity building, and a belief in the need to democratize the research process" (Boyd, 2014 p. 8). CBR does not deny the value of Western-minded academics contributing to a growing body of knowledge in social sciences, however CBR demonstrates that research can simultaneously produce knowledge and social change in everyday life (Cochran et al., 2008).

CBR with Indigenous Peoples

Traditional research has a legacy of treating Indigenous communities as sites of inquiry, where researchers "helicopter" in—both figuratively and literally—collect data and leave without concerning themselves about the impact their work may have on the community (Christopher, 2005; Ferreira & Gendron, 2011; Smith, 1999). Researchers are slowly comprehending the oppressive nature of many widely-accepted standards that are unethical, negative, exploitative, and marginalizing (Cochran et al., 2008; Kovach, 2009; Wilson, 2008). The following sections contextualize CBR with Indigenous communities by reviewing historical and modern-day circumstances of colonization and discuss recent CBR efforts with Indigenous communities.

Historical context. Since early colonization, the Native people of the Americas have been subject to the creeds of discovery and conquest from foreign nations. The genocidal policies of settler-colonialism resulted in the looting of the resources of entire continents and the murder of millions of Native peoples that had been stewarding the land for well over 10,000 years (Dunbar-Ortiz, 2014). As the newly formed US government expanded through the continent, policies encouraged exploration and ownership for European settlers; and assimilation or perish for Indigenous communities. Dishonest treaty-making set the tone for the next few centuries, deliberately designed to grant power and land to White settlers and diminish resistance from Indigenous peoples (Shelton, 2004).

It becomes clear, then, why researchers face specific obstacles in establishing collaborative partnerships with Indigenous communities. Justifiable distrust has been aggregated over time towards outsider interferences with Indigenous communities'

concerns (Christopher, 2005). The legacy of imperialistic dogmas dating back over 500 years continues to be evident through the current situation of Native Americans. The US Department of Health and Human Services of Minority Health used 2012 census data to report statistics about Native American demographics. The American Indian / Alaska Native (AI/AN) profile states that median household income for AI/AN is $37,353, as compared to $56,565 for non-Hispanic Whites. Additionally, 82 percent of AI/AN age 25 and over, have at least a high school diploma, as compared to 92 percent of non-Hispanic Whites. The ratio declines dramatically in higher education, where 33 percent of non-Hispanic Whites have at least a bachelor's degree, as compared to the 17 percent from the AI/AN population (Policy, 2018). Despite the current inequities, the percentage of AI/AN who graduate high school and college is increasing, as are related statistics representing an upward trend in reported demographic measures (Policy, 2018). However, it remains evident that continued efforts are crucial to advancing the well-being of Indigenous communities in the US.

Tribes have been subjected to decades of research that has been predominantly unbeneficial and commonly destructive for the Indigenous community participants (Deloria, 1991; Crazy Bull, 1997). Traditional research practices have extended from assumptions founded on White supremacy and social hierarchies (Brayboy, 2005; Smith, 1999). Indigenous communities are left with negative experiences that augment suspicion and weariness (Torres, 2010).

Organized and sometimes radical activism in Indigenous communities in the US gained momentum alongside the African American civil rights movement in the 1960s and 1970s. Tribal organizations united in a movement that resulted in legislative gains

but more importantly ignited a "… shift in consensus, will, and vision toward self-determination and land restitution, which prevails today" (Dunbar-Ortiz, 2015, p. 179). Due in large part to these efforts, Indigenous communities began asserting authority over their own affairs (LaVeaux & Christopher, 2009). There are currently approximately 28 institutional review boards serving Tribal nations and colleges (Kelley, Belcourt-Dittloff, Belcourt, & Belcourt, 2013), and tribal councils increasingly author or coauthor federal research policies and regulations (Koster et al., 2012; Schnarch, 2004). In support of self-determination efforts, many non-Indigenous researchers are working with Indigenous communities to establish partnerships that serve community efforts (LaVeaux & Christopher, 2009).

Characteristics of CBR with Indigenous communities. LaVeaux and Christopher (2009) describe two emerging bodies of literature from research with Indigenous communities. The first advocates for research among Native Americans as best fit to address internal issues. The second endorses collaborative engagement and puts forth CBR principles. The authors claim no knowledge of any existing research that compares the two approaches; however, they do affirm that all recommendations for research with Indigenous communities emphasize the importance of a community-based approach in order to succeed.

Concomitantly, Ferreira and Gendron (2011) acknowledge CBR as an orientation compatible to research with Indigenous peoples and highlight the potential of the ethical groundings in CBR to counter the reductionist research experiences Indigenous communities have too commonly been subjected to. CBR principles and ethical guidelines have been applied in attempts to advance more culturally-relevant methods

that address injustice, inequality, and exploitation, and provide support for Indigenous self-determination (Castleden, Garvin, & Huu-ay-aht First Nation, 2008; Ninomiya & Pollock, 2017; Robertson, Jorgensen, & Garrow, 2004).

To support Indigenous self-determination, Gaudry (2015) posits that engaged researchers make two conscious decisions: "they place community concerns above all others in the research process, and they put forward an empowering and decolonized view of the people with whom they conduct research" (p. 244). With these ideas in mind, it becomes apparent why CBR is surfacing as a preferred methodological approach to research with Indigenous peoples (Burhansstipanov, Christopher, & Schumacher, 2005; Cochran et al., 2008). Despite growing popularity, colonization of the Americas has fostered certain social and political situations that contribute to distinguishable differences between Native Americans' experiences and those faced in other underserved communities (Brayboy, 2005). Therefore, it is beneficial to understand some of the particularities that have been documented and/or theorized from CBR initiatives undertaken with Indigenous communities.

Jacob and colleagues (2014) define research from an Indigenous perspective as, "the mutual participation of Indigenous peoples and academics in the creation and interpretation of knowledge; this collaborative work is transformative because it defines the values and aims of the university and empowers Indigenous peoples simultaneously" (p. 147). In conducting CBR with tribal and non-Native partners, it is important to consider the social, political, historical, cultural, and geographic contexts of tribal communities (Castleden et al., 2012; Christopher, 2005; Koster et al., 2012).

Some countries, such as Canada, have spent decades establishing and redefining federal guidelines to research that involves Indigenous people (Castleden et al., 2012). Many tribal nations in the continental US and Canada have established their own Internal Review Boards (IRB) that regulate how research is conducted and how information is disseminated. One example out of dozens in the US is the Navajo Nation Human Research Review Board (NNHRRB), which regulates all research done throughout the nation. These policies are essential and should be honored, however, specific procedural protocols are scarce.

While adhering to strict and context-specific ethical guidelines is encouraged, researchers must be cautious of creating rigid parameters that frame CBR with Indigenous communities; Indigenous communities in North America are not homogenous and research with different communities must consider differences between communities when engaging in research (Ferreira & Gendron, 2011). Brayboy (2005) posits that Indigenous communities in the US, "… differ depending on time, space, place, tribal nation, and individual, [yet] there appear to be commonalities in those ontologies and epistemologies," (p. 427). Hence, documented and shared examples of successful university-Indigenous community partnership practices can inform future research in similar contexts and potentially amplify the benefits for Indigenous communities and continue enhancing knowledge of CBR.

Prior CBR with Indigenous communities has produced varied methodological frameworks. For example, Ball and Janyst (2008) recommend incorporating the 4 R's into any research undertaken with Indigenous communities: relationships, responsibility, respect, and reciprocity. LaVeaux & Christopher (2009) outline nine principles:

- acknowledge historical experience;

- recognize tribal sovereignty;

- differentiate between tribal and community membership;

- understand tribal diversity and its implications;

- plan for extended timelines;

- recognize gatekeepers;

- prepare for leadership turnover;

- interpret data within the cultural context; and

- utilize Indigenous ways of knowing (IWOK). (p. 11)

In other instances, scholars have been talked more broadly regarding best practices, affirming that the principles ingrained in community-based research approaches in themselves offer a more ethical way to conduct research with Indigenous communities (Ball & Janyst, 2008; Brugge & Missaghian, 2006; Castleden et al., 2012; Minkler, 2005). The literature reflects the compatibility of CBR principles applied to conducting research with Indigenous communities through three commonly occurring characteristics of successful research initiatives: trustful and mutually beneficial partnerships; IWOK embedded in process; objectives aligned to better of the collective whole.

The first recurring element in CBR with Indigenous communities is trustful university-community relationships (Ball & Janyst, 2008; Castleden et al., 2012; Christopher et al., 2011; Koster et al., 2012). This element is a foundational tenet in all CBR work, however community expectations of researchers is distinct in partnerships with Indigenous communities. Gaining trust from Indigenous community members may

take additional effort than what researchers are accustomed to with non-Indigenous communities, considering the history of helicopter-style research and gaps in knowledge of culture (Ball & Janyst, 2008; Blitz & Mulcahy, 2017; Castleden et al., 2012; Christopher et al., 2011; Mulrennan, Mark, & Scott, 2012; Wolff & Maurana, 2001). Scholars suggest attending community events, spending extended amounts of time in the community, and contributing resources beyond the parameters of the project may be required of any given researcher (Ball & Janyst, 2008; Blitz & Mulcahy, 2017; Christopher et al., 2011; Mulrennan et al., 2012; Wolff & Maurana, 2001).

Cajete (2015) emphasizes that, "Relationship is the cornerstone of Indigenous community, and community is the place where we learn what it is to be related" (p. 23). Further, many Indigenous methods are oral and can be learned only through development of trustful relationships with members of the community (LaVeaux & Christopher, 2009). When partnerships do succeed in establishing interrelationality, those relationships built from research with Indigenous communities are expected to long outlive the life of any particular project (Castleden et al., 2012).

A second characteristic of CBR with Indigenous communities is the presence of IWOK (Christopher et al., 2012; Rink, Fourstar, Ricker, Runs-Above, & Meyers, 2016; Simonds & Christopher, 2013). Cajete (2015) describes Indigenous belief systems as guiding inquiry through the understanding that, "…all things—including humans—are interrelated, and this interrelationship is the foundation for harmony and balance in the "multiverse" that comprises the natural world" (p. xv). Outside researchers must commit to a continuing practice of respecting the knowledge created from personal experiences, the wisdom passed on by community members, especially Elders, and Indigenous

worldviews that are reflected in traditions, values, and roles (Henderson, Dinh, Morgan, & Lewis, 2017).

Adopting an ongoing reflective disposition can assist outsider researchers in confronting Western-Indigenous dichotomies. Ferreira & Gendron (2011) defend that, due to differing perspectives rooted in the dominant society, Western-trained scientists tend to perpetuate ethnocentric practices. Differences in notions of identity, sovereignty, relationships, and world views in general lead to a hierarchy of epistemology, with Indigenous views valued as less valid (Ferreira & Gendron, 2011). There are common underlying principles to Indigenous paradigms, including: a recognition that Western ways of thinking about research processes are not the only valid ways; research should be guided in a sympathetic, respectful, and ethical manner; and research should be informed by Indigenous perspectives (Kovach, 2015; Louis, 2007).

In addition to outsider researchers working with Indigenous communities, Christopher et al., (2011) point out that there are growing number of Indigenous scholars working in higher education who possess a distinct dual understanding of both Western and Indigenous paradigm. Research teams composed of Indigenous individuals can facilitate community partnerships and help ensure that research is being conducted in an appropriate and conducive manner (Verney et al., 2016)

A third trait in CBR with Indigenous communities involves defining objectives under the assumption that research efforts should contribute to harmony and balance of the collective whole (Cajete, 2015). Cajete (2015) explains that "community is the medium and the message" when attending to large issues with Indigenous communities (p. xiii). It is the responsibility of the collective to work together to reinforce balance, that

then return to the collective. In this sense, research from an Indigenous standpoint does not exist outside of the essential understanding that all things are interconnected. Relation to one another, is therefore the foundation of knowledge creation; of research (Cajete, 2015; Wilson, 2008). Consequently, CBR with Indigenous communities must be grounded in relationships, which function produce knowledge in order to restore balance to the collective (all living things) (Cajete, 2015).

In sum, relationships built on trust a mutual understanding function as the epicenter of CBR with Indigenous communities. Researchers' proactive attentiveness to relationships lends itself to developing a praxis of relational epistemology (Hermes et al., 2012). Relationality can be enhanced through partnerships that create spaces of co-learning, where the researcher is equal researcher and subject and multiple realities can exist (Ferreira & Gendron, 2011). Previous research has put forth characteristics of successful CBR with Indigenous communities, yet questions remain as to how to enhance CBR with Indigenous communities to better serve their immediate and long-term needs.

Theoretical Framework

This critical case study examines the process and practice of community-based research in the context of a partnership between the author and a school that serves a Navajo[1] community. In efforts to align the guiding theoretical framework to the cultural context as well as encourage awareness and advocacy of Indigenous Ways of Knowing (IWOK) and tribal self-determination, Critical Race Theory (CRT) and Tribal Critical

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[1] I use the terms *Navajo* and *Diné* interchangeably throughout this document. While outsiders designated the term Navajo to the tribe, it is widely used throughout the STAR School community; the setting of this study. Diné means "the people" in Diné Bizaad (Navajo language) and is also commonly used by the STAR community members.

Race Theory (Brayboy, 2005) function as the lens through which I make meaning from this research. The sections that follow provide a background of CRT and then thoroughly explain the tenets of Tribal Critical Race Theory (TribalCrit).

Critical Race Theory. TribalCrit developed out of Critical Race Theory (CRT) in order to account for the ontologies and epistemologies common to the Indigenous peoples of North America (Brayboy, 2005). CRT is rooted in Critical Legal Studies (CLS), which exposes the way the law is applied differently to specific racial groups. CLS scholars critique mainstream legal ideology that perpetuates hegemony and racial hierarchies based on assumptions of White supremacy (Ladson-Billings, 1998). The evolution of CRT progressed from mounted discontent of legal scholars of color seeking a platform to address racism specifically and provide strategies for social transformation (Ladson-billings, 1998).

CRT operates from the understanding that: (a) racism is normal and permanent in American life; (b) counternarratives challenge dominant perspectives of epistemological hierarchies; liberalism fails to instigate necessary transformation of our inequitable society; (Delgado & Stefancic, 1995); and (c) Whites have benefitted more directly from civil rights legislation rather than the African American community it is assumed to serve, (Delgado & Stefancic, 2000; Ladson-billings, 1998).

Thus, CRT is a movement rooted in legal, historical, ethnic, and feminist studies and has been developed as a mechanism to better identify, analyze, challenge, and transform cultural and structural aspects of power and oppression as they pertain to race and racism (Solorzano & Yosso, 2002). CRT understands race as endemic to society. Schools, like many institutions, function as a microcosm of the culture and society at-

large. Within these institutions we commonly witness teachers adopting a "colorblind" approach that pretends to not distinguish students by race. This attitude fails to identify the complex mechanisms of structural racism and actually serves as an example of the often unconscious or unintentional ways people perpetuate legacies of oppression (Brayboy, 2005; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001).

Social power structures and relationships influence the ways in which research is conducted (Ladson-Billings & Donnor, 2005). The dominant cultural model that guides research has a legacy of distorting the realities of the "researched" and has served to sustain power relations that place people of color at a disadvantage (Dunbar, 2008). CRT confronts these detrimental tendencies and seeks to recover the radical traditions of race consciousness, which was abandoned due to forced integration, assimilation, and the idea of color blindness as the normalized standard for progressive thinkers (Dunbar, 2008).

CRT is not isolated to the field of education, nevertheless this discussion draws on education as an example in order to better contextualize the theories and this study. Ladson-Billings & Tate (1995) criticize the multicultural reform movement and offer CRT as a critique of the status quo and a more viable mechanism in breaking down systems of racism in schools. This is suggested as a stance or orientation from which both practitioners and researchers should inform their work. As educators, teachers must make decisions and modify their curricula and overall practice based on their understanding of the role race plays in schools (Ladson-Billings & Tate, 1995). In research, qualitative approaches such as narratives and stories can provide data that highlight ways in which cultural and social constraints act upon individuals (Dunbar, 2008). In this sense, CRT aims to highlight the voices and stories of people of color, rather than the accept an

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oppressing deficit stance perpetuated through the dominant narrative. In constructing more accurate narratives by naming one's own reality through counter-storytelling (Ladson-Billings & Tate, 1995), this framework promotes a more equitable approach to understanding the lived experiences of people of color (Delgado & Stefancic, 2000).

There is an activist component inherent in CRT that advocates for transformation and social justice (Brayboy, 2005; Solorzano & Yosso, 2001). This is important to acknowledge, considering the inherently political nature of education (Freire, 1972) and research (Crenshaw, Gotanda, Peller, & Thomas, 1995) and the history of oppression and colonization of people of color in the US. Educators and researchers who work with historically underserved populations must seek out practices guided by frameworks that advance social and political justice in their work. Social power structures and relationships influence the ways in which research is conducted (Ladson-Billings & Donnor, 2005). The dominant cultural model that guides research has a legacy of distorting the realities of the "researched" and has served to sustain power relations that place people of color at a disadvantage (Dunbar, 2008).

TribalCrit. Brayboy (2005) put forth the TribalCrit framework to shift research, especially in education, from the lens from colonization and assimilation in the direction of self-determination and tribal sovereignty. CRT provides a foundation for TribalCrit, which successively diverges in order to address the political and racial experiences of tribal peoples (Brayboy, 2005). While CRT regards race as endemic to society, TribalCrit concentrates on the specific needs of Indigenous peoples by centering colonialism as the pervasive component from which to make sense of Indigenous peoples' experiences. Like

CRT, TribalCrit critically assesses sociopolitical relationships of power and provides

tools to reveal and confront injustices (Brayboy, 2005; Solorzano & Yosso, 2001;).

Brayboy (2005) structures this framework through the following nine tenets:

1. *Colonization is endemic to society.* European thought, knowledge, and structures
   continue to dominate US society, perpetuating an epistemology that demands the
   assimilation of American Indians.

2. *US policies toward Indigenous peoples are rooted in imperialism, White supremacy,
   and a desire for material gain.* White settlers treat the land as property and a means
   towards capital. Policies and laws were put in place that mandated and justified the
   removal of tribal people from their homes and aimed to eradicate cultural traditions
   and practices in the defense of "civilizing" the tribes. These policies continue to
   plague cultural and structural social systems in the US.

3. *Indigenous peoples occupy a liminal space that accounts for both the political and
   racialized natures of our identities.* The larger population of the US remains unaware
   of the multiple statuses which Indigenous people occupy both political and racial.
   Instead, American Indians are framed by their racial status alone, forced to endure the
   consequences of perceptions rooted in the supremacist colonialist mindset.

4. *Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal
   autonomy, self-determination, and self-identification.* Tribal communities seek
   control over their existing lands, resources, and national boundaries, which would
   also demand that these nations function like others in their interactions with the US.
   In this, tribal people reject the current guardian role of the US government and the

current mechanisms through which Native people are identified (the census, college admissions, etc.) (p. 434).

5. *The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.* This framework reclaims the historical notions of culture as simultaneously fluid and stable (p. 434). Cultural, survival, and academic knowledge are strategically used to generate power that is contextual, dynamic, and historically influenced (p. 435).

6. *Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.* The goal of assimilation is associated with replacing IWOK and living in order to acclimate to the dominant norms. TribalCrit emphasizes a more integrated approach to experiences in education that promotes tribal cultural integrity (p. 437).

7. *Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.* Ways of knowing for American Indians are vital to self-education and self-determination. TribalCrit puts community and cooperation at the center of philosophies, values, and beliefs.

8. *Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.* Stories serve as a way to orient oneself and others towards the world. They function as legitimate forms of data that contribute to theory.

9. *Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.* Researchers and practitioners must utilize theory to make an active change in the context at hand (p. 440).

TribalCrit aims to reveal the structural and institutional mechanisms that function from the foundation of colonialism and perpetuate oppression of tribal people and culture. TribalCrit highlights the prominence of IWOK in work related to tribal self-determination and sovereignty. Brayboy (2005) calls for a genuine effort on the part of educational researchers and practitioners to improve the overall situation of Indigenous students and their communities. This study is one answer to his call.

The next sections delineate the research problem and significance, the purpose, questions, methods, and researcher positionality in this study.

Research Problem and Significance

This section explains the research problem and significance which includes a look at institutional policies and practices that perpetuate oppressive research traditions and epistemological inconsistencies of CBR within Indigenous communities.

CBR is an orientation to research that emphasizes collaborative partnerships as a means to position community-driven issues at the center of investigative efforts with an ultimate goal of inciting positive community change. Interrelated objectives of CBR attend to structural and institutional power hierarchies through advancing community self-determination, empowerment, and revitalization (Ball & Janyst, 2008; Brayboy, 2005). CBR with Indigenous communities has evidenced favorable community and researcher outcomes as a result of researcher-community alliances, however two main sources of contention exist: (a) Traditional policies and practices in higher education

perpetuate colonial relations with Indigenous communities; and (b) There is no set comprehensive principles that inform CBR with Indigenous ways of knowing.

These issues illustrate a demand for research that enhances knowledge and praxis in CBR that is grounded in Indigenous communities and IWOK. Such research serves the purpose of advancing tribal autonomy, self-determination, self-identification, and tribal sovereignty (Brayboy, 2005). In the sections that follow, I outline institutional policies and practices that harmfully extend colonial traditions in CBR research with Indigenous communities. Subsequently, I illuminate a gap in the literature in reference to principles representative of IWOK in CBR with Indigenous communities.

Institutional policies and practices. In defining the principles of TribalCrit, Brayboy (2005) posits that U.S. government and institutional policies are rooted in imperialism, White supremacy, pursuit of material gain, and assimilation. Recent research supports this claim as materialized through policies and norms of Western scholarship in higher education (Castleden, Morgan, & Neimanis, 2010; Castleden et al., 2015; Garakani, 2014; Goins et al., 2011; Victor et al., 2016). These traditions influence the way in which research is pursued and executed (Castleden, Silvestre, Martin, McNally, 2015). Rigid notions and expectations of scholarly productivity along with narrow guidelines imposed by institutional review boards perpetuate settler-colonizer relations between universities and Indigenous communities.

Productivity. University tenure requirements for professors are usually comprised of a variation of research, teaching, and service (Gravestock & Greenleaf, 2008). These representations of valid productivity, defined by an institutions values, tend to be measured by quantifiable indicators, such as number of articles published, amount of

grant money received, number of classes taught, average rating on evaluations and the like (Castleden et al., 2015). Quantifiable contributions as a sole definition of scholarly work conflicts with the needs of CBR. Trustful relationships built on mutual respect are essential to successful partnerships with Indigenous communities (Castleden et al., 2012; Christopher et al., 2011; Hogan et al., 2014; Koster et al., 2012; Ritchie et al., 2013; McHugh, Coppola, Holt, & Andersen, 2015). In order to establish trust, extensive time, planning, and intention is required from researchers and community stakeholders (Castleden et al., 2010; Christopher et al., 2011; Coppola & McHugh, 2018; Fraser et al., 2017; Garakani, 2014; Goins et al., 2011; Hogan et al., 2014; Johnson, 2017; McHugh et al., 2015; Ritchie et al., 2013; Robertson et al., 2004; Stevenson, 2016; Torres, 2010; Verney et al., 2016; Victor et al., 2016). The literature suggests that the number one constraining factor in CBR with Indigenous communities is meeting institutional norms on timelines and guidelines while simultaneously trying to foster community relations (Castleden et al., 2010; Castleden et al., 2015; Garakani, 2014; Goins et al., 2011; Victor et al., 2016).

IRB. A second institutional mechanism that enhances colonial relations in research with Indigenous communities are university institutional review boards. The first issue is related to IRB members who are unknowledgeable in both cultural and methodological procedures in CBR with Indigenous communities, especially for a research interested in documenting the progression of the partnership development (Castleden et al., 2012; Castleden et al., 2015; Christopher et al., 2011; Garanki, 2014; Johnson et al., 2010; Torres, 2010). Researchers are faced with institutional hurdles such as drastically modifying the research procedures to meet IRB requirements or educating

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the review board on acceptable protocols (Castleden et al., 2012; Castleden et al., 2015; Christopher et al., 2011; Garanki, 2014). Both of which take time, which I have already identified as a challenge for researchers due to productivity expectations.

A second issue with university IRBs involves rights to ownership. Indigenous community rights to ownership of knowledge is essential to ethical protocols in CBR with Indigenous communities (Blodgett et al., 2011; Castleden et al., 2015; Johnson et al., 2010; Schnarch, 2003; Victor et al., 2016). Academic traditions that claim ownership over research result in biased distribution and use of results, which extends paternalistic academic-community relationships and motivates existing tensions. The two conflicts represent a need for university IRBs to augment their protocols to include CBR, as well as accept non-dominant research practices such as verbal consent and community ownership rights.

Castleden et al., (2015) propose an alternative perspective to usual ideas around burdens such as time as simply "inevitable costs of doing CBPR" which avoids the rigor in "co-constructing relationships and co-producing knowledge as a legitimate aspect of the research enterprise" (p. 13). The "burden" perspective encourages the problematic nature of Western positivist academic practices. Brayboy (2005) explains that TribalCrit aims to expose the inconsistencies in systems and institutions. Tribal self-determination requires that researchers push back against policies that preserve colonial research.

CBR principles and practices with Indigenous communities. There is a lack of any consistency in principles, guidelines, and frameworks for CBR with Indigenous communities (Bharadwaj, 2014; Chino & DeBruyn, 2006; Christopher et al., 2011; Henderson et al., 2017; Jacob et al., 2014; LaVeaux & Christopher et al., 2009; Verney et

al. 2016). In attempts to advance tribal self-determination and sovereignty, research has presented three main barriers throughout the CBR process: the process through which researchers embed and enact IWOK; the manner in which university researchers attend to power imbalances; and the lack of CBR with Indigenous communities in the context of P-12 schools.

Centering Indigenous ways of knowing. TribalCrit recognizes the importance of tribal philosophies, values, and beliefs—such as community and cooperation— in research (Brayboy, 2005). Issues around IWOK stem from a failure to frame inquiry so that it naturally attends to relationships, Indigenous concepts of time and power, Indigenous research methods.

In order to center IWOK, CBR must begin with an understanding of relational epistemology: knowledge and knowledge creation are relational are relational and depend on relationships (Cajete, 2015). Trustful partnerships are the epicenter of successful CBR, yet there are no clear guidelines for researchers or community members who enter into the venture (Castleden et al., 2012; Christopher et al., 2011; Gagnon, Gorman, & Norman, 2017; Henderson et al., 2017; Koster et al., 2012).

A second aspect of IWOK that deems further investigation is perceptions of time. Western and Indigenous understanding of time differs, however, Brayboy (2005) explains that Indigenous peoples' have a capacity to adjust to changing concepts of time as a form of survival. Therefore, research with Indigenous communities should attend to differences and learn to work in ways that is comfortable to the community. Honoring the pace the community sets to conduct research can aid the research process (Bird-Naytowhow et al., 2017; Coppola & McHugh; 2018; Fraser et al., 2017; Gagnon et al.,

2017; Victor et al., 2016). However, much of the current literature fails to acknowledge different perspectives of in time, insinuating a gap to address in future research.

A third major challenge for researchers working in Indigenous communities in research that centers IWOK relates to overtly attending to power dynamics. Numerous researchers address the importance of attending to and leveling out power imbalances, however notions of power have been filtered through a Western lens, rather than informed from IWOK. Brayboy (2005) explains power through the TribalCrit framework, "… an Indigenous conception of power defines power as an energetic force that circulates throughout the universe—it lies both within and outside of individuals; hence both the tribal nation and the individual are subjects in the dialogic." This positions power in reference to relationships with community and world. He adds, "The ways that groups define themselves, their places in the world (at least in part, recognizing that places are co-constructed by many things), and their cultures is a form of power," therefore advancing research that centers tribal self-determination must be at the center of any power-leveling practices.

A fourth element of IWOK in CBR is incorporating Indigenous methods that also lead to beneficial outcomes (Cochran et al., 2008). According to TribalCrit, this involves knowing how to "combine Indigenous notions of culture, knowledge, and power with western/European conceptions in order to actively engage in survivance, self-determination, and tribal autonomy" (Brayboy, 2005, p. 437). Recent studies argue that any inclusion of Indigenous methods requires that the study be guided by IWOK, however studies founded in IWOK often incorporate both Western and Indigenous methods such as surveys and talking circles (Drawson, Toombs, & Mushquash, 2017).

The fifth aspect of IWOK in relates to researchers positioning themselves in the study as a form of relational accountability. Scholars in the field suggest that researchers understand and reflect on their own positionality as it relates to participants, the community, and the research (Muhammad et al., 2015). Researchers must consider, reflect on, and challenge individual and systemic biases that contribute. Addressing power dynamics in this way is crucial in CBR with Indigenous communities, however researchers in the field continues to neglect specifics of their identity and how it might influence the research (Gagnon et al., 2017; Henderson et al., 2017; Hogan et al., 2014; Ritchie et al., 2013; Robertson et al., 2004; Victor et al., 2016). Clearer norms around positioning practices could promote tribal self-determination and sovereignty by recognizing destructive historical trends of colonization and confronting them through reflective practices, power-sharing, amplifying Indigenous voices, and moving aside when possible to create space for Indigenous-led research.

The lack of developed guidelines and frameworks informed by IWOK impedes efforts to advance Indigenous self-determination and sovereignty through CBR. Relational epistemology, concepts of time and power, Indigenous research methods and researcher positionality represents five aspects of IWOK that we can investigate to advance CBR with Indigenous peoples.

In addition to a need for research on CBR and IWOK, studies regarding CBR with schools that serve Indigenous communities are notably absent. While CBR with Indigenous communities is gaining momentum in the fields of public health and research methods, I found that CBR in Indigenous communities in the context of schools is lacking. In chapter 2, I present a literature review of 31 articles that present data on

assorted CBR initiatives with Indigenous communities. Of the 31 studies, public health

and similar fields account for nearly half (n = 15). Five articles were directed at the

analysis of CBR practices themselves and numerous other articles focused on research

methods in the context of public health (n = 6). Eight articles attended to themes within

the larger field of education, such as higher education and community education,

however only three studies were conducted on the context of K-12 schools and all

focused on an aspect of physical education. CBR with Indigenous communities in the

context of schools could offer valuable insight into collaborative processes that address

teaching, curriculum, leadership, training, and much more. This poses a prospect for

future research.

In sum, CBR with Indigenous communities has been put forth as an effective way

to address community needs and support tribal self-determination. There is a need for

more responsive policies and practices as well as further corroboration of effective CBR

protocols with schools serving Indigenous communities. Supporting self-determination

and tribal sovereignty demands that future research enhances knowledge and praxis

grounded in Indigenous communities and IWOK (Brayboy, 2005).

Research Purpose

The purpose of this study is to develop a deep understanding of the process of

community-based research undertaken in a school serving an Indigenous community and

identify and address issues that are relevant to the community. This study is guided by

Critical Indigenous Research Methodology (CIRM) (Brayboy et al., 2012). This critical

qualitative case study provides insight into the CBR process and challenge dominant

neoliberal approaches to research in education (Pasque & Pérez, 2015).

Research Questions

What is the process of community-based research with a school serving a predominantly Navajo community?

1. What is the CBR process from inception to completion?

2. In what ways does Critical Indigenous Research Methodology influence the CBR process?

3. How does researcher positionality influence the CBR process?

4. How does the CBR process impact the community?

5. What elements support or constrain the CBR process?

Research Methods

I implemented a critical case study design to address the research questions, which I devised to develop a better understanding of the CBR process with Indigenous communities. Case study has been defined as, "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, programme or system in a 'real life' context" (Simons, 2009, p. 21). There are three central components of case study research that render this approach most suitable: 1) it is a bounded system; 2) it incorporates multiple data sources to produce an in-depth understanding; 3) it is a study of process (Creswell, 2013; Merriam, 1998; Simons, 2009). Additionally, the methods were conducted from a critical stance to expose and critique inequality and discrimination as it occurs in everyday life (Garoian & Gaudelius, 2008).

In this is a qualitative study, the case in focus is a CBR collaborative between the author, an educational researcher, and a school serving a predominantly Navajo community. I obtained approval from the University of Denver's IRB in January 2019. I

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also submitted an amendment in June 2019 that encompassed the details of the CBR project, which had I anticipated due to the unforeseeable progression of collaborative research. The IRB approved the amendment within a week of submission.

The research setting, The STAR School, is a rural P-8 charter school bordering the southwest corner of Navajo Nation. Participants included 10 staff members from the STAR School who were co-contributors in the CBR project. I collected observations, interviews, artifacts, reflective journaling, and member-reflecting for nearly eight months: between February 2019 and September 2019. Data analysis was iterative and included coding, indexing, member-reflecting, and the creation of vignettes to make sense of the data and highlight participant voices. I guided the study with the ethics put forth by Carjuzaa and Fenimore-Smith (2010): the Five R's of ethical research with Indigenous peoples: relationality, respect, relevance, reciprocity, and responsibility, which run parallel to the Four Rs[2] from the STAR School vision and the Four Rs of CIRM. In the next section, I position myself in the research as an act of responsibility and respect to the Navajo community I worked with and all Indigenous peoples.

Positionality

In this segment, I outline my interests and intentions in conducting research as an White outsider researcher; delineate potential risks and challenges that my position may pose concerning unfair bias and presumptions; and identify means through which I actively and continually analyzed my positionality so that my behavior demonstrated the

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[2] The Four Rs framework common in Indigenous epistemology, ontology, and axiology. In this paper, I refer to the Four Rs of CIRM (Brayboy et al., 2012), the Four Rs that make up the STAR School values; and the Five Rs in the ethics model from Carjuzaa & Fenimore-Smith (2012). The concepts are fluid and overlap, yet serve different purposes.

respect I have for the people I worked with. White researchers have traditionally viewed

and treated Indigenous communities as subjects of research; communities to do research

on rather than *with* or *for* (Koster et al., 2012). Even in community-based approaches,

there exist inherent power imbalances between outside researchers and community

participants (Blodgett et al., 2011). Considering these dynamics, it is particularly

important to address my positionality in this project.

Absolon & Willett (2005) suggest that locating ourselves within our research is a

way to hold ourselves accountable, build trust, and decolonize research. Koster, Baccar &

Lemelin (2012) explain that, "Within many Indigenous cultures, locating yourself at the

beginning of a meeting is a cultural tradition that serves to identify who you are and your

connections to the broader community" (p. 196). For example, Navajo traditional

introductions involve saying your name, your clan, and then the clans of your father, your

maternal grandfather, and your paternal grandfather. This locates the speaker in reference

to their communities and offers an opportunity for anyone present to know if they are

related to the speaker.

I position myself in this critical case study as a White, middle class, bisexual,

female graduate student from Colorado. My Whiteness and outsider identities raise

legitimate concerns about my interests, intentions, and biases in working a school that

serves predominantly Navajo families. For the sake of transparency, which is my

responsibility, I provide a thorough explanation of those three components.

Interests. I first learned of the STAR School when a sparked interest in "off-grid"

lifestyles and institutions led me to investigating schools or school systems that were not

dependent upon the state for resources. The roots of this search rest in the soil of my

belief and advocacy for sustainable living practices as a form of social and political activism (Micheletti & Stolle, 2008; Willis & Schor, 2012). I was optimistic that an off-grid school could demonstrate a dimension of political and economic emancipation and disrupt dominant social, capitalist systems. I wanted to learn how the independent-from-government type of ideology influenced curricula and instruction.

A simple internet search led me to the STAR School website. Information about their solar- and wind-powered school, their water well, and their status as the first and only off-grid school in the country was impressive and what drew my initial interest, however the details of their vision and purpose is what made me stay. The self-sustainable structure with a place-based, and culturally-informed educative model founded on Navajo values was so multifaceted that I had to know more. In my mind, all of these components can work individually to disrupt the conventional system—but all of them together sounded like revolution. I immediately contacted the founders and introduce myself in October of 2016. I was quickly invited to visit in December 2016. I spent a full day with students, teachers, and administration and when I returned home, I began drafting ideas of a proposing a potential partnership.

Intentions. My interests emerge from my beliefs that school can and should function to disrupt the status quo. My general intentions in this doctoral degree have been to learn different ways curriculum and teaching can provoke profound changes in the distribution of wealth and power and restore balance to our ecosystems. In terms of this study, my objectives developed and molded as I teased out the intersection of the STAR School's self-identified needs and my goals as a graduate student and, eventually, a teacher educator. This inimitable school illustrates distinctive ways to think about, talk

about, and enact the teaching of young people and interacting with the community. At the same time, they expressed that there remains much work to be done within their institution in order to continue meeting the needs of the students and families they serve. The evolving partnership demanded time and effort on all parties but resulted in meaningful outcomes based on mutual interests that served school needs.

My ultimate goals are to support people, groups, and institutions that view school and education as an emancipatory mechanism. Schools can promote and function from this standpoint by adopting and implementing non-conventional instructional and organizational practices that meet students' diverse needs. I believe that the STAR School is striving to do just this.

Concomitantly, I believe that it is the duty of institutions to support the development and progress of communities in real time. The conversation about the gap between theory and practice in education does not end with this study, however CBR recognizes the richness of resources within higher education that can serve communities.

In sum, my intentions were two-fold: to support collaboratively-defined initiatives that benefit the STAR School; and provide an example of research and higher education advancing on-the-ground work in communities.

Biases and reflective practices. My settler-colonizer heritage can prove to be problematic, considering the imperialist tendencies of White research and researchers working with Indigenous populations (Smith, 1999). My position as a White-outsider researcher limits my ability to fully understand elements of the STAR School community; their way of life, of thinking; of teaching and learning. I have a restricted comprehension of IWOK, Navajo ways of knowing, as well as the individual and

collective experiences of the people in a rural, Navajo community. It is impossible to know all of the biases I brought with me, as many of them may be unconscious (Ortlipp, 2008). However, I strategically confronted these biases before, during, and after they presented themselves.

Tuck & Yang (2012) recommend enacting an ethic of incommensurability and abandoning the hope that settlers may one day be commensurable to Native peoples. Therefore, it is essential for me to advocate for tribal sovereignty and emancipation before concerning myself with the future of White people if decolonization is achieved. This mindset demands intentional reflection and action as I strive to be an ally and accomplice first, and an educator and researcher second.

Along with enacting an ethic of incommensurability, interrogating my Whiteness, class, and level of educational is the second manner in which I confronted biases and assumptions I may possess. Keating (1995) suggests deconstructing social identity markers through an understanding of the historical creation and utilization of these terms and demonstrating the relational nature of all racialized identities. I practiced profound self-reflections, guided by literature and mentors, and I asked for feedback from the community as I confronted bias and assumptions.

A third component that assisted in addressing my positionality is building relationships with the community. By learning more about the cultural traditions, customs, and contemporary issues, I took a humble approach to community engagement that respected differing stances and worldviews as assets. I worked hard to amplify Indigenous voices throughout the research process and in the writing of the dissertation. I immersed myself in the community to be able to deliberately listen to my environment

and the people in it. Deep listening involved hearing beyond words to try to make sense of situations using all of my senses from different perspectives. I remained curious, honest, and open-minded.

Last, I want to overview the ethical stance from which I guide this research. Carjuzaa & Fenimore-Smith (2010) delineate the Five R's of ethical research with Indigenous peoples: relationality, respect, relevance, reciprocity, and responsibility. These Five R's mirror the Four Rs from the STAR School vision, with an added emphasis on identifying power differentials between researcher and community members. I commit to applying these tenets to my interactions with the STAR School community. They guided my reflections throughout this case study as I process on how they apply directly or must be adapted to meet the needs of our partnership and in order to reach our objectives

Ultimately, my interest with STAR stemmed from my belief that schools can be emancipatory institutions. My underlying intention were directed at contributing to the community positively. My positionality as a White outsider researcher limited my capacity to understand the community fully, but I approached the endeavor with humility to honor our differences and learn from them. I was cognizant of power dynamics and confronted my biases largely by centering relationality as a means, outcome, and creed. The following chapter reviews contemporary literature on CBR with Indigenous communities.

Chapter 2: Review of Literature

The primary purpose of this literature review is to identify and synthesize processes, outcomes, and challenges specific to community-based research with Indigenous communities in North America. Critical Indigenous Research Methodologies (CIRM) framework structures the presentation of results, which. I describe in the following section. Next, I describe the purpose, procedures, and findings from my systematic review of literature that is most relevant to this study.

Critical Indigenous Research Methodologies

Critical Indigenous Research Methodologies (CIRM) centers Indigenous communities' self-determination and sovereignty and delineates the foundational role of relationships in Indigenous epistemology and ontology (Brayboy, Gough, Leonard, Roehl, Roy, & Solyom, 2012). In this perspective, research is a process driven by collective community interests for the betterment of the people as defined by the people. The focus is on "engaging in research endeavors that directly address the needs and concerns facing Indigenous communities" (p. 435). Anthony-Stevens (2017) advocates that CIRM offers non-Indigenous allies a means to conceptualize a methodology with the capacity to serve Indigenous communities. As a non-Indigenous researcher, CIRM provided a conceptual frame that I applied to better serve the community I worked with and support decolonizing interests and efforts of Indigenous communities.

In efforts to "(re)claim" an Indigenous intellectual life" Brayboy and his colleagues articulate the CIRM framework through the *Four Rs*: relationality, responsibility, respect, and reciprocity. I describe the Four Rs below.

Relationality. Wilson (2008) defends that knowledge exists in context and relationships (p. 74), which means that relationships between living things serve as the foundation from which we come to know, the foundation of Indigenous epistemology. Research in CIRM is a process of establishing relationships and embedded in that is fostering trust between researchers, communities around a shared topic of interest. Further, Brayboy et al., (2012) describe research as relational and subjective, arguing that "...objectivity in Indigenous research is not goal researchers should necessarily strive for" (p. 436).

Responsibility. This tenet positions people in a larger context of the relatedness of all living things and human beings' responsibility to understand our role in the vastly interconnected and interdependent connections of the living entities. Responsibility requires that researchers maintain an understanding that research affects others and we must hold ourselves accountable to those relationships. Enacting responsibility throughout the research process, involves asking ourselves, "How am I fulfilling my role in this relationship? (Wilson, 2001, p. 177).

Respect. Brayboy and his colleagues cite Linda Tuhiwai Smith (1999), explaining the concept of respect in CIRM. She describes the concept in terms of its function, "...the place of everyone and everything in the universe is kept in balance and harmony. Respect is a reciprocal, shared, constantly interchanging principle which is expressed through all

aspects of social conduct" (p. 120). Responsibility and respect support the development of genuine and meaningful relationships, which are the vital to knowledge production.

Reciprocity. Enacted through respectful relationships, reciprocity approaches research with a cyclical mentality: we work and give to others as a mechanism of survival and thriving. We have a responsibility to care for other living things and that care will eventually make it back to us. If we are conducting research to support community interests, that community will grow, which enhances the overall balance and harmony of living things. This is important to acknowledge as we navigate the Western education system which pressures researchers with tenure to produce publications, which may or may benefit the community at large.

These four constructs: relationality, responsibility, respect, and reciprocity; provide the foundation of CIRM, which offers a framework through which hegemonic research structures can be challenged through IWOK in CBR. In the following sections, I describe the procedures the literature review, present the findings through the CIRM model to situate them in IWOK, and synthesize those findings through TribalCrit.

Systematic Literature Review

The succeeding sections include the purpose and questions that guide this study, followed by the literature review inclusion criteria, search procedures, and findings.

Purpose and research questions. The primary purpose of this literature review is to identify and synthesize processes specific to CBR with Indigenous communities in North America. In this analysis of previous research, I seek to: identify supporting and constraining elements of the CBR process; identify impacts on the community that occurred as a result of CBR initiatives; locate elements reported from CBR projects that

support Indigenous peoples' desire to obtain tribal sovereignty and self-determination; and explore influences of researcher positionality. To attain these objectives, I address the following question: What are the processes undertaken in CBR with Indigenous communities in North America? What are the outcomes and challenges of engaging in CBR with Indigenous communities? In the sections that follow, I outline the procedures and results of the literature review.

Inclusion criteria and search procedures. The purpose of this literature review is to gain an understanding of the CBR process as unfolds in the context of Indigenous communities. Hence, I used three prevalent sources of literature: Education Resources Information Center (ERIC), Google Scholar, and the Gateways International Journal of Community Research and Engagement (GIJCRE) (Cronin, Ryan, & Coughlan, 2008).

The search spanned research published between 1998 and 2018. The following studies are included in the literature review: (a) community-based and/or participatory research process with Indigenous peoples, as stated in the abstract or methodology section; (b) CBR project with Indigenous people; (c) based in North America (the U.S. and Canada); and (d) peer-reviewed. Additionally, I eliminated texts that did not specifically address at least one aspect of the CBR process as it unfolds or discuss researcher positionality in the context of CBR with Indigenous communities. Search terms included a combination of the following: *community-based research; community-based participatory research; community-based inquiry; participatory action research; participatory research;* AND *Indigenous; Native American; American Indian.*

I screened the study in four stages (see Table 1). The final phase yielded 31 academic journal articles. A table summary of the articles, including methodology,

discipline and geographic location, can be found in Appendix A. I analyzed the articles

by extracting data based on the focus and goal of the literature review: to identify and

synthesize processes specific to community-based research with Indigenous communities

in North America (Randolph, 2009). A spreadsheet codebook was created based on the

research questions of the literature review (Randolph, 2009). Narrative summaries with

key information for each article were created with the coding scheme in the codebook

(Gall, Gall, & Borg, 2003; Randolph, 2009). The ultimate goal is to create an

understanding of the phenomena being investigated (Randolph, 2009).

Table 2.1

Literature Search Procedures

		Number of Articles by Database			
Phase	Description	ERIC	Google Scholar	GIJCBRE	Records remaining
1	Database Search	1511	33	13	1557
2	Duplicates and Titles Screened	201	30	4	236
3	Abstracts Screened	37	29	4	70
4	Full text assessed for eligibility	13	15	3	31

Findings. In alignment with TribalCrit, I aim to challenge the dominant and

colonial-natured narrative of positivist research through an analysis of this literature that

is "...counterhegemonic, calling attention to action that seek to disrupt the

'commonsense' nature of research and thinking that accompany mainstream ideas and

research, as well as anticolonial" (Brayboy, et al., 2012, p. 445). I have, therefore, chosen

to organize the literature below based on the four tenets of Brayboy and colleagues'

(2012) Critical Indigenous Research Methodologies (CIRM): relationality, responsibility,

respect, and reciprocity. Within this framework, I employ the "explanatory power" of

TribalCrit to contribute to the process of tribal self-determination that aims to make

institutions more understandable to Indigenous peoples and Indigenous peoples more understandable to the institutions (Brayboy, 2005, p. 441). I end the literature review with a summary of outcomes and challenges related to CBR with Indigenous peoples and outline areas for future research.

   Relationality. Indigenous epistemology and ontology are founded on relationships and the notion that all living beings are interconnected (Cajete, 2015; Smith, 1999; Wilson, 2008). Kovach (2015) describes this relationship-based model as critical to honoring cultural value, approaching research with authenticity and humility, and fore fronting the issues related to the ownership of knowledge and the purpose of research. The literature I reviewed illustrated the prominence of relationality in the successful CBR with Indigenous communities and is characterized by trust and mutual respect; frequent and meaningful community gatherings; and local and Indigenous traditions.

   Trust and mutual respect. Relationship-building and partnership development are foundational to the entire field of CBR (Minkler, 2005). Establishing relationships built on trust and mutual respect was found to constitute the core of collaborative and participatory research with Indigenous communities (Bird-Naytowhow et al., 2017; Blodgett et al., 2011; Castleden at al., 2010; Castleden et al., 2012; Castleden et al., 2015; Christopher et al., 2011; Coppola & McHugh, 2018; Evans et al., 2009; Flicker at al., 2015; Fraser et al., 2017; Gagnon et al., 2017; Garanki, 2014; Goins et al., 2011; Henderson et al., 2017; Hermes et al., 2012; Hogan et al., 2014; Johnson et al., 2010; Koster et al., 2012; McHugh et al., 2015; Ninomiya & Pollock, 2017; Ritchie et al., 2013; Stevenson, 2016; Tobias et al., 2013; Verney et al., 2016; Victor et al., 2016).

CBR researchers spent a significant amount of time in the community before and after any data is collected to establish trust and rapport that would support CBR efforts. Extended time was recommended for non-Indigenous and Indigenous outsiders (Bird-Naytowhow et al., 2017; Castleden et al., 2012; Castleden et al., 2015; Christopher et al., 2011; Evans et al., 2009; Goins et al., 2011; Johnson et al., 2010; McHugh et al., 2015; Stevenson, 2016).

In efforts to build relationships with the community, establishing a connection with a community leader or elder as a gatekeeper was associated with an expedited relationship-building period. These connections often provided outsider researchers with a cultural guide as well as fostering wider community engagement (Christopher et al., 2011; Flicker at al., 2015; Koster et al., 2012; Victor et al., 2016). Being welcomed into a long-standing university-community partnership eased the challenges of developing trust and rapport (Blodgett et al., 2011; Henderson et al., 2017; Hogan et al., 2014; Koster et al., 2012; Victor et al., 2016).

Community gatherings. The literature also illustrated community gatherings as facilitators to developing and sustaining quality CBR relationships in Indigenous communities (Bird-Naytowhow et al., 2017; Castleden et al., 2015; Coppola & McHugh, 2018; Christopher et al., 2011; Gagnon et al., 2017; Henderson et al., 2017; Ninomiya & Pollock, 2017; Ritchie et al., 2013; Stevenson, 2016; Tobias et al., 2013) Hosting frequent and ongoing meetings, gatherings, or events encouraged community participation and created space to address structural components of the research projects such as deign, methods, and power dynamics (Coppola & McHugh, 2018). Researchers reported higher community participation when gatherings were situated within the

community, such as a community center or even creating a community research center (Ritchie et al., 2013). Consequently, living near or in the community provided researchers with flexibility to be responsive to community needs (Castleden et al., 2010; Ritchie et al., 2013).

Ceremonies. A third characteristic of quality relations in CBR with Indigenous communities, is ceremonial traditions performed at community gatherings, especially at the beginning and end of the research projects (Flicker at al., 2015; McHugh et al., 2015; Ninomiya & Pollock, 2017; Tobias et al., 2013; Victor et al., 2016). One study identified conflict with such traditions, citing the challenge in conducting research with multiple Indigenous communities within one project. Scholars cite common characteristics throughout Indigenous communities worldwide, however knowing and honoring the sometime subtle differences demonstrates a sense of respect and cultural sensitivity (Coppola & McHugh, 2018; Goins et al., 2011; Hermes et al., 2012)

In studies who did emphasize on the role of community gatherings in relationship-building in CBR with Indigenous communities, nearly all discuss providing food or coordinating a pot-luck style meeting. Presenting community participants, especially elders, with gifts such as food, tobacco, and monetary compensation for their time was also a means of establishing trust and acknowledging local traditions (Bird-Naytowhow et al., 2017; Flicker at al., 2015; Fraser et al., 2017; Hogan et al., 2014; Koster et al., 2012; Victor et al., 2016).

In summary, relationships built on trust and mutual respect formed the core of the successful CBR projects with Indigenous communities. Spending physical time in the community before, during, and after the research process fosters these kinds of relational

bonds. Community gatherings where researcher and community members shared food and gifts contributed to mutual understandings of interests and intentions. Indigenous ceremonies, especially at the beginning and end of the research process provided opportunities for community members to engage in an authentic way. In an attempt to understand the nuances of relationality in the CBR process, the field would benefit from future research that deeply examines strategies that foster authentic partnership development and maintenance.

Respect and responsibility. Relationships are the foundation of research and knowledge. Researchers must be aware of our responsibility attend to relations throughout the entire process and beyond (Kovach, 2009; Wilson, 2008). Wilson (2001) explains, "…rather than asking questions about validity and reliability, you are asking how am I fulfilling my role in this relationship? What are my obligations in this relationship?" (p. 177). Enacting respect and responsibility demonstrates an awareness of relational accountability. Researchers demonstrate relational accountability is by establishing mutual respect in research relationships based on power-sharing and valuing IWOK, living, and conducting research.

Co-governance. Successful university-community partnerships must demonstrate a high level of power-sharing and co-governance (Blodgett et al., 2011; Castleden et al., 2012; Christopher et al., 2011; Goins et al., 2011; Johnson et al., 2010; Koster et al., 2012; Jacob et al., 2014). It is essential to promote a working environment that demands truly listening to community members' voices and modifying behavior and procedures to adapt to their needs (Blodgett et al., 2011; Goins et al., 2011; Castleden et al., 2015). Brayboy (2005) differentiates between listening and hearing. Really hearing a community

voices involves operating from a profound sense of humility on part of the research (Blodgett et al., 2011; Tobias et al., 2013). Researchers also have a responsibility to their partners to be honest and transparent about intentions and operations (Castleden & Garvin, 2008; Castleden et al., 2012; Castleden et al., 2015; Goins et al., 2011; Jacob et al., 2014; Tobias et al., 2013). Decisions on roles, responsibilities, and accountabilities must be arrived at collaboratively at the beginning of the partnership or project (Christopher et al., 2011: Coppola & McHugh, 2018).

There is a difference between listening to stories and hearing them, and this is central to TribalCrit. Listening is part of going through the motions of acting engaged and allowing individuals to talk. Hearing stories means that value is attributed to them and both the authority and the nuance of stories are understood (Brayboy, 2005, p. 440). By hearing community partners, researchers work together with Indigenous individuals and communities to nurture liberatory paths to self-determination.

Projects should operate with the community's priorities and produce meaningful and useful results (Castleden et al., 2012; Christopher et al., 2011). Arriving to the partnership with a humble and flexible disposition can demonstrate relational accountability to CBR relations (Garakani, 2014; Verney et al., 2016). Goins and colleagues (2010) describe an instance where the researcher traveled to the community twice to give scheduled presentations, only to arrive and find out they had been cancelled. Rather than express frustrations, the researcher used the time to meet with community members. Christopher et al., (2011) revealed that researcher reciprocity contributed to successful partnerships. "Several partnerships mentioned developing realistic timelines,

remaining flexible and sensitive to emerging issues in the community, and focusing on community priorities," (Christopher et al., 2011, p. 8).

It is important to note that, while research partnerships should represent shared interests and objectives, this does not necessarily mean that the contribution to the research process is equally divided (Garanki, 2014). Castleden, Morgan, & Lamb (2012) report a discrepancy in CBR tenets that require collaboration throughout the entirety of the research project and reports from interviews that reveal almost no community involvement in certain phases such as analysis. Conversely, other scholars suggest that community participation can be approached as a continuum (Garanki, 2014; Henderson et al., 2017; Koster et al., 2012). The work that goes into CBR can be taxing on the community members, who are often fulfilling many roles. Balancing the work in order to relieve burdens on the community should be the responsibility of the researcher (Garanki, 2014; Henderson et al., 2017; Koster et al., 2012).

Power imbalances. Acknowledging power imbalances and actively work to stratify hierarchical dynamics is an additional manifestation of relational accountability (Bird-Naytowhow et al., 2017; Blodgett et al., 2011; Castleden et al., 2008; Castleden. et al., 2015; Christopher et al., 2011; Coppola & McHugh, 2018; Garakani, 2014; Henderson et al., 2017; Page-Reeves et al., 2017; Sykes et al., 2017; Verney et al., 2016; Victor et al., 2016). Brayboy (2005) defines power as "the ability to survive rooted in the capacity to adapt and adjust to changing landscapes, times, ideas, circumstances, and situations" (p. 435). He cites Deloria (1970), explaining that survival in this definition refers to survivance, a hybrid of survival and resistance, which calls for strategic

adaptation and accommodation to develop processes that contribute to the advancement of the community.

CBR researchers can support Indigenous power and survivance through leveling out power inequities in research partnerships by:

- actively relinquishing control of the study (Goins et al., 2011);

- encouraging Indigenous partners to take on leadership roles (Flicker et al., 2015; Jacob et al., 2014; Verney et al., 2016);

  ensuring diversity and representation on the advisory board (Fraser et al., 2017).

- verifying individual perspectives (Castleden, & Garvin, 2008);

- obtaining local Tribal ethics board approval (Christopher et al., 2011; Goins et al., 2011; Johnson et al., 2010; Koster et al., 2012; Ninomiya & Pollock, 2017);

- hiring and training research assistants (Tobias et al., 2013);

- establishing community ownership over data (Robertson et al., 2004); and

- co-authoring and co-presenting with Indigenous partners (Castleden et al., 2010).

One study illustrated relational accountability through successions during Advisory Committee meetings. The collaborative gatherings, "…involved discussions of colonialism and power and thus forged the way for agreement, trust, and community control" (Castleden, Garvin, Huu-ay-aht First Nation, 2008, p. 1396).

Indigenous ways of knowing. Researchers who overtly acknowledge, respect, and value Indigenous epistemologies illustrate a third element of relational accountability. Before discussions about partnerships or research begins, it is constructive to learn as much as possible about the history, culture, and beliefs, and traditions specific to each community (Christopher et al., 2011; Coppola & McHugh; 2018; Evans et al., 2009;

Goins et al., 2011; Henderson et al., 2017; Koster et al., 2012). Background knowledge in IWOK and Indigenous methodologies allows for researchers to invite and embed Indigenous approaches to knowledge creation into the CBR process (Bird-Naytowhow et al., 2017; Blodgett et al., 2011; Castleden et al., 2015; Coppola & McHugh, 2018; Evans et al., 2009; Goins et al., 2011; Hermes et al., 2012; McHugh et al., 2015; Ninomiya & Pollock, 2017; Stevenson, 2016; Robertson et al., 2004; Victor et al., 2016)

Self-educating is helpful but identifying community members or gatekeepers that are willing to direct researchers in developing local knowledge is also a viable approach (Goins et al., 2011). In a community-based project that explored programs that promote Indigenous youth activity, Coppola & McHugh (2018) describe opening up discussions in community meetings to better define what the group understood as culturally relevant programs and research practices. Both researchers identify their Euro-White positionality and were up front with their intentions to participate in collaborative enterprises with Indigenous peoples in order "to produce knowledge and action regarding Indigenous youth activity-promotion" (p. 17). The researchers supported a critical approach to exploring the concept of cultural relevance with an Indigenous community in Canada. A central element to the project involved interpreting and defining culturally relevance in the context of promoting physical activity with young people. The authors suggest that these discussions can facilitate ethical research relationships, which support self-determined spaces for working with Indigenous peoples. Relational accountability was represented in their eagerness to co-create working definitions of cultural relevance; by acknowledging and acting to challenge power imbalances; and honoring the local Indigenous culture through the content and methods of the CBR project.

In summarizing respect and responsibility, is becomes clear that relational

accountability and relationality are interconnected and integral to CBR with Indigenous

communities. The literature illuminated facilitating factors such humility and anchoring

the research process in Indigenous knowledge and ways of living that enable researchers

to engage in meaningful relationships. This contributes to opportunities to address power

inequities. While truly listening and responding to individuals and communities was cited

in attending to power dynamics, there appears is a need to explore tangible strategies to

address power-sharing and co-governance.

  Reciprocity. An interrelated, yet distinct characteristic of CBR with Indigenous

communities is reciprocity. Relationality is characterized by the belief that knowledge

and knowledge creation is relational and shared (Wilson, 2001). Relational accountability

occurs through respecting and honoring relationships by fulfilling obligations to maintain

relationships (Wilson, 2008). Reciprocity is not separate from relationality and

accountability, but functions to support them. Brayboy et al., (2012) explain that

reciprocity extends the notion of accountability through a "to a pay-it-forward" mentality,

where "…we take so that we can give to and provide for others" (p. 439).

  Promoting reciprocity galvanizes researchers to adopt a cyclical mentality that the

work we do is related to community thriving (Brayboy et al., 2012). Reciprocity operates

under the belief that humans, and researchers especially, have a responsibility to care for

other living beings and the care provided will circle back to us (Brayboy et al., 2012).

Leading research founded in community interests before university interests will cultivate

community growth. Gains grounded in self-determination enhances the overall balance

and harmony of living things, which the university will directly or indirectly benefit from

eventually (Brayboy et al., 2012). Results from the literature suggest that researchers enact reciprocity in CBR with Indigenous communities by: placing community needs before personal or university obligations; investing themselves beyond their necessary duties required by the research project to provide care to relations; dedicating time to build capacity; and leveraging humility to foster co-learning and deep reflection of their practices (Coppola & McHugh, 2018; Torres, 2010).

Prioritizing community needs. This review of literature found instances of researchers prioritizing community needs over their own interests and over the traditional expectations of the academy (Castleden et al., 2010; Koster et al., 2012). As an illustration, Koster, Baccar, & Lemelin (2012) assert, "Academic appreciation of research outcomes is less important to us than the value garnered by the research partners who worked with us and by the community involved with the project" (p. 204). Echoing this perspective, Castleden and colleagues (2010) interviewed CBR faculty in Canada, documenting their perspectives of authorship and practices of academic dissemination of CBR research. Interview data revealed that CBR researchers value reciprocity through their insistence on co-authorship with Indigenous community. Risks and challenges of coauthoring academic texts with community members presented "a problematic paradox; risks associated with collective or community co-authorship in one context (the academy) manifest as benefits in an-other (the community)" (p. 28). CBR researchers recounted risks such as criticism from colleagues who discount their credibility of and common rejection of coauthored articles. Regardless of the hostility, CBR researchers carry forward with reciprocal practices such as co-authorship, identifying the practice as, "… a

benefit, contributing to community pride, capacity, and credibility when their co-created knowledge is recognized in places of power (academe)" (p. 29).

Extended contributions. A second way CBR researchers demonstrate reciprocity is participation and contributions to the community that extend beyond what is expected from them in the project. In an interview discussing the relationship between conceptual understandings of CBR and how CBR actually materializes, Castleden, Morgan, and Lamb (2012) quote a faculty participant who articulates this an exemplary situation. "My Dean asked me two years into my project why I hadn't published yet out of it and he had no idea what I was talking about when I told him I spent the first year drinking tea, you know? [laughter]" (p. 168).

Along a similar vein, McHugh, Holt, and Anderson (2015) describe how the principle investigator volunteered in various sports programs in order to establish relationships with youth Indigenous youth participants. Christopher and colleagues (2011) found that researchers attempted to anticipate community needs by finding smaller ways to collaborate prior to research, calling community participants regularly, and having a university representative accessible to the community. These practices are not necessarily written into CBR practices; however, the literature illustrates that the "pay-it-forward" approach can portray reciprocity and aid in more fruitful CBR endeavors with Indigenous communities.

Capacity-building. Capacity building within Indigenous communities is a third exhibit of reciprocity in CBR. Multiple texts construe capacity building is as an act of reciprocity (Blodgett et al., 2011; Castleden et al., 2012; Christopher et al., 2011; Hermes, Bang, & Marin, 2012). Researchers who enhance the competence, confidence,

and local ownership of knowledge can promote deeper research purpose and sustainability (Hermes, Bang, & Marin, 2012). Training Indigenous peoples to become leaders in research can also contribute to community empowerment and self-determination (Blodgett et al., 2011; Koster et al., 2012; Page-Reeves et al., 2017). Bird-Naytowhow and colleagues (2017) engaged in CBR with urban youth in Canada that was directed at identifying the knowledge, resources, and capabilities required to support the health, resilience, and well-being and themselves and their peers. The project intentionally positioned Indigenous youth as co-researchers alongside the research team through collaborative storytelling and the development and deepening of relationships. The team encouraged youth to select the manner and content of data was collection, analysis, and presentation. This provided space for youth empowerment through enhancing their skills, competence, confidence, and general trust of research and adult community partners. The authors highlight the unique opportunity youth collaborators experienced as co-creators of knowledge in the research process while simultaneously becoming witnesses and allies in their own individual and collective stories.

Bringing funds to research project is another form of capacity-building that supports CBR in Indigenous communities. Researchers can leverage funding opportunities from their own universities, however supporting community members in developing skills to apply for funding can promote community empowerment (Fraser et al., 2017).

Co-learning. Spaces of reciprocal education is final element of reciprocity explicated through the data in the reviewed literature (Castleden et al., 2008; Gagnon et al., 2017; Hogan et al., 2014; Johnson et al., 2010; Koster et al., 2012; Verney et al.,

2016). LaVeaux, & Christopher (2009) outline co-learning as a tenet of CBR with Indigenous communities. They advise researchers to "…put themselves in the role of learner… give up their position as the sole expert in the partnership" (p. 8). The authors further confirm the aforementioned responsibility of capacity-building, defending that, "The researcher must provide education and training… to ensure that community members have the opportunity to participate in all aspects of the research process" (p. 8).

CBR operates from the understanding that there are multiple sources of knowledge from diverse perspectives, which add to the richness and sustainability of CBR outcomes (Strand et al., 2003). Researchers have the opportunity to share resources, knowledge, and skills to support Indigenous self-determination in and through research methods. At the same time, Indigenous communities can foster understanding and knowledge regarding IWOK, and conducting research (LaVeaux & Christopher, 2009). Tobias, Richmond, & Luginaah (2013) explain a CBR project with Indigenous Elders aimed at increasing understanding of local health needs. The researchers encouraged reciprocity through hiring and training local research assistants; organizing a large community advisory board that met regularly that, "contributed their knowledge and local expertise… to ensure that research is relevant, applicable, and transferable, such as by informing researchers about times when it would not be appropriate to do research" (p. 135).

An added aspect inherent to spaces of co-learning, is the impact CBR has on the reflective practices of university researchers (Castleden et al., 2008; Gagnon et al., 2017; Koster et al., 2012). Coppola & McHugh (2018) describe the extensive reflective techniques they employed throughout the CBR process with an Indigenous community.

Their reflections served as raw data for the article included for this review. The authors urge collaborative researchers that reflection can foster humility, facilitate collaboration and relationship building, create dialogue and openness with community members, and encourage researchers to challenge previously-held assumptions.

In sum, reciprocity materializes through genuine efforts to contribute to the well-being of the community. Prioritizing community needs transforms from an act of selflessness to an investment in the overall welfare the community and the researcher. Researchers can support community self-determination and empowerment through offering mentoring in wide-range of capacities, in hopes that the community can apply research skills and knowledge independently. Co-learning opportunities encourage interpersonal, social, and professional growth for all parties involved. This confronts epistemological hierarchies and emphasizes co-creation in the pursuit of community and university transformation.

Future research must encourage reciprocal partnerships founded in IWOK in order to enhance understandings of the power of IWOK contribute to Indigenous self-determination. Relationality, respect, responsibility, and reciprocity represent key elements in the literature reviewed with the goal of gaining a deeper understanding of the process of CBR.

The following sections discuss the findings of the literature related to outcomes and challenges in CBR with indigenous communities.

Outcomes. Despite the weight of institutional bureaucracies, researchers describe a variety of positive outcomes as a result of CBR with Indigenous communities: insider-outsider knowledge production (Robertson et al., 2004); the establishment of long-term

partnerships (Gagnon et al., 2017); community empowerment (Bird-Naytowhow et al., 2017; Fraser et al., 2017; Page-Reeves et al., 2017; Robertson et al., 2004) renewed perceptions of hope and pride of Indigenous culture, tribal identity cultivation, and long-term university-community partnerships were fostered through relations and accountability to those relations (Blodgett et al., 2011; Castleden et al., 2010; Fraser et al., 2017; Gagnon et al., 2017; Goins et al., 2011; Hogan et al., 2014; Koster et al., 2012). Co-producing meaningful and useful information with the community has resulted in short-term outcomes such as data that facilitates further research (Page-Reeves et al., 2017). Authors also describe long-term impacts such as direct action within the community (Hermes et al., 2012; Jacob et al., 2014; Sykes et al., 2017; Page-Reeves et al., 2017; Robertson et al., 2004); and writing and implementing new policies (McHugh et al., 2015; Robertson et al., 2014).

Koster, Baccar, & Lemelin (2012) conducted a reflexive analysis of a five-year partnership and their data articulated various researcher and community member experiences and ideas. The researchers' joint narrative expresses their understanding of reciprocity in different aspects of the CBR process. They highlight the strength of their ongoing relationships as a result of a partnership that has transformed investigative practices from research, "… *on* [the community] to *with* and even *for* [the community], based on the development of trust and friendship… we believe that friendship is a natural extension of a partnership based on respect, reciprocity, and relational accountability" (p. 203). The authors further elucidate reciprocity through their perception of meaningful outcomes. "Academic appreciation of research outcomes is less important to us than the

value garnered by the research partners who worked with us and by the community involved   with the project" (p. 204).

Challenges. The literature addresses a number of major challenges in that can arise throughout the process with Indigenous communities. Western institutional traditions are at the root of the varying obstacles researchers face. University-imposed career obligations along with narrow ethical standards and practices pose substantial barriers to the successful execution of CBR with Indigenous communities. I also present inconsistency in frameworks that guide CBR with Indigenous communities as a potentially problematic element to doing this work, however addressing institutional restrictions was a far more pervasive finding.

University-imposed career obligations. Goins et al., (2011) warn researchers to be aware of likely conflicts between a commitment to CBR and the values and traditions of their academic environment. Establishing genuine trustful relationships and truly meeting communities' needs takes time and investment from the researcher and their institution. Researchers describe the substantial amount of time that is needed to establish trust, including early personal interactions before research commences (Bird-Naytowhow et al., 2017; Blodgett et al., 2011; Castleden et al., 2012; Castleden et al., 2015; Christopher et al., 2011; Evans et al., 2009; Flicker at al., 2015; Garanki, 2014; Goins et al., 2011; Johnson et al., 2010; Koster, Baccar, , & Lemelin, 2012; McHugh, Holt , & Anderson, 2015; Ninomiya & Pollock, 2017; Ritchie et al., 2013; Stevenson, 2016).

However, the lengthy amount of time needed to establish partnerships appears to spark conflict when researchers feel torn between spending time in the community and fulfilling separate obligations required to be eligible for tenure. Amidst the plethora of

duties university faculty are expected to accomplish (i.e. teaching, publishing, committee and administrative work, attending conferences, etc.), it is apparent how engaging in long-term research projects that yield relatively small scholarly contributions would cultivate tension for researchers. Receiving an invitation to collaborate in ongoing projects can expedite the relationship-building process (Blodgett et al., 2011; Henderson et al., 2017; Hogan et al., 2014; Koster et al., 2012; Victor et al., 2016). However, some authors suggest this is more difficult for graduate students and junior faculty (Castleden et al., 2015).

Castleden and colleagues (2015) conducted a study focused on ethical procedures in CBR with Indigenous communities and their findings summarize a few of the quintessential challenges faced by researchers in this line of work.

> We explore how institutional metrics for assessing merit and granting tenure are seen to privilege conventional discourses of productivity and validity in research and, as a result, are largely incongruent with the relational values associated with decolonizing research through community-based participatory health research… colonial incursion from the academy risk filtering into such research agendas and create a conflict between relational accountability to community partners and academic accountability to one's discipline and peers. (p. 1)

A similar constraint related to institutional demands is the issue of proximity. Distance between communities and the university impact the nature of CBR with Indigenous communities. Distance can restrain researchers from following CBR principles and cultural protocols with integrity. For instance, large geographic gaps limit the face-to-face contact, interrupt relationship-building, and diminish time to actually listen to community needs (Castleden et al., 2012; Ritchie et al., 2013). Travel to remote areas tends to be expensive and time-consuming (Castleden et al., 2012; Gagnon et al., 2017; Ritchie et al., 2013), which highlights inherent challenges in serving underserviced

communities. Ritchie and colleagues (2013) describe this "proximity paradox" where they found that CBR is applied much easier and much more commonly in communities in proximity to the university. These communities characteristically contain a wealth of resources compared to their rural counterparts. Conversely, remote Indigenous communities that could benefit greatly from university contributions are frequently neglected from collaborative opportunities.

Ethics Review Boards. The first issue with most IRBs in CBR with Indigenous communities is that they are unfamiliar with both cultural and methodological protocols that demand collaborative efforts from the inception of the project (Castleden et al., 2015; Johnson et al., 2010; Torres, 2010). University IRBs require that researchers submit proposals before projects commence, thwarting community collaboration, especially if the team intends to document the partnership development and progression (Castleden et al., 2012; Castleden et al., 2015; Torres, 2010). In order to receive approval, project details must be defined, but the collaborative enterprise requires that those details be sorted out together. The demand for approval restrains researchers from documenting and publishing those initial interactions, which lay the foundation for the future of the project. Which explains why there are no known research protocols for partnership development (Christopher et al., 2011). Further, many funding agencies mandate similar specifics of a project before an application can be reviewed.

Challenges occur in part due to researchers' and institutions lack failure to acknowledge Indigenous cultural norms or exhibit sensitivity to the trauma associated with a long legacy of oppressive and destructive Western research practices (Castleden et al., 2012; Castleden et al., 2015). For instance, the progression of any given research

project should move along at a pace that is comfortable to the local participants

(Christopher et al., 2011). However, researchers depend on review board approval, which

often demand an accurate timeline of the predicted progression of the project.

Johnson et al., (2010) describe expressed frustrations from community members

in regard to a university partner who presented a research agreement that granted the

university full intellectual property rights of the data. The researcher had never worked

with Indigenous communities before and was unaware of such notions of relational

accountability. The agreement he originally drafted met the normal requirements of the

university IRB.

IRBs also demand informed consent from participants, which has resulted in

awkward and problematic circumstances in CBR with Indigenous communities. The

consent documents tend to be written in formal, colonial language and trigger an array of

responses from Indigenous community members including disengagement and distrust

(Castleden et al., 2012; Flicker et al., 2015; Garakani, 2014; Torres, 2010). Castleden,

Morgan, & Lamb (2012) found mixed sentiments among Indigenous community partners

on the functionality of formal agreements, with "...one participant describing them as

"quasi-legal documents" whose meanings remain open to interpretation, with an ironic

parallel to the complications of modern interpretations of historical treaty language" (p.

171). Other researchers reported challenges in reciprocal practices regarding IRB but

accredit the difficulty to length ethics reviews that involve multiple review boards in

addition to the university (Christopher et al., 2011).

Frameworks. While inconsistency in methodological frameworks is not in line

with the critique of the larger institutional bureaucracies, it is important to mention the

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lack of any consistency or protocols in methodological frameworks or guidelines

throughout the research apart from the synthesized themes I present here based on CIRM.

For example, Christopher et al., (2012) employ a model developed by LaVeaux &

Christopher (2009) that adapts the tenets put forth by Israel et al., (1998) into the context

of Native American communities and puts forth an additional nine principles to consider

in using a CBR with tribal communities (see chapter 1). Goins et al., (2010) embed a

Tribal Participatory Research (TPR) framework advanced by Fisher & Ball (2002) into

the CBR process, which is founded on 4 principles:

(1) Tribal oversight (research code, council resolution, committee supervision);

(2) Culturally specific assessment;

(3) Employing and training community members as staff; and

(4) Neutral facilitation of meetings between community members and research staff.

Other research employs local Indigenous research methods (Robertson et al.,

2004), Critical Indigenous Research Methodologies (Garanki, 2014), and numerous other

tools and resources to frame and guide procedures and understandings (see Castleden et

al., 2012; Hermes et al., 2012; Jacob et al., 2014; Sykes, Pendley, & Deacon, 2017;

Verney et al., 2016).

In short, building and maintain trustful relationships resides at the core of

successful collaborative endeavors. Researchers must commit to enacting mutual respect,

humility, transparency, the inclusion of Indigenous traditions through regular community

gatherings, educating oneself about historical and current cultural nuances both before

and during the CBR process. Researcher-initiated efforts to spend time getting to know

the community and inviting the community to get to know them can illustrate relational

accountability. Learning about the local ontology and epistemology of the community and inviting those cultural aspects into the design of the project can challenge negative stigmas associated with research. Stepping back enough to encourage shared decision-making yet stepping up enough to confront and level-out power imbalances is a crucial element in responsible CBR with Indigenous peoples. Partners should work together on funding and ethics review process before research has begun, despite institutional regulations that discourage such practices Demonstrating commitment and compassion through community participation and capacity building can further reinforce and cultivate trust and respect in partnership development and maintenance

Overall, a common element throughout the literature dealt with challenges resulting from the policies and traditions in Western institutions. Antiquated and rigid guidelines dictating the nature and progression of research contribute to a hierarchical distribution of power within the university. This becomes extremely problematic when researchers from these universities approach Indigenous communities claiming to support tribal self-determination. Those commitments require time and an understanding of cultural nuances that is needed in order to challenge the dominant narrative that largely perpetuates colonial relationships (Brayboy, 2005). In addition to negatively impacting Indigenous communities, heavy institutional demands deter researchers from even pursuing CBR in the first. Future research must take a deeper look at the restrictive nature of policies related to valid scholarly work as well and ethical review boards.

The following section highlights two potential areas for future research: the interrogation of oppressive policies and the institutions that uphold them; and the articulation of best practices in CBR with Indigenous communities.

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Areas for future research

Findings from this literature review suggest that CBR in North America occurs within colonized spaces and exhibits associated characteristics such as policies and practices that favor Western epistemologies and methodologies (Brayboy, 2005; Castleden et al., 2012; Fraser et al., 2017; Jacob et al., 2014; Sykes et al., 2017; Page-Reeves et al., 2017; Robertson et al., 2004; Torres, 2010). This depicts the first tenet of TribalCrit, "Colonization is endemic to society" (Brayboy, 2005, p. 429). Despite the multitude of contemporary efforts to counter the dominant colonial narrative and support Indigenous self-determination and tribal sovereignty, it remains clear that there is a dire need to direct momentum towards dismantling colonial institutional policies and practices and evolve CBR practices and principles with Indigenous communities.

Institutional policies and practices. The second and sixth principle of TribalCrit argue that government and institutional policies are rooted in imperialism, White supremacy, pursuit of material gain, and assimilation. Findings from my review of literature corroborate this stance based on the vast amount of literature identifying such policies and norms of Western scholarship in higher education (Castleden et al., 2010; Castleden et al., 2015; Garakani, 2014; Goins et al., 2011; Jacob et al., 2014; Robertson et al., 2004; Victor et al., 2016). These traditions influence the way in which research is pursued and executed (Castleden et al., 2015). Rigid notions and expectations of scholarly productivity along with narrow guidelines imposed by institutional review boards perpetuate settler-colonizer relations between universities and Indigenous communities.

Productivity. University requirements commonly expect faculty to contribute to a number of publications, presentations, grant proposals, committee participation, teaching responsibilities and more (Castleden et al., 2010; Castleden et al., 2015; Garakani, 2014; Goins et al., 2011; Victor et al., 2016). Tenure requirements are usually comprised of a variation of research, teaching, and service (Gravestock & Greenleaf, 2008). These representations of valid productivity tend to be measured by quantifiable indicators, such as number of articles published, amount of grant money received, number of classes taught, average rating on evaluations and the like (Castleden et al., 2015). These attributes are representative of an institution's values and mission.

Productivity, as measured by quantifiable and scholarly contributions, poses a direct conflict for researchers who engage in CBR. Trustful relationships built on mutual respect is essential to successful partnerships with Indigenous communities (Castleden et al., 2012; Christopher et al., 2011; Hogan et al., 2014; Koster et al., 2012; Ritchie et al., 2013; McHugh et al., 2015). In order to establish true genuine joint efforts, extensive time, planning, and intention is required from all researchers and community stakeholders (Castleden et al., 2010; Christopher et al., 2011; Coppola & McHugh, 2018; Fraser et al., 2017; Garakani, 2014; Goins et al., 2011; Hogan et al., 2014; Johnson, 2017; McHugh et al., 2015; Ritchie et al., 2013; Robertson et al., 2004; Stevenson, 2016; Torres, 2010; Verney et al., 2016 Victor et al., 2016).

Despite the obvious weight of meaningful relationships in partnerships with Indigenous communities, findings portray the number one constraining factor in CBR with Indigenous communities is working within institutional timelines and guidelines to meet tenure requirements and simultaneously trying to spend time with communities

(Castleden et al., 2010; Castleden et al., 2015; Garakani, 2014; Goins et al., 2011; Victor et al., 2016).

IRB. The first issue with most IRBs in CBR with Indigenous communities is that they are unfamiliar with both cultural and methodological protocols that demand collaborative efforts from the inception of the project (Castleden et al., 2015; Johnson et al., 2010; Torres, 2010). University IRBs require that researchers submit proposals before projects commence, thwarting community collaboration, especially if the team intends to document the partnership development and progression (Castleden et al., 2012; Castleden et al., 2015; Torres, 2010). In order to receive approval, project details must be defined, but the collaborative enterprise requires that those details be sorted out together. The demand for approval restrains researchers from documenting and publishing those initial interactions, which lay the foundation for the future of the project. Which explains why there are no known research protocols for partnership development (Christopher et al., 2011). Further, many funding agencies mandate similar specifics of a project before an application can be reviewed.

A second issue with university IRBs deals with rights to ownership. Indigenous community rights to ownership over knowledge is a central characteristic of ethical CBR with Indigenous communities (Blodgett et al., 2011; Castleden et al., 2015; Johnson et al., 2010; Schnarch, 2003; Victor et al., 2016). Academic institutional traditions that claim ownership, as well as blatant ignorance or disregard for ethical procedures on the part of outsider researchers, result in unfair distribution and use of results, perpetuating paternalistic academic-community relationships and fortifying rather than dismantling existing tensions. The two conflicts represent a need for university IRBs to augment their

protocols to include CBR, as well as accept non-dominant research practices such as verbal consent and community ownership rights.

Castleden et al., (2015) attempt to depart from common rhetoric around burdens such as times as simply "inevitable costs of doing CBPR" a direct attention to the source of the conflict resides in the "…unquestioned and problematic assumptions that academic authority over research done in partnership with Indigenous communities is, in some way, legitimate" (p. 13). The authors contend, "Failing to recognize the time spent co-constructing relationships and co-producing knowledge as a legitimate aspect of the research enterprise is a failure to recognize Indigenous ways of being in the world; it is nothing short of a colonial act" (p. 13).

This highlights the problematic nature of Western academic practices in regard to CBR with Indigenous communities. Brayboy (2005) posits, "TribalCrit endeavors to expose the inconsistencies in structural systems and institutions—like colleges and universities—and make the situation better for Indigenous students." In efforts to support tribal self-determination, researchers must challenge existing policies that perpetuate colonial research practices.

Guiding policies and principles in CBR with Indigenous communities. As a result of reviewing and analyzing the current literature, I found an overall lack of consistency in principles, guidelines, and frameworks. In attempts to advance tribal self-determination and sovereignty, the literature illustrated three main barriers throughout the CBR process: the process through which researchers embed and enact IWOK; the manner in which university researchers attend to power imbalances; and the lack of CBR with Indigenous communities in the context of K-12 schools.

Centering Indigenous ways of knowing. It is not enough to merely recognize differences in Western and Indigenous methodologies and not respond to them. Smith (1999) points out that an Indigenous framework that is interpreted and filtered through a Western paradigm distorts reality (Smith, 1999). TribalCrit recognizes the importance of tribal philosophies, values, and beliefs—such as community and cooperation (Brayboy, 2005). Issues around IWOK stemmed from a lack of understanding and framing of strategies that attend to the nuances of partnerships and historical trauma, Indigenous concepts of time, and Indigenous research methods in the context of CBR with Indigenous communities

Relationality. In order to center IWOK, CBR must operate from assumptions included in relational epistemology: knowledge and knowledge creation are relational are relational and depend on relationships (Cajete, 2015). Research reviewed highlights the importance of establishing trustful relationships (Castleden et al., 2012; Christopher et al., 2011; Gagnon et al., 2017; Henderson et al., 2017; Koster et al., 2012;). A flexible and humble disposition can facilitate genuine relationships (Bird-Naytowhow et al., 2017; Garakani, 2014; Goins et al., 2011; Tobias et al., 2013; Verney et al., 2016). However, there no known written protocols to guide researchers or community members in initiating or sustaining university-Indigenous community partnerships (Christopher et al., 2011). In relation to the aforementioned issue with university-imposed time constraints, guidelines to challenge those for the sake of honoring relationships would be helpful for CBR practitioners.

Time. Indigenous ways of knowing includes within it a different sense of time than that of the Western view. Brayboy (2005) discusses a way in which TribalCrit

accounts for Indigenous peoples' capacity to adjust to changing concepts of time as a form of survival. This suggests that in research with Indigenous communities, researchers should account for and honor this difference. IWOK may involve researcher adopting a different concept of time that based on more "naturally occurring" times rather than at specific scheduled times (Christopher et al., 2011). Honoring the pace of that the community sets to conduct research was cited as at a facilitating factor (Bird-Naytowhow et al., 2017; Fraser et al., 2017; Gagnon et al., 2017; Victor et al., 2016; Coppola & McHugh; 2018). However, the majority of the articles did not address time, especially in reference to IWOK.

Attending to power dynamics. Numerous researchers address the importance of attending to and leveling out power imbalances, however notions of power have been filtered through a Western lens, rather than informed from IWOK. Concomitantly, positioning ones' self in the research is a form of relational accountability. Brayboy (2005) explains power through the TribalCrit framework, "… an Indigenous conception of power defines power as an energetic force that circulates throughout the universe—it lies both within and outside of individuals; hence both the tribal nation and the individual are subjects in the dialogic." This positions power in reference to relationships with community and world.

Indigenous research methods. A major challenge for researchers working in Indigenous communities is the collaborative identification of research methods that include of IWOK and also lead to beneficial outcomes (Cochran et al., 2008). Employing Indigenous research methods is an additional component that would benefit from more research. According to TribalCrit, knowing how to "combine Indigenous notions of

culture, knowledge, and power with western/European conceptions in order to actively engage in survivance, self-determination, and tribal autonomy" (Brayboy, 2005, 437). Multiple researchers do address employing Indigenous methodologies and traditional Indigenous notions of research in CBR projects (Bird-Naytowhow et al., 2017; Evans et al., 2009; Jacob et al., 2014; Robertson et al., 2004; Victor et al., 2016). Yet, common language from generally non-Indigenous researchers continues to emphasize culturally-sensitive or -relevant practices. While this insinuates a form of including IWOK, without clearer guidelines it is difficult to evaluate the level to which the different approaches to research are genuinely honoring IWOK.

Positionality. Scholars in the field recommend that researchers understand and reflect on their own positionality in reference to the community and the research (Muhammad et al., 2015). This provides space for partners to consider, reflect on, and challenge complex and deep-rooted systems that contribute to the experiences certain people and groups have encountered related to research and colonization. Overtly attending to power dynamics for the purpose of dismantling them is considered a crucial element in CBR with Indigenous communities, however recent publications continue to neglect be specific about the influence of their identity and position in the research or community (Gagnon et al., 2017; Henderson et al., 2017; Hogan et al., 2014; Ritchie et al., 2013; Robertson et al., 2004; Victor et al., 2016). Some of these authors, or groups of authors may belong to Indigenous communities, therefore fore fronting positionality does not apply, however, in efforts to promote tribal self-determination and sovereignty, having clearer guiding principles around this practice could support future researchers.

Lack of guidelines for CBR in schools. In addition to underdeveloped guidelines, studies regarding CBR with schools that serve Indigenous communities are notably absent. While CBR with Indigenous communities is gaining momentum in the fields of public health and research methods, I found that CBR in Indigenous communities in the context of schools is lacking. In chapter 2, I present a literature review of 31 articles that present data on assorted CBR initiatives with Indigenous communities. Of the 31 studies, public health and similar fields account for nearly half (n = 15). Five articles were directed at the analysis of CBR practices themselves and numerous other articles focused on research methods in the context of public health (n = 6). Eight articles attended to themes within the larger field of education, such as higher education and community education, however only three studies were conducted on the context of K-12 schools and all focused on an aspect of physical education. CBR with Indigenous communities in the context of schools could offer valuable insight into collaborative processes that address teaching, curriculum, leadership, training, and much more. This poses an opportunity for future research.

In sum, CBR with Indigenous communities is offered as an effective way to address community needs and support tribal self-determination. Findings from this review of literature suggest that attention be drawn to two specific areas: policies and practices in higher education that perpetuate colonial relations with Indigenous communities and academic institutions; guiding principles that can inform CBR with Indigenous communities. The way in which non-Indigenous researchers are critical about their understanding of colonizing practices and make genuine efforts towards decolonizing the research process becomes a defining component in the development of

CBR partnerships. As a non-Indigenous researcher undertaking CBR with an Indigenous community, I argue that I have a responsibility to interrogate my positionality and remain transparent about the implications for research. Reading about Indigenous communities and arriving with good intentions is not enough to support tribal autonomy, self-determination, self-identification, and tribal sovereignty.

Conclusions

The endemic nature of colonialism does is not separate from CBR. However, the collaborative principles that center community needs and establish alliances that work for the collective good can challenge colonial dogmas that pervade our institutions, our practices, and our mindsets. If we, social science researchers, are going to support Indigenous efforts to "obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification," (Brayboy, 2005, p. 429), we must be willing to challenge the institutions that perpetuates systems of colonization.

Along the same lines is a calling from CBR researchers and communities to reform policies that function to uphold epistemological and social hierarchies. Whether they are disassembled from the inside out through pressure from current scholars, or from the outside in with demands from the community to finally expand the reach of university resources to the communities that support them, does not matter. It will most likely end up being a combination of both, rounding back to the endless possibilities that arise from strong researcher-community alliances. We further need to tackle the power dynamics that happen in real-life and not just in the theoretical playground of academic journals. Scholars discuss leveling-out power dynamics, but what does that really look like?

CBR is an orientation to research that is versatile in nature and provides some direction towards decolonizing research practices, partnerships and institutions. I echo the vision of Brayboy and his colleagues (2008) when they state:

> ...we remain hopeful that research methodologies centered on promoting cooperative, collaborative efforts between formally trained researchers and Indigenous communities… can serve an important role in (re)defining the nature, scope, and function of research such that the needs of communities can be addressed in meaningful, productive, and respectful ways. (p. 431)

This study takes an in-depth look into the nuances of conducting CBR with STAR School staff. In the following chapter, I provided background on the context of the study and describe the methods and methodological design, including my role as the researcher and detailed ethical guidelines I adhered to.

Chapter 3: Methods

This critical qualitative case study provides insight into the nuances of the CBR process and challenges present neoliberal approaches that dominate research in education (Pasque & Pérez, 2015). The following research question and five sub-questions directed the research: What is the process of community-based research with a school serving a predominantly Indigenous community?

1. What is the CBR process from inception to completion?

2. In what ways does Critical Indigenous Research Methodology inform the CBR process?

3. How does researcher positionality influence this CBR process?

4. What elements support or constrain the CBR process?

5. How does the CBR process impact the community?

This chapter chronicles the methods I undertook in this investigation to answer the research questions, which includes the research design, setting, methodology, role of the researcher, partnership development, participants, and data collection and analysis procedures.

Research Design

This study employed a critical qualitative case study design. There are three fundamental elements of case study research that serve to best answer the questions that

guide this study: 1) it is a bounded system; 2) it incorporates multiple data sources to produce an in-depth understanding; 3) it is a study of process (Creswell, 2013; Merriam, 1998; Simons, 2009). I took a critical approach to the research process, which aims to expose and critique inequality and discrimination as it materializes in everyday life (Garoian & Gaudelius, 2008).

Creswell (2013) defines case study through parameters of time and place of a particular case, which he names a "contemporary bounded system" (p. 97). A study of this bounded system is further understood as "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, programme or system in a 'real life' context" (Simons, 2009, p. 21). The bounded system is The STAR School. This includes school personnel, students, and community members associated with the school. It is bound by time, from conceptualization of the CBR project, through implementation, to evaluation of outcomes.

One characteristic of case study is that it calls for multiple sources of data serving to provide detailed and thorough descriptions of the case. Gathering information from multiple sources encourages the researcher to collect and make sense of varying information from multiple perspectives that contribute to a more holistic representation of the phenomenon or context (Baxter & Jack, 2008). This component aligns with the CBR tenet that values incorporating numerous perspectives into the research process. Varying data sources from varying perspectives served to make meaning of the collaborative enterprise of CBR that is the focus of this case study. This aspect of the research is also inherent to the epistemology underlying CIRM, which is rooted in IWOK that defend the existence of multiple realities (Wilson, 2001).

A case study approach is also appropriate for the purpose of investigating processes and procedures. Merriam (1998) argues that case studies function well to provide in-depth understanding and that, "the interest is in process rather than outcomes, in context rather than specific, in discovery rather than confirmation" (p. 19). Hence, this method supports my central focus of describing the CBR process in the specific context of the STAR School.

Stake (1995) identifies the three most common case studies: intrinsic, instrumental, and collective. Intrinsic relates to the inherent interest in the case itself; in focusing on the particular case at hand (Cousin, 2005; Stake, 1995) and is of particular interest to the researcher (Creswell, 2013). An instrumental study explores a case as an instance (Cousin, 2005) and serves to explore an issue that may offer insight into similar cases (Creswell, 2013). Collective case study is where multiple cases are incorporated to gain a more representational understanding of the issue or context (Cousin, 2005; Stake, 1995). This case study is instrumental in that it serves to advance knowledge in the area of CBR, especially in the context of schools (Stake, 1995). The issues delineated in the first chapter, specifically: the exclusion of the input from people and communities involved in research; the misrepresentation and misinterpretation of these people and groups; the inequitable ownership and appropriation of knowledge created through research endeavors; and the hegemony of Western epistemological, ontological, and axiological research standards illustrate large concerns in the overall realm of conducting research in education. This is especially prevalent in research involving marginalized and underserved populations. Through critically confronting these problematic tendencies, this study strives to contribute to the maturing theory and practice of CBR.

While a case study approach is suitable in addressing my research questions, I agree with well-known scholars, Denzin and Lincoln (2005), who argue for congruence throughout a study's topic and methodology. The critical theoretical framework that guides this research encourages researchers to analyze and challenge the way research and education have been employed with Indigenous communities. It is therefore necessary to align my research methods to the critical nature of the topic. Denzin (2017) defines critical research through its function, defending that we are operating in a "historical present that cries out for emancipatory visions, for visions that inspire transformative inquiries, and for inquiries that can provide the moral authority to move people to struggle and resist oppression" (p. 8). He highlights the centrality of research done for the purpose of social justice, where "we are called to *change* the world and to change it in ways that resist injustice while celebrating freedom and full, inclusive, participatory democracy" (p. 9).

Macpherson, Brooker, and Ainsworth (2000) apply this line of thinking to case studies, stating that the essence of a critical case study approach "is about social change or reform, where the driving energies come from the research participants themselves" (p. 51). These ideas align with the critical lens that informs this study, TribalCrit, which seeks to invoke change and reform in regard to tribal sovereignty and self-determination. Also, considering the collaborative environment I worked in, the "driving energies" in the study included me and the people at the STAR School who I worked with.

Bhavnani, Chua & Collins (2014) put forth three central elements of critical research methods that shape data collection, analysis, and dissemination of knowledge: partiality; positionality; and accountability. Partiality builds on difference through the

interrogation of prevailing representations. Positionality, as I previously explained it, engages the politics of research through demanding an understanding of the sociohistorical and political context from which research is created. Accountability recognizes the lived experiences and cultures of people who participate in research alongside the other entities to which academic researchers are accountable such as their discipline and their institution. The authors suggest that partiality, positionality, and accountability can be operationalized by the researcher through four processes that seek understanding of the manner in which previous research, including their own, may perpetuate the subordination of peoples around the world.

- They work to develop a consciousness of what might constitute critical research practices that challenge systems of domination present in social research.

- They must develop comfort with the idea that they are conducting research with the purpose to undo inequalities.

- They comprehend that research does not simply capture social realities; rather, it is generative of narratives and knowledges (Bhavnani, Chua & Collins (2014).

The succeeding sections outline the research setting, Critical Indigenous Methodology, early partnership development, the role of the researcher, participants, and data collection and analysis procedures.

Research Setting

The primary site for this investigation is The STAR (Service To All Relations[3]) School[4]. The school the first off-grid, solar- and wind- powered public elementary in the country (Sorensen, 2017). The school is located in the rural landscape of north-central Arizona, just over 20 miles east of Flagstaff. It is situated just miles from the southern boundary of the Navajo Nation, the largest Indian reservation in the country (Sorensen, 2017). US Census statistics quote residency of the region at about six people per square mile (U.S. Census Bureau, 2000), many live "off-grid" or without access to electric lines or running water (Sorensen, personal communication, December 5th, 2016).

This public charter school opened in August of 2001 with 23 students in grades one through six; it now serves nearly 150 students in pre-K through 8th grades who identify primarily as Navajo and live in the surrounding rural area. The vision of the school is "to create a joyful learning community in which members develop the character, skills and attitudes for understanding themselves, living in balance and serving all our relations" (STAR, 2015). STAR promotes place-based and culturally-responsive, sustaining, and revitalizing practices. As part of their place-based curriculum, the school acknowledges the history, geography, and culture of their unique location as foundational and inextricably intertwined with the teaching and learning processes (Sorensen, 2017).

This open-air school consists of five buildings that surround the playgrounds and courtyard: three classrooms, one for administration, and one containing the

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[3] Service To All Relations (STAR) is the name of the school and it recognizes, in an Indigenous way, that we are interconnected. We, humans, are related to all things in nature: plants, animals, rocks, rivers, mountains, the sun and the wind and that being helpful in those relations is a worthy goal (STAR, 2015).

[4] The author has been granted permission from Mark Sorensen, the co-founder of the school, to use the name of the school in this document as of July 24th, 2018.

gym/cafeteria. The students spend much of their day sectioned into four groups. Pre-K and Kindergarten classes are housed in one large Montessori-style classroom that is its own stand-alone building. First through third grade students learn together in and adjacent Montessori-style classroom building. Fourth and fifth grade have their own learning space next to the middle school classrooms on the other side of campus. The sixth, seventh, and eighth graders each have a homeroom, but are frequently seen in the courtyard as they move between periods from one subject to another.

The STAR School was founded and operates according to Indigenous values, especially those based in the local Navajo culture. They emphasize the interconnectivity of living beings, and our responsibility to each other and things in nature: "plants, animals, rocks, rivers, mountains, the sun, and the wind" (STAR, 2015, para. 1). As represented in the name of the school itself, Service To All Relations, the school personnel and students demonstrate their values through compassion to themselves, each other, and all living things. They strive to foster empowerment by providing service to their families, school, community, and the land surrounding them. They view this as "sovereignty through service" which supports their ability to "speak up about what is happening around us because [they] have put in the effort to make things better" (STAR, 2015, para. 2).

The Navajo values that inform the school's mission are operationalized through the 4R's: Respect, Responsibility, Relationship, and Reasoning. Respect in this context is thought of as "the ability to see and acknowledge the light and beauty in each person's face including our own" (STAR, 2015, para. 7). It is illustrated through active listening, allowing the expression of emotion without ridicule, honoring each other's ability to

make up one's own mind, and acting to make sure that personal space and possessions are treated with dignity (STAR, 2015). Relationship at the STAR School represents K'e', a Navajo concept that signifies acknowledging to one another how you are related by clan. This is demonstrated by loving your brother as you love yourself, doing your best to communicate clearly and empathetically with one another, and by helping the group you are working in to progress toward a worthwhile goal. "At its highest level, Relationship is recognizing that the other person or being is not separate from me but that we are interconnected" (STAR, 2015, para. 8).

"In order to be responsible, we need to be able to either protect or nurture, depending on the person and situation" (STAR, 2015, para. 9). In this sense, Responsibility is enacted by doing what you say you are going to do, continually working to improve your performance, willingly taking on duties that you believe will help someone, showing others that you will respond if a need arises, and by looking for ways in which you can make a situation better and then acting on it without being told. This concept at STAR School is evaluated through the day-by-day actions of students and school personnel, (STAR, 2015). The fourth R at the STAR School, Reasoning, is demonstrated by thinking before you act, talking things through instead of resorting to violence, problem-solving with facts, making efforts to learn when presented with another viewpoint that makes sense (STAR, 2015).

The Four Rs at the STAR School function as the foundation of the school culture. It is worth noting that the Four Rs have been put forth as a framework in other Indigenous contexts as being suited to guide Indigenous research methodologies (Brayboy et al., 2012) as well as a mechanism that is useful in supporting CBR with

Indigenous communities (Castelden et al., 2012). While the applications of the terms are different at STAR School and in research, the central notions of relationality, interconnectedness, care of all living beings, growth, balance, and harmony are prevalent throughout the varying models, representing a level of continuity in these foundational values and Indigenous ways knowing.

As a non-Indigenous scholar, it is crucial that I acknowledge that the multitude Indigenous value systems, ways of knowing, lifestyles, and contemporary practices are not homogenous. Each community has its own particularities. For example, it is important to point out that within the staff and extended STAR community, 'Indigenous' cultural identity affiliation varies. The most pronounced distinctions are the Indigenous members who identify as *Traditional* do not identify as Christian and vice versa. The difference between the groups rests primarily in their spiritual beliefs and practices, which impact their lifestyles in assorted ways. People who identify as Traditional continue to place a high value on their ancestral knowledge and participate in Diné traditions, such as coming-of-age ceremonies. Diné community members who identify as Christian have largely adopted Christian values and often more Western lifestyles, such as going to church on Sundays. Much like the surrounding Diné community, the school students and staff represent a wide range of perspectives and beliefs. For example, there are frequent conversations about the STAR school needing to enhance culturally responsive practices and simultaneous push back from parents that the school incorporates too much traditional Diné knowledge.

My descriptions do not encompass the nuances of a wide spectrum of cultural identity differences and similarities found within the STAR School community and beyond, rather they serve to highlight the presences of local cultural heterogeneity.

CIRM

The purpose of this critical case study is to illuminate the CBR process in the context of a partnership with STAR School for the sake of furthering inquiry that promotes positive changes in both community and institutional levels. Current research suggests that CBR conducted within Indigenous communities follows a Western paradigm. When considering the epistemological, ontological, and axiological differences between Western positivist and Indigenous worldviews, Western research approaches within Indigenous communities can be problematic. To address the differences, I purposefully incorporated the Four Rs of CIRM into our CBR model in solidarity with Indigenous voices, epistemology, and methodology, which have been vastly silenced in the wider field of research (Brayboy et al., 2012).

The Four Rs and CBR. The foundations and traditions in CBR stem from Western research practices. Discussing research ethics with research in Indigenous communities, Carjuzaa & Fenimore-Smith (2010) argue the need "for researchers who would normally adhere to a dominant paradigm to reject the ethnocentric vision that a Western approach to education and research is the only valid model, and respect holistic, experiential Indigenous strategies that have been in place for millennia" (p. 5). Despite the cited attainments of CBR with Indigenous communities, my sentiment resides with that of Carjuzaa & Fenimore-Smith when they urge researchers to seek non-dominant

methodologies for research in Indigenous contexts (Ball & Janyst, 2008; Brugge & Missaghian, 2006; Castelden et al., 2012; Minkler, 2004).

CIRM centers Indigenous communities' self-determination and sovereignty through highlighting the fundamental role of relationships in Indigenous epistemology and ontology (Brayboy et al., 2012; Wilson, 2008). Research is, therefore, a process driven by collective community interests for the betterment of the people as defined by the people. In efforts to "(re)claim' an Indigenous intellectual life," Brayboy and his colleagues articulate the CIRM framework through the "four R's": relationality, responsibility, respect, and reciprocity. As a non-Indigenous scholar, my goal has been to learn from this framework and reflect the application of CIRM in this CBR project and extend it to larger Eurocentric research narrative.

This section defines the Four Rs of Critical Indigenous Research Methodology put forth by Brayboy, Gough, Leonard, Roehl, & Solyom in 2012. The first section explains relationality as the central element of Indigenous epistemology and ontology. The succeeding three sections define the interrelated concepts of responsibility, respect, and reciprocity. The fifth and final part of this section outlines my role as a researcher based on the Four Rs of CIRM. This section defines the terms, while Chapter four will go in-depth in describing their impact on the CBR process.

Relationality. The understanding that relationality is the foundation of knowledge is embedded within the Indigenous paradigm (Brayboy et al., 2012; Wilson, 2001; 2008). Research is that process of fostering more relationships with people, other living or non-living entities, ideas, and the cosmos (Wilson, 2008). In CBR, knowledge creation becomes a series of shared actions that rely on the relationships of the people involved. It

therefore became essential to develop and maintain trustful relationships with the community before engaging in research.

Previous research recommends that researchers work hard to deepen relationships throughout the study (Ball & Janyst, 2008; Blitz & Mulcahy, 2017; Castleden et al., 2012; Christopher et al., 2011; Jagosh et al., 2015; Mulrennan et al., 2012; Rink et al., 2016; Wolff & Maurana, 2001). Supporting characteristics include vulnerability, humor, and genuine care and concern towards community (Ball & Janyst, 2008; Christopher et al., 2011; Schaffer, 2009). Relevant literature posits finding ways to collaborate and spend time together outside of the research project (Castleden et al., 2012; Christopher et al., 2011); practicing open communication and transparency of intentions and procedures and being on site full-time (Christopher et al., 2011); being patient and planning for flexible deadlines (Christopher et al., 2011; Lewis & Boyd, 2012); and taking time to truly listen (Castleden et al., 2012).

Responsibility. Enacting responsibility throughout the research process involves asking, "How am I fulfilling my role in this relationship? (Wilson, 2001, p. 177). In response, researchers can view responsibility through power sharing and co-governance and by demonstrating adaptability, and flexibility (Ball & Janyst, 2008; Blitz & Mulcahy, 2017; Castleden et al., 2012; Christopher et al., 2011; Mulrennan et al., 2012; Rink et al., 2016; Wolff & Maurana, 2001).

Many of the challenges associated with power-sharing and co-governance relate to institutional structures and obligations placed on researchers by universities such as lengthy review processes and deadline obligations (Castleden et al., 2012; Jagosh et al., 2015). The formalities of research from within an academic institution can prevent true

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collaboration and delay trust-building between partners, especially when the outside agencies who are reviewing the projects have little experience with CBR or the sometimes-distant communities (Ball & Janyst, 2008; Castleden et al., 2012; Polanyi & Cockburn, 2003). Researchers should work to buffer any negative consequences of institutional power grabs by supporting the IRB process and advocating for flexible timelines within their department.

Respect. Linda Tuhiwai Smith (1999), a leading Maori researcher, explains respect in the context of research: "...the place of everyone and everything in the universe is kept in balance and harmony. Respect is a reciprocal, shared, constantly interchanging principle which is expressed through all aspects of social conduct" (p. 120). This relates to the importance of developing a level of cultural literacy linked to the historical, cultural, environmental, and present-time trauma, and injustices the community has experienced, especially associated with research experiences (Christopher et al., 2012; Rink et al., 2016). Additionally, it emphasizes learning and adapting to local ways of knowing and living throughout the research process and recognizing both historical and modern expressions of local Indigenous culture (Christopher et al., 2012).

Reciprocity. Enacting reciprocity during the development process involves going beyond what would normally be asked to demonstrating dedication and commitment (Ball & Janyst, 2008; Blitz & Mulcahy, 2017; Castleden, et al., 2012; Christopher et al., 2011; Mulrennan et al., 2012; Wolff & Maurana, 2001) and placing the community's needs before personal or university obligations (Christopher et al., 2012). Researchers can demonstrate reciprocity by providing ongoing support and service to the community beyond the scope of the research, such as filling in for a sick employee, completing tasks

beyond what is expected, learning and contributing needed skills, and acting as a go-to resource (Ball & Janyst, 2008; Blitz & Mulcahy, 2017).

Relationality, responsibility, respect, and reciprocity are the four pillars of CIRM, yet they provide much more than a conceptual or methodological framework; they are a way to interact with the community throughout the entire process (Kulago, 2016).

Early Partnership Development

I first learned of the STAR School in 2015 while exploring institutions that function "off-grid," where the people and organizations are not dependent upon the state for energy, water, or food. Off-grid lifestyles and institutions appealed to my personal conviction that oppressive socio-political systems of power must be disrupted and dismantled in efforts to create a more equitable and socially just society. There are various forms of socio-political activism that align with my beliefs, such as the ways people participate in the economic marketplace. This is known as political consumerism and can be enacted on individual, group and institutional levels (Micheletti & Stolle, 2008; Willis & Schor, 2012). This notion of off-grid schools as a potentially effective vehicle of social, political, and economic emancipation from dominant and oppressive systems began to grow inside my hopeful mind. I developed a budding curiosity around this type of ideology and the prospective impact it could have on pedagogical practices such as curricula, instruction, and school climate.

A Google search for "sustainable schools in the US" directed me to the STAR School website. I was immediately drawn to their autonomous power and water infrastructure and also curious to learn about the intersection of an off-grid school and the local Indigenous cultural dynamics. Upon closer investigation, I learned of the

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predominantly Navajo cultural background of the students and culture-informed and place-based foundations of the school's vision, mission, and curricula. With an eagerness to find out how a school like this operated, I contacted the founders who invited me to visit for the first time in December 2016. Since then, my relationship with the administration and larger school community continues to evolve, always with the intention of maintaining a collaborative partnership that contributes positively to the successful functioning of the school as it lives out its mission to "inspire each other to do our best in service to all relations" (STAR, 2013).

The progression of our relationship from October 2016 to September 2018 is marked by email and phone correspondence with administration. The table in Appendix C delineates the mode of communication, who sent and received the information, and the general topics of discussion. Our common interest in creating learning environments where all students can thrive lays the foundation of our relationship. Upon getting to know the community a little better, it became evident that a fruitful partnership would depend on the amount of time I was willing and able to be present at the school. Considering the purpose of the research, which involves understanding the entirety of the CBR process from start to finish, specifics about the development of our partnership, as well as the recruitment process that contributed relevant data are located in Chapter four.

Researcher Role

With the Four Rs in mind, it is it is important to discuss the role I played as a researcher, as it is common for community-based researchers to take on many roles within a particular community, which impact the way a study unfolds (Johnson, 2017). I

elaborate on my role in the findings of the study chapter 4, yet this discussion is relevant to the data collection and analysis procedures in this chapter.

In the terms of researcher-community relationality, Adler and Adler (1987) offer definitions of three roles that qualitative researchers enact during observations: (a) peripheral member researchers, who do not participate in activities with participants; (b) active member researchers, who become involved with core activities with participants, but may share different values or backgrounds than the members; and (c) complete member researchers, who are already members of the participant group or who become fully affiliated throughout the duration of the research. In order to conduct CBR research in a way that aligns with CIRM and the Indigenous values that inform it, it was crucial that my role extend beyond a peripheral or even active role.

Six months before data collection commenced, I relocated to live near the STAR School, just a couple miles south of Navajo Nation border. I started this study in a peripheral, outsider role, but transitioned into an active and then complete membership through my position as a member of the teaching team (Adler & Adler, 1987). Johnson (2017) explains that community-based researchers sometimes teach classes in schools or community centers as a means to gaining access and building relationships. The school administration offered me a full-time instructional coaching position without any prior solicitation on my part. I eagerly accepted, acknowledging that this would allow me to serve the community, create more space to get to know teachers and students on a deeper level, and support many of my living expenses. Interacting as a colleague in the active membership role involves a large commitment to the community and enabled the

community to recognize and know me, while we worked together to support the school's ultimate goal of serving the students (Adler, 1990).

Complete membership denotes an insider status and I defend that I did, in fact, reach insider status as a member of the school community in terms of community members (teachers, students, administration, parents) viewing me as an equal part of the community. However, I want to be clear that I am not suggesting that I am now affiliated as an insider of the Navajo community, rather I am a White outsider ally and accomplice to the Navajo community.

My complete membership role served as a means and ends to implementing the Four Rs. As a co-worker, I was in a better position to foster relationships and trust; demonstrate responsibility to those relationships through commitment to the community; show respect by attending culture and language classes and paying close attention to cultural nuances; embody reciprocity through a "pay it forward" mindset by undertaking tasks far beyond my designated responsibilities and research objectives.

An important consideration in the complete membership role is the importance of relationships and reciprocity and what happens when the project comes to an end. Castleden et al., (2012) found general consensus from CBR researchers who work with Indigenous peoples in Canada that while a research project may come to a natural close after the knowledge translation/dissemination activities occur, the researcher-community relationships are expected to continue. I take this commitment very seriously. Over the past three years, but the last year in particular, I have developed profound friendships with dozens of community members, participants and otherwise. These go beyond the scope of the research project and will persist far into the future. As the study ended, I

continued to work full-time as an instructional coach. I will soon transition out from my off-grid RV back to the city where I call home, however I remain on campus to provide curriculum and pedagogical as well as varied administrative support. I intend for this study to mark the beginning of our partnership and not the entirety of it. As I aspire to pursue a career that encourages me to continue CBR in education, I anticipate my relationship with the STAR community will change, but that it is far from coming to an end.

Honoring IWOK, which are represented in this study by the school values and the tenets of CIRM (Brayboy et al., 2012), was an ongoing yet necessary challenge that became intrinsically linked to my role as the researcher. My positionality prevents me from fully applying or implementing IWOK into my research practice. In response, I intentionally wove the tenets of CIRM into the CBR process to better understand "how to and for what purpose" this alliance serves the STAR School community (Anthony-Stevens, 2017). To gain a better understanding of CIRM materializing in CBR and of the features of collaborative research in this context, I employed various data collection and analysis strategies, of which I delineate in the next section.

Participants

Recruitment. Recruiting school staff and student family members to participate began immediately after IRB approved the study at the beginning of February 2019. I met with school administration to review the details of recruitment. They provided some insight in how to address the staff and families, warning not to talk to fast, use academic jargon, and reminding me that providing food was a good decision. I then organized two informational meetings to recruit participants: one during a staff meeting to introduce the

study to the school community; and the second was in the evening and aimed at parents and families.

In order to attract as many participants from the community as possible, I established two different ways people could participate as a community research advisor (CRA) or a community consultant (CC). The CRAs formed the Community Advisory Team (CAT). Their commitments were more time- and energy-intensive as they acted as the facilitators of the project. The CCs functioned to add more community voices to the CBR project and provide their feedback on CAT developments. As seen in Table 3.1, the expectations for conducting the CBR project differed between the teams, but I conducted the same data collection events (observations, interviews, member-reflecting, evaluation surveys).

Table 3.1

Summary of Expectations based on Participation Roles

Expectations	CRA	CC
Role overview	- provide oral consent to participate - participate in CBR project from beginning to end - be a leader throughout the CBR project - maintain communication - attend 3 CAT dinner meetings - communicate with community - facilitate 2 community meetings - participate in observations, conversational and semi-structured interviews; member-reflecting; and the evaluation survey $150 Amazon gift card compensation	- provide oral consent to participate - participate in CBR project from beginning to end - attend two community dinners - implement the CBR project; and - participate in observations, conversational and semi-structured interviews; member-reflecting; and the evaluation survey

Expectations	CRA	CC
Brainstorming, planning, and implementation events	CAT Launch (Mar 2019 – 2 hours) • identify an issue to address CAT Progress 1(Apr 2019 – 2 hours) • create project design • define desired outcomes • define criteria to assess outcomes • establish roles and responsibilities CAT Progress 2(May 2019 – 2 hours) • specify objectives • develop evaluative tool • prepare a presentation for the second community Two community Meetings (Mar & May - 2 hours) • facilitate discussions and collaborate with CCs Staff Development Days • lead workshops between July 15th - July 23rd, 2019	Two community meetings (Mar & May 2019 - 2 hours each) • participate in group discussions and provide feedback on project Staff Development Days • lead workshops between July 15th - July 23rd, 2019
Data collection events	Observations • participate in meetings proceedings, which the research will document as data Interviews • 1st – Mar 2019 - 45 mins - answer questions related to CBR process • 2nd – Jun 2019 – 45 mins- use digital photographs to discuss CBR experience Member-reflecting • Throughout study -read and revise interpretations of observation and interview data Evaluation survey • Complete anonymous survey on staff orientation workshops	

Overall, 28 staff members attended the first recruitment session and four parents came for the second recruitment meeting. As previously mentioned, further details about this phase can be found in the Recruitment section in Chapter four.

Community participants. After recruitment, ten staff members and zero family members committed to participating. Table 3.2 displays the demographics that were collected from the participants.

Table 3.2

Participant Demographics

| Participant | Identification | | | At STAR School | |
	Gender	Ethnic	Team	Role	Years
Andy	M	European descent / White	CAT	4th-8th Science Teacher	2
April	F	Caucasian / White	CAT	Chef	1
Ella	F	Navajo / Diné	CAT	Middle School ELA/SS Teacher	1
Lisa	F	White	CAT	1st-3rd Montessori Lead Teacher	7
Lorissa	F	Hopi	CC	Business Specialist	2
Nicole	F	White	CC	Administrator	9
Nihba	F	Diné & Ch'uuk'ané Nde	CAT	Enrichment, Art, and Community Service Teacher	1
Pamela	F	Caucasian / White	CC	Intervention Specialist	2
Pauline	F	Navajo / Diné	CC	Diné Language, Culture & Culinary Teacher; Coordinator of Community Happiness; Assistant to the CEO; Board Member	9
Rachel	F	Caucasian / White	CAT	4th/5th Lead Teacher	1

At the onset of interviews, I gave all participants the option of using their given name or a pseudonym in data collection and publications. All granted permission to use their given first, second, or other family name. They have each confirmed the accuracy of the data included in Table 3.2 through member-reflecting. The data under 'Ethnic identification' are printed as they were stated by the participants in the first interviews.

The group of community participants was both diverse in racial and ethnic backgrounds, as well as roles they play in the school. There were five White and four

Indigenous members of the overall team, which is fairly representative of the demographics of the school staff that is composed of roughly half Indigenous and half non-Indigenous employees

Procedures

In this section, I describe IRB procedures and ethical considerations before elaborating on data collection and analysis procedures.

IRB. I submitted an application for an ethics review of this study to the University of Denver's (DU) Institutional Review Board (IRB). Beforehand, I completed the appropriate mandatory training from the Collaborative Institutional Training Institute. In accordance with DU IRB policy, the study posed minimal risk and was categorized for an "expedited review."

Informed consent. I obtained verbal informed consent from the ten participants in this study. Verbal consent is becoming a more widely accepted alternative to signed consent with research involving Indigenous peoples, who have experienced a long history of severe deception and misappropriation of their signatures in dealings with mainstream institutions (Ball & Janyst, 2008). Ferreira and Gendron (2011) explain:

> …imagine paper and pen wielding scientists approaching a community of people who through the course of 'post-contact history' have been subjected to similar paper and pen fanfares associated with treaties, lost land, relocations, reserves, boarding schools, foster homes, loss of language and culture, litigation, and sovereignty, etc. (p. 161).

To establish relationships with the people in the community, rather than offend them with official documents, I worked with school administration to review best methods of attaining informed consent. As advised, I went ahead with verbal consent, as the school administration agreed that the formality of it may put people off. I created an

Informational Document, outlining participants' commitments and rights in clear, non-technical language (see Appendix D: IRB-Approved Informational Document). This included participants' right to choose to participate and to leave the study at any time without penalty; potential benefits and risks in participating; monetary compensation; and the confidentiality of their identity if they choose to conceal their identities.

Data management. I took proactive approach to data management that to ensure that the data were accurate, relevant, timely, and complete for the intended purposes. I am the only person, along with my direct dissertation advisor when necessary, who has access to data that is stored in a secure cabinet in my home. The computer I used to record data is fingerprint encrypted and computer files are stored with alias names. Upon completion of interviews, I stored the digital copies of any audio-recordings in an encrypted file on my personal computer. Once transcriptions were complete, I destroyed the audio files and stored the transcribed information in a separate encrypted file. During initial observations, I used participants' initials to record moments they were involved in. Shortly after, at the first interviews, participants chose their own identifiers, largely their own names or a version of it.

Pseudonyms. The process of inviting participants to use their own names if they choose or create their own pseudonym was important to this critical case study. Recent critical research and research with Indigenous communities advocate for offering participants the option to be identified in research publications (Bradley, 2007; Denzin, 2014; Lahman, Geist, Rodriguez, Graglia, & DeRoche, 2011; Simonds & Christopher, 2013). Simonds & Christopher (2013) found that, in research with Indigenous peoples, identifying participants with their real name demolishes the connection between the participant and

the reader rendering pseudonyms problematic. Bradley (2007) echoes this research and advocates for participants who feel strongly about having their identity separated from their story. Lahman and colleagues (2015) defend that there is power in naming participants and assigning pseudonyms can be "thoughtless on the part of the researcher and at worse an abuse of power" (p. 449). Therefore, during the first interviews, I presented participants with the options to either: (a) use their given name or a nickname in the data and publications; (b) choose their own pseudonym; or (c) choose their own pseudonym on their own or with my assistance (Lahman et al., 2015).

Prior to the participants deciding, I explained the implications for applying their real name versus using a pseudonym, highlighting potential vulnerability when the research is published in my dissertation, journal articles, conferences, and books. As part of the option to select using their own names, I conducted process consent and process responsiveness (Ellis, 2007; Lahman et al., 2011). Process consent involved obtaining consent and confirming it at multiple moments in the study (Ellis, 2007). Process responsiveness required that I stay open to the possibility of participants changing their mind and honoring their decision either way.

Amendments. Once we collaboratively defined the parameters of the CBR project, I submitted an amendment to the original application, which included: (a) the purpose and action plan for the CBR project; (b) a two-month extensions of the data collection timeline; (c) a survey that the CBR team developed and implemented to evaluate the outcomes of our projects; and d) slight modifications to the Informational Document that reflected the above changes to participant commitments (see Appendix E: Revised IRB-Approved Informational Document).

Looking at our purpose and action plan, our team decided not to submit an application to the Navajo Nation Human Research Review Board (NNHRRB) at the last CAT meeting. This was in large part due to the time required to write the application and wait for approval, especially because our plan involved action in the near future and the data would serve the school primarily and this study secondarily.

Ethics. While the IRBs have been established to protect human subjects, who are involved with research from harm, many argue that their regulations fall short of acknowledging the uniqueness of cultures (Ball & Janyst, 2008; Carjuzaa & Fenimore-Smith, 2010) and the appropriate differentiation needed in order to guide ethical research with diverse people. With respect to Indigenous people, IRB guidelines fail to encompass, "the sovereignty of Indian nations, and the historical position of Indigenous peoples as objects of research" (Carjuzaa & Fenimore-Smith, 2010, p. 2). Without considering the role research plays in the historical and contemporary colonization of Indigenous peoples, researchers will continue to run the risk of harming Indigenous communities. Carjuzaa & Fenimore-Smith (2010) assert that it is not enough to merely understand the historical context of American Indians, to collaborate in participatory research, nor to adhere to university or even a Tribal IRB due to their adherence to Western models. Additionally, they state that ethical research "means establishing, fostering, and maintaining relationships between the institution or researcher and the researched community. It also means recognizing and addressing the imbalance of power between the two parties" (p. 5).

Carjuzaa & Fenimore-Smith (2010) delineate the Five R's of ethical research: Relationality, Respect, Relevance, Reciprocity, and Responsibility, which mirror the Four

Rs from STAR School and CIRM, with a larger emphasis on identifying power differentials.

Largely informed by CIRM as well as the perspectives of Nihba, an Indigenous community participant, we reflected on our different roles in the shared process, overtly discussed decolonizing practices, challenged Western-normative methods; and attended to community needs. Therefore, in addition to the ethical guidelines defined by the IRB and the NNHRRB, this study was informed by ethical principles the community and I defined together (Fine, Tuck, & Zeller-Berkman, 2008; Lincoln & Cannella, 2009).

Data collection & analysis. This section describes data collection and analysis that occurred iteratively from February 5th, 2019 through September 22nd, 2019. The first subsection explicates the events within the data collection period. Subsequently, I detail my collection and analysis strategies, which in included observations, interviews, artifacts, member-reflecting, surveys, and vignettes.

Timeline. Illustrated in Figure 3.1 the CBR process offered an ample amount of opportunities to collect data. Once I obtained IRB approval and confirmed procedures with school administration, I began recruitment. Shortly after, we began the CBR process with the CAT launch on March 6th and proceeded through two additional CAT meetings and two community meetings over the course of three months. The five meetings contributed to relationship building and project development, resulting in trainings that were implemented in July: the 2019 STAR Staff Development Days (SDD).

Figure 3.1 displays the 12 most prominent milestones in this study that occurred after IRB approval on January 28th. The boxed-in occasions signify shared moments in

the CBR project with participants functioning as co-contributors. Those include the five aforementioned meetings, the SDD, and the evaluation surveys.
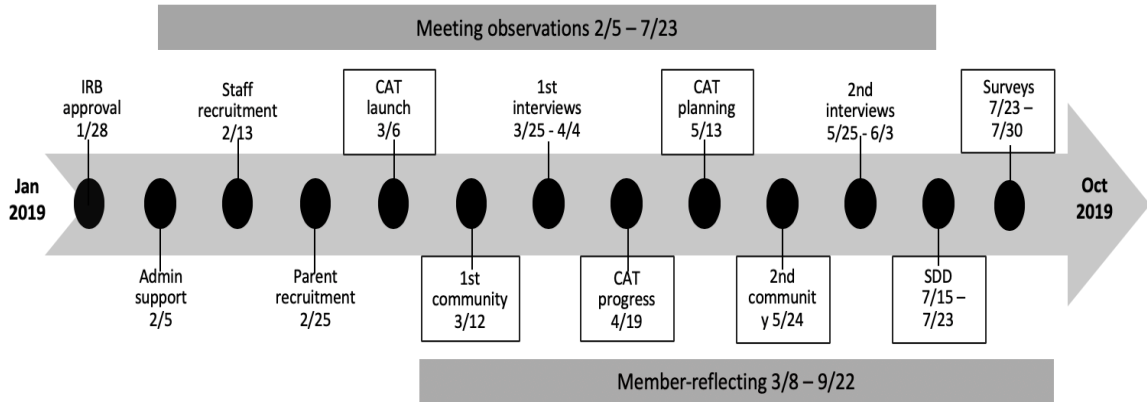
Figure 3.1. *Timeline of Data Collection Events*

Events without boxes mark research activities that I hosted or led as a researcher conducting a case study on CBR. These include a meeting with school administration to inform them about launching the study; two recruitment meetings and both sets of interviews. The graphic also reflects that I collected observational field notes in each of the meetings from March through July. I also began member-reflections with participants immediately after the project launch and continued through data analysis in September. This timeline charts the events chronologically in an effort to provide clarity before diving into multifarious data collection and analysis strategies I undertook as a participant observer in a CBR endeavor with an Indigenous community.

Observations. I conducted observations as a participant in the study, which means I fully engaged with the people I observed (Creswell, 2013). In essence, I observed my community partners and myself as we collaborated through the CBR process. As a

participant and observer, my observations were unstructured, direct, and naturalistic. I documented the CBR processes as they occurred naturally and did not intentionally manipulate participant behavior or outcomes (Simons, 2009). My research questions drove my focus and while I used all of my senses to inform my notes (Creswell, 2013). The field notes were descriptive, interpretive, and employed intuitive and logical views to capture the essence of what was happening (Simons, 2009).

I collected observations at nine events, including the: administration approval meeting; staff recruitment; parent recruitment; CAT launch meeting; first community meeting; CAT progress meeting; CAT planning meeting; second community meeting; and the SDD. I employed two main techniques to record observations. The first was taking jot notes, or word and phrases that I recorded during the course of the CBR processes that provided context for me to remember events and dialogue that occurred (DeWalt & DeWalt, 2010). This included lists of activities I participated in, text and comments that I wanted to remember verbatim, names of people I interacted with, locations, dates, and times (DeWalt & DeWalt, 2010). I wrote my jot notes by hand and recorded them in a notebook that remained with me throughout the course of the academic year. I recorded data using the participants' initials until I learned their preferred identifiers during the first interview, of which I explain in the Interviews section below.

The advantages of becoming a participant observer include being able to gain an inside view of the CBR process, however it was most evident during the jot note process how challenging it can be to record details of meetings and events while being an active participant in them. Creswell (2013) notes that the participant as observer role can be

distracting to the collection process. In order to capture the details of the meeting, I moved from jot notes to the second phase of observational data as soon as possible after the event occurred.

The second phase of observations involved turning my jot notes into descriptions and stories. These higher-level accounts included physical identifiers of the environment, interactions with participants, behavior and nonverbal communication, and any verbatim quotes that I had recorded. I logged these expanded field notes at the end of each day that I took jot notes in efforts to capture as much detail as possible (DeWalt & DeWalt, 2010). I recorded jot notes and expanded notes from inception through completion of the CBR project, from February 2019 until July 2019.

Analysis of observations began upon collection of the data as I vacillated between collection and analysis to further my understandings (DeWalt & DeWalt, 2010; Simons, 2009). The process was cyclical; I collected field notes, read through them at the end of each day, documented the expanded version and made notes to identify, focus, and abstract relevant information (Miles & Huberman, 1994). I recorded notes and memos in the margins of the field notes, from which I began coding. I developed the codes through two strategies: emergent or data-driven and then a priori or theory-driven (DeCuir-Gunby, Marshall & McCulloch, 2011). First, I completed open coding to identify emergent concepts. I read observation notes repeatedly until I felt knowledgeable about what had occurred. Then, I was able to mark data with initial codes, to which I returned after defining the codes to check for consistency. Second, I performed axial coding to connect the open codes and find themes (DeCuir-Gunby et al., 2011). To help determine reliability, I created a definition for each code that I used in the data, so I could reference

it to determine consistency of the application (see Appendix F: Code book) (DeCuir-Gunby et al., 2011). I then reviewed the codes in the context of my observational data and made adjustments to the labels and definitions.

Subsequently, I used theory to organize codes into themes based on the theoretical and methodological framework that guides the study (DeCuir-Gunby et al., 2011). Considering the focus of the study, both frames offered organizational structures to understand the data through Indigenous theory and methodology. Based on the tenets of CIRM and TribalCrit, I created names, definitions, and examples of codes that represented this theoretical lens through which I made meaning of the data (DeCuir-Gunby et al., 2011). Additionally, I was concerned with procedural steps taken in the CBR process in efforts to answer the first research question. DeWalt & DeWalt (2010) name this process indexing and recommend that open coding and indexing occur simultaneously, which I completed.

Interviews. During the study, I invited participants to share their ideas about the CBR process through two short, semi-structured interviews (Rubin & Rubin, 1995). I carried out the first interviews at the end of March and beginning of April 2019, which provided insightful feedback as we progressed through the CBR process. I conducted the second set of interviews upon completion of the school year in an effort to gain a more comprehensive perspective of participants' experiences in the CBR project.

I developed the first interview protocol based on my research questions (see Appendix G: First Interview Protocol) and audio recorded the interviews, which were largely conducted on campus with the exception of April's, whose we did at her home. Participants provided consent to audio record in the first seconds of the transcripts. I also

invited participants to identify themselves as they wished, informing them that the name of school would not be concealed in publications. I conducted first interviews with eight participants between March 26th and April 2nd. The interviews lasted between seven and 43 minutes, which yielded just over three hours of audio-recordings. I did not conduct interviews with two of the participants (Nicole and Lorissa) based on their wishes. I did, however, invite them in the member-reflecting process in order to confirm their perspectives as well as gain demographic data.

For the second interviews, participants used photographs to explain their perspectives regarding the CBR project. This approach is commonly known as *photovoice* and has been described as a decolonizing approach to research, which can be used to balance power and build trust among researchers and communities (Castleden, Garvin, & Huu-ay-aht First Nation, 2008). Three weeks before their second interviews, I emailed each participant instructions and ethical protocols for taking pictures (see Appendix H: Photovoice Instructions). We scheduled individual meetings that took place on campus. I used an interview protocol for the semi-structured interviews and recorded our conversations upon provided consent from the participants (see Appendix I: Second Interview Protocol). s. The second interviews that lasted between four and 16 minutes, yielding nearly an hour and a half of audio data.

After transcribing the audio recordings, I conducted analysis of the interviews in a similar manner as observational data until thematic coding (DeCuir-Gunby et al., 2011). At that moment, I began highlighting verbatim quotes that would exemplify, either individually or along with other statements, the essence of the themes. The process consisted of creating memos; developing emergent codes; furthering meaning through

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member-referencing, writing vignettes, organizing the data through CIRM and the

TribalCrit frameworks; highlighting the procedural elements of the CBR process; and

developing deep descriptions of the case.

Artifacts. I collected artifacts during the study to corroborate evidence in

answering the research questions (Creswell, 2013). I gathered and stored recruitment

presentations, hand-outs, emails, collaborative work documents, and photographs in that

contributed to the CBR efforts. The documents, such as emails and collaborative work,

supplement the observational and interview data in telling a story about the CBR process.

I also used photographs, both mine and taken by participants as part of the 2nd interview,

to substantiate observational and interview data. Participant photographs acted as a

medium through which participants expressed their perceptions of the CBR process,

supplying the analysis with a visual mechanism to enhance the meaning in their verbal

descriptions. Overall, artifact data served to triangulate observational and interview data

to answer the research questions.

Reflective journal. The critical component of this research design requires a

reflective approach to the process. Keeping a self-reflective journal is recognized in

qualitative research as a strategy that can facilitate reflexivity and support the researcher

in making sense of goals, beliefs, decisions, and emotions (Russell & Kelly, 2002), track

their role, triangulate data (Janesick, 1999), and make, "experiences, opinions, thoughts,

and feelings visible and an acknowledged part of the research design, data generation,

analysis, and interpretation process" (Ortlipp, 2008, p. 703). Throughout the data

collection period, I kept a reflective journal to track my thinking relative to the research

process. I logged 25 entries over the course of six months that encompassed ideas about

the collaborative project, instances with participants and other community members, reflections of my role as a researcher, and notes on coding and data. In this way, the reflective journal served as an analytical tool for me to process data related to research events and a place to keep record of ongoing ideas that arose.

   Member-reflections. Tracy (2010) explains member reflections as "sharing and dialoguing with participants about the study's findings and providing opportunities for questions, critique, feedback, affirmation, and even collaboration." (p. 844). Member-checking is a more common term related to the act of verifying information with participants in relation to events they were involved, Tracy (2010) defends that the term "check" supports a view of single true reality and offers member-reflecting as an umbrella term that can encompass a variety of paradigms. In a study with Indigenous and non-Indigenous people, I chose member-reflecting to provide a co-constructed interpretation of the findings (Doyle, 2007; Tracy, 2010).

   During analysis, I invited the participants to reflect on my interpretations and make determinations on the accuracy (Lindlof & Taylor, 2002, p. 242). This entailed giving the participants drafts of written analysis and encouraging them to review the findings in private and offer any reflections at their convenience. When ready, participants contacted me, and we scheduled casual 10- to 15-minute face-to-face meetings at a time convenient to them. In four occasions, participants emailed me written reflections. Between March 7th and September 22nd, I conducted 18 informal member-reflecting meetings, which created opportunities to enact responsibility to participants as a researcher. I held myself accountable by making sure participants knew what I was thinking and why (Tracy, 2010). Their input was valuable as we interpreted relevant data

together that represented our ideas, rather than withholding the analytical process to myself. This was an important effort that aligns with the critical nature of this study that addresses researcher-participant power relations in a study with a White researcher working with an Indigenous community.

Vignettes. In order to highlight participants' voices in this study, I created vignettes as part of the data analysis and writing stages of this critical case study. Writing vignettes allowed me to relate with the data in an abstract manner and offers readers an opportunity to interact with the data in context (Barter & Renold, 1999; DeWalt & DeWalt, 2010). I wrote the majority of the vignettes based on verbatim interview data; paraphrasing based on observational data when direct quotes were absent. In Chapter four of this document, I present excerpts in first person, from the perspective of the speaker. I pursued accuracy of the vignettes with each participant during member-referencing and we adjusted the passages together to match the story the participant meant to tell.

Ultimately, I compiled and transformed the versatile sources of data into a descriptive story based on my interpretive processes, which included immersion in the data; multiple readings of transcripts, field notes and journal entries; evoking images; reflective thinking, exploring alternative interpretations; and seeing through different lenses (Simons, 2009). Table 3.3 shows the data collection and analysis procedures for each of the research questions and sub-questions.

Table 3.3

Data Procedures by Research Questions

RQ	Data Source	Data Collection	Data Analysis
What is the process of community-based research with a	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	

RQ	Data Source	Data Collection	Data Analysis
school serving a predominantly Navajo community?	Artifacts	Save / Archive	Vignettes
	Participants	Interviews	Member-reflecting
In what ways does Critical Indigenous Research Methodology inform the CBR process?	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	
	Artifacts	Save / Archive	Vignettes
	Participants	Interviews	Member-reflecting
How does researcher positionality influence this CBR process?	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	
	Artifacts	Save / Archive	Vignettes
What is the CBR process from inception to completion?	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	
	Artifacts	Save / Archive	Vignettes
	Participants	Interviews	Member-reflecting
What elements support or constrain the CBR process?	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	
	Artifacts	Save / Archive	Vignettes
	Participants	Interviews	Member-reflecting
How does the CBR process impact the community?	Field notes	Jot & expanded notes	Coding & Indexing
	Reflective journal	Reflective writing	
	Artifacts	Save / Archive	Vignettes
	Participants	Interviews	Member-reflecting

Summary

This chapter explained the research methods and methodology that shaped this investigation, which seeks to provide a critical perspective of a community-based

research project undertaken with The STAR School. The rural charter school is characterized by its high-desert location, place-based vision, diversity within the personnel, growing history, and Navajo values. We began our partnership through our aligned interests in enhancing the schooling experience for all students, especially those for which school was not designed to serve. We spent over two years of familiarizing ourselves with each other before beginning any formalized research, which focused heavily on building trust, establishing a collaborative enterprise, and generating research of value to the community.

The critical case study design provided a means to dive deep into the research context. As I demonstrate in the next chapter, findings from observations, interviews, member-reflecting, and other qualitative techniques illuminated the capacity of CBR informed by CIRM to build bridges and cultivate alliances across cultural differences while attending to community needs. These alliances along with further findings present a story of our partnership as a viable means to challenge oppressive research, education, and sociopolitical traditions.

Chapter 4: Findings

This critical qualitative case study explores the process of a community-based research project with a school serving an Indigenous community in the Southwest region of the U.S. Guided by Critical Indigenous Research Methodology (CIRM) (Brayboy et al., 2012), the investigation calls into question dominant neoliberal assumptions, policies, and practices in systems of research and education through illustrating a collaborative partnership embedded in Indigenous epistemology. This chapter delineates the process of developing a collaborative partnership in an Indigenous community

Chapter four draws on data from interviews, observations, artifacts, surveys, member-member-reflecting, and a reflective journal to address the following research question and sub-questions: What is the process of community-based research with a school serving a predominantly Indigenous community?

- What is the CBR process from inception to completion?
- In what ways does Critical Indigenous Research Methodology inform the CBR process?
- How does researcher positionality influence this CBR process?
- What elements support or constrain the CBR process?
- How does the CBR process impact the community?

In the sections that follow, I share the findings in four sections: (a) The CBR process from inception to completion; (b) relationships and positionality; (c) supports and

constraints on the CBR process; and (d) impacts on the community. In each of the sections, explicit analysis intertwines with vignettes and participant quotes to emphasize the collaborative essence of this CBR venture. This style provides empirical analysis supported by participant voice to honor the power and validity of stories as "real legitimate sources of data and ways of being," (Brayboy, 2005, p. 429).

The CBR Process: Inception to Completion

This section chronicles five months of collaboration with community participants. Based on observational data, I re-count our collaborative efforts that primarily materialized through five face-to-face meetings and digital communication tools. From taking up residency near the school campus, to the evaluation of the CBR project outcomes, the experiences of our team tell a story of CBR. Themes are distilled from the voices of the participants and my own voice. From inception to completion, we followed the steps:

1. *ge':* listen deeply;

2. *yá'át'ééh*: start with staff and family;

3. *ha'a'ah*: define the Diné Philosophy of Education to frame the study;

4. *Nitsáhákees:* brainstorm project foci and decolonization at the CAT launch and first community meetings;

5. *Nahat'á*: plan the design through digital collaboration, the CAT progress, the CAT planning, and the second community meetings;

6. *Iiná*: implement the action plan;

7. *Sihasin* evaluate our project outcomes; and

8. *Nitsáhákees*-starting the process over with Professional Learning Communities.

These steps are described in detail below.

Ge' – Listen.

Nihba & Alicia – Nihba: *You mention a lot that the privilege of your background, seeing through White eyes and you have that self-doubt. And for us to move forward, as us, as people, that's the main thing. It's that it's us as a collective. You're taking in these Indigenous methodologies. You're taking in our philosophy. You are taking in our teachings. You need to leave—you need to disconnect from that guilt. You need to disconnect from that not being sure, that doubt. Because you are dealing with something sacred and that's our children. You're part of our community because you love our children just as much as we do. You are one of us, you are. The kids, they greet you. People here acknowledge you. We acknowledge one another. Whether we're Navajo, Hopi, White, Black, Christian, Traditional, that when it comes down to us working together and our children, it's all the same. And it's the thing that we need to remember; us as human. We say bila' ashdła, the five fingered people' You have five fingers, right?*

Alicia: *I think so.*

Nihba: *So, you are five-fingered people. We say, niho káá Dine'e' we walk in the Earth's surface. You walk on the Earth's surface too, right?*

Alicia: *I sure do.*

Nihba: *Just remember that. When you have those feelings, instead of putting that negative connotations of saying, "I'm not gonna fully understand," say, "I'm gonna understand the best that I can." Because you are with us, you are among us. There might be some things, some certain protocols along the way that you*

don't know, but as far as us working in a sacred space of education, you are one of us. As long as you keep in mind those methodologies and those philosophies, you're just as important as me, as anyone else, when it comes to this space.

When I arrived at The STAR School at the beginning of September 2018, I looked forward to opportunities to learn and give back to the community, and I recognized the challenges inevitably associated with moving to a new community, starting a new job, and completing research that would ultimately attend to community-identified concerns. There exists no singular protocol for a transition of this sorts, especially for a White researcher from hundreds of miles away. However, I had committed to working with the school in a mutually beneficial venture that could simultaneously support needs within the school community while contributing to the field of educational research.

I focused on being present and listening deeply to establish relationships, which strengthened my ability to adapt to new surroundings and unpredictable circumstances. Depicted in the above in the conversation between Nihba and I, these two strategies became essential in my capacity to contribute to the STAR community. Raw presence and open ears forced me to come face-to-face with doubts and guilt that had no place in our work.

Six months prior to this exchange, my dad and I cashed in our savings to finance an RV. The purpose was to be close to the school to increase opportunities for building relationships. My first 750-mile trip from Denver to STAR in a 32-foot RV was a bit stressful to say the least. That was the beginning of a very long learning curve of "Living off-grid 101." Amongst some of the most peculiar lessons were building skirting around

the bottom, changing generator oil, finding dump stations, and getting rid of mice. I have grown a profound respect for the off-grid lifestyle.

At the school, my role as an instructional coach quickly took on varied obligations. While I did support much of the instructional team with curricular support, I concurrently accumulated daily teaching responsibilities, such as specified literacy groups to 2nd and 3rd graders. Shortly after my arrival, the school received notice of an "F" letter grade ranking from the state based on results of the previous year's statewide standardized tests. New laws in Arizona demand the closure of any charter school that receives an "F" for any two consecutive years. The community was devastated, and comprehensive efforts sprung to action, focusing on (a) appealing the letter grade due to incorrect data relevant to the calculation of the "F" ranking; and (b) reorganizing instruction to focus heavily on state standards.

My role became interlaced with assorted teaching and administrative responsibilities, such teaming-up with administrators and teachers to complete a letter-grade appeal process. In addition to my literacy groups, I began teaching the middle school Service-Learning classes in order to alleviate the science teacher's schedule so he could direct all efforts toward science. The last major shift in my job responsibilities transpired just before spring break, when the middle school math teacher quit without giving any notice. With the state standardized test three weeks away, it was urgent that the students continue to have consistent and quality math lessons.

Without any other viable option in sight, I volunteered to teach middle school math for the remainder of the year. It was the best option considering the circumstances, and I felt confident enough with the curriculum, my background in teaching, and my

relationship with the students to take it on. Teaching math was the last place anyone expected me to end up, myself included. However, I learned a lot and felt comfort in seeing the students continue to grow alongside someone who cared about them.

These efforts to be present and listen deeply in order to transition my life to the STAR community represent my conviction to connect theory with practice. According to TribalCrit, "Theory and practice are connected in deep and explicit ways such that scholars must work towards social change," (Brayboy, 2005, p. 430). In this sense, the action-oriented objectives of CBR and TribalCrit aligned and posed an explicit question: "How can my research make a positive impact on the STAR School?" Initially, I could not think about this question without a sense of doubt or guilt, that was clear to Nihba during our conversation portrayed in the above vignette, 'You have five fingers, right?' In order to genuinely guide practice with theory for the sake of social change, I had to face those fears. This was only possible through listening deeply so that I could cultivate authentic relationships, hold myself accountable to them, and take Nihba's advice to move forward and know in my heart that, "I'm gonna understand the best that I can."

Yá'át'ééh – **Start.** I learned that building relationships with the community during the six months that led up to the project played a vital role in all aspects of the collaboration. Recruitment efforts illustrate both the benefits of knowing one group within the community participant pool and the disadvantages to remaining a stranger.

Staff recruitment.

Alicia - *I've shared with you a bit of my story because it relates to how I ended up here. I think there are four main things that contributed. First, I have become better at teaching since my first go at it as a kindergartner and I now know that*

this is my calling, it's what I am meant to do. Second, I have always seen school

as a tool to propel me towards a better life and I see how it can function that way

for other people, when done in way that meets their needs. The third element that

brings me here is my inner rebel that is eager push boundaries and challenge all

things conventional. I have worked hard on transforming my distaste for authority

into action towards dismantling oppressive systems. The fact that the STAR school

can operate off-grid, encourage curricular autonomy, and centralize Navajo

values represent the kind of transformations that institutions are capable of to

challenge the dominant system to better serve the community. The fourth, and

possibly the most important element that has brought me here today is the role

community has played in my life. The teachers, friends, and coworkers believed

that I was not tied to my parents' poor decisions and provided the support and

love I needed to be able to follow my dreams.

Working within the school community before starting the CBR project became a marked advantage throughout the research process, beginning with recruitment. Once I received IRB approval, I organized a meeting with administration. I had been working at the school for over four months at this point in January 2019, so it was important to maintain transparency and review the project intentions and proposed timeline with the administration who had granted me permission and welcomed me into the community. A group of six of us met shortly after: Nicole, Andy, Mark, the principal, the school counselor, and me. I invited Mark, Nicole, and the principal, who extended the invitation to Andy and the school counselor. They are often included in decision-making meetings. After going through the IRB Informational Document and answering questions, the group

turned more toward providing support and guidance, suggesting: "don't talk too fast,"

and "break everything down into understandable terms." They also commented on the

design of the project and told me that "food is always a good choice." I was given the

green light to move ahead with recruitment. Not only that, but the principal posed the

idea of taking some time during the weekly Wednesday staff meeting for me to propose

the project to staff and invite participants.

Staff recruitment was then set for the following Wednesday during the staff

meeting. I spent hours the night before preparing food for attendees and practicing

delivery of the presentation. I set it up the large room in a u-shape of chairs, with the

snack buffet near the back of the room. Staff members trickled in roughly ten minutes

after the scheduled start time. The principal called the attention from 28 attendees and

introduced Nihba, who started that week. This was a coincidental blessing, as she became

a vital member of the CBR team. He provided everyone background context of my

relationship with the school over the years. Included was that spending time with school

was intentional so that I was able to build more organic relationships with the community

and eventually we would work together to contribute something positive. At one point, he

stated, "We all feel good about her presence here so far." His comments represent a

sincere manner of demonstrating his support and communicating the background in

efforts to encourage staff to participate.

It was important that I started the presentation with pictures and short stories from

various times in my life. CBR involves working closely with people and I wanted to

expose my story to the community to portray the humanistic side of me and the method. I

led the group through humorous moments as well as some of the harsher realities of my

lived experiences in an effort to demonstrate vulnerability and humility as a research partner and colleague (see Appendix J: Recruitment presentation). An excerpt of my narrative opens this section, summarizing some of the variables that ultimately led me on this particular path in education and research. The 40-minute discussion oscillated between background on the CBR process and questions about participation. At the end, I passed around the Informational Document, presentation handout, and a sign-up sheet, and thanked everyone for coming.

Initially, 15 staff members signed up: five committing to leadership roles, which I named Community Research Advisors; four who signed-up for the less time-consuming role of Community Consultant; one who said they would contribute in whatever way needed; and six others who expressed interest but wanted more information first.

The staff recruitment meeting allowed me to display some vulnerability and transparency about my intentions and my history. This would have played out differently had I not already formed deep relationships with most of the people in the room. It reveals the impact of relationships in recruitment and the reciprocal nature of my actions as a researcher.

Parent and family recruitment. Recruiting parents and family members transpired much differently. First, I sent letters home with students (see Appendix K) that invited parents and family to an informational meeting. It took much longer than expected to get the letters out due to a blizzard and corresponding snow days. Once the letters made it home, Pauline posted the event on social media. I did not prepare a traditional Navajo dish, as I originally intended. Instead, I made a taco salad, which I had

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seen Pauline prepare for parent meetings in the past and served it with other snacks, hot tea, and coffee.

I greeted parents and students as they entered the room just after 6:00 pm on a Monday. I invited them to eat and sat in a small circle, before introducing ourselves. In total, four parents attended: two moms of students I had in class and one couple with a daughter in pre-K. With one exception, I was meeting them all for the first time. Their children were in attendance as well, two of which were my students who contributed to conversations during the gathering. I passed out the same handouts the staff received: presentation slides and the Informational Document as we shared brief anecdotes of our personal and professional backgrounds. That segued a 70-minute discussion about potential project foci, time commitment, and stories. We developed a natural flow, though it was not as personal as the staff meeting. In the end, they expressed interest in a different style of research, wrote down their contact information, boxed-up the leftover food, and I assured I would be in touch. Another parent who could not make the meeting called me the day after, hoping she could still participate. I confirmed she could, and followed up her, the other parents, and staff via email, which they all identified as their preferred mode of communication.

At the same time, I met with three staff members who wanted further details before deciding to participate. Broadly, they posed methodological questions, such as: "But, what exactly will we do?" and, "Ok, but what is the focus of the project. One out of the three committed to participating.

I received timely email responses from interested school staff members, yet none from the parents. Feeling pressured on time, we scheduled of the CAT launch and the

first community meeting for the succeeding two weeks. I included the parents in all of the email correspondence for nearly a month after recruitment, but once the first two meetings passed, it was clear that the project was going to have to move forward without them.

The second phase of shed light on the results of a legacy of unethical Western research imposed on Indigenous peoples: a prevailing and justified distrust towards outsider research (Castleden et al., 2008; Hodge, 2010). Recruitment efforts with staff members, who I had established relationships with, yielded a 28 percent participation rate (10 out of 37 school employees). At the same time, I failed to recruit any extended school community members in a school with 130 students. My positionality as a White outsider researcher, who did not have strong relationships with the extended community may account for the failure to entice broader participation. I elaborate on family involvement in a later section on Constraints of CBR.

Participants. In Chapter 3, I delineated the demographics of the 10 participants. Here, I discuss data related to the group dynamics, which influenced the way the CBR process played out. The group encompassed a range of expertise, including an administrator, the chef, an accountant, and teachers from various grade levels and content areas. When asked what he thought was going well with the project in the early stages, Andy responded,

> I feel like the people who are involved are very representative. I think having
> Nihba there has been really important. I think that she really knows a lot about the
> culture, so I am really glad that she signed up and you know, having Ella there,

Pauline. Those are all really good people to kind of represent the local culture, having Indigenous people on there. I think it seems pretty balanced.

In a paralleled sentiment, Lisa commented, "I feel like we have quite a few people involved, which is good. We're such a small school, but I feel like we have a pretty high percentage of involvement right now." The community participants' perspective reflected my own observation that we had organically achieved a balance of participants in terms of ethnicity and race, role and length of time working at the school, as well as professional backgrounds. In the next section, I begin to lay out the crucial role our Indigenous collaborators played in grounding the endeavor in IWOK.

Ha'a'aah – Define.

Pauline - *It always starts with the thought. It always starts with the idea. It always starts with a beginning. And that's where we're at. The stage is in the beginning. And I have a feeling it's gonna be this big cyclical thing. And, always in my mind, I'm thinking the four directions and using the Diné Philosophy of Education. The way we teach. That's how I'm thinking it's going to evolve. There's always gonna be four stages to me and I'm thinking we're at the beginning, we've got that sun coming up. And that's the stage where we are at. And that's just the way my mind thinks about this. The sun is coming up. Ha'a'aah, which means it's coming up, Ha'a'aah, it's just coming up. That's the stage we're at. We've got this huge empty space right now that we need to fill with whatever it is, we're gonna do to come to finality. We don't necessarily have to come to finality because it's a circle and it's gonna be ongoing. That's the way I'm thinking about these things right now. We're at that idea. The sun is coming up, we have our sun, we have*

our bright ideas. And I'm gonna do whatever I can in my power to make sure it

flows. It flows in harmony and it, you know, everybody's gonna be open to all of

this.

Integrating Indigenous epistemology into CBR is a principle focus of this study. In the above vignette, Pauline responds to the question, "How do you think Indigenous culture and values are or can be included in this project?" She describes the way she understands the progression of the project and its alignment with the Diné Philosophy of Education. Diné scholar, Vincent Werito (2014), describes this philosophy in depth:

> The Diné philosophy is associated with and orientated to the four cardinal directions, starting with the east direction; the four seasons, starting with spring; and the four parts of the day, beginning with early dawn and moving around in a clockwise direction with the path of the sun. This is commonly referred to as the *T'áá shá bik'ehgo na'nitin*, or the Sun Wise Path Teachings. So in relation to human life, this process of orientation for living and learning guides how an individual lives and develops respect and/or reverence for self, his or her relatives, and the natural world. These four aspects of the Diné philosophy of learning and living are Nitsáhákees (Thinking), Nahat'á (Planning), Iiná (Living), and Siihasin (Assurance), in respective order. (p. 27)

The following image of the Diné Philosophy, *Diné Bina'nitin Bitsé Siléí,* aligns closely with participants' comments (Bitsé, 2008).

The original black and white image includes four small graphics of mountains at the ends of each diameter line and represent the four sacred mountains of *Diné Bikéyah* (Navajo Nation).

Prior to my conversation with Pauline depicted above, two other community members had explained this process in different moments: once during a Diné Culture class with elementary students; and another time at a visit to the local high school with our 8th graders. During these lessons, the speakers explained the cyclical symbol with colors that represented the stages both throughout the day and the seasons. As Pauline explained, "*Hayooł Káál* represents the white of the sky before the sun rises; *nihodeetlííh* is the blue of the sky; late in the evening is nihootsoi, when the sky gets nice and yellow; and chahałheeł is the darkness of the night."

Conceptual Framework of the Diné Philosophy of Education
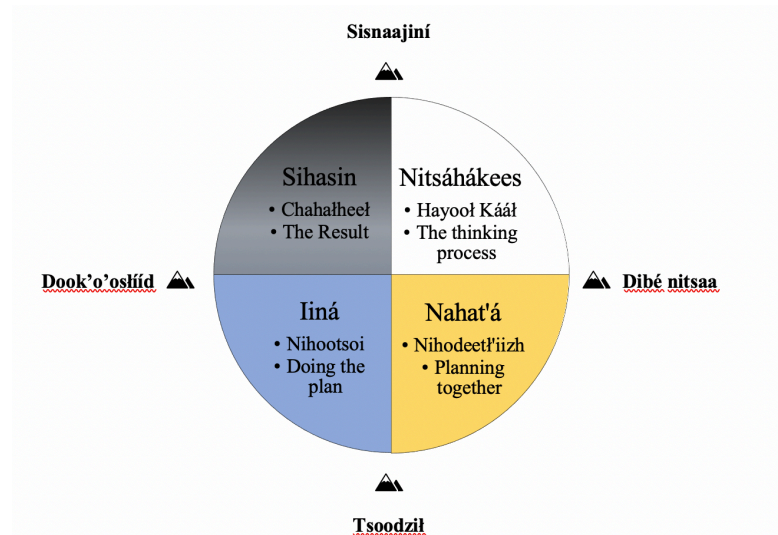
Figure 4.2. Conceptual Framework of The Diné Philosophy of Education / The Sun Wise Path Teachings adapted from Bitsé siléí / Biníí'siléí (2008). Retrieved from http://www.navajocourts.org/indexpeacemaking.htm.

The colors within the process act as powerful symbols in the cycles of the day, the seasons, and of generating change. The black and white picture the tribunal website put forth did not capture the full essence of Diné Philosophy of Education as Pauline, Werito, and the other teachers explained it to me. Consequently, I adapted the framework to include the four colors and the name of the sacred mountains associated with those concepts., as seen in Figure 4.2 I confirmed with Pauline that the image accurately depicted the philosophy. She granted me permission to share it with the CAT and CCs as the model we could follow to guide our process. In the CAT progress meeting, which is examined in-depth in a subsequent section, I introduced the graphic, citing that Pauline had explained it to me. Through discussions, we unanimously agreed that this was the most suitable way to inform our process.

CIRM honors Indigenous knowledge and knowledge creation (Brayboy et al., 2012). This does not change the fact that CBR is rooted in Western epistemology. Kovach (2015) defends, "that to serve Indigenous knowledge systems there must be ethical, epistemological, and methodological inclusion of Indigenous voice, understandings, and practices," (p. 50). In order to honor Indigenous knowledge systems, we intentionally steer our CBR project through the Diné Philosophy put forth by Diné community members. While I do not claim that all understandings, epistemologies, and practices of our project were Indigenous, I am suggesting that by leading the process in this way, we included IWOK and methods of conducting research.

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***Nitsáhákees* – Brainstorm.** Pauline explained *Nitsáhákees* as a Diné concept meaning "thinking together." This section describes the beginning stages of the project, which played out during the first two face-to-face gatherings: The Community Advisory Team (CAT) Launch and the first community meeting. Both events functioned to provide a collaborative platform for the purpose of identifying a project focal topic. Moreover, the meetings underscored Indigenous methods through blessing the process; defining and operationalizing decolonization in the context of the project; and giving ample time for people to express themselves through story and otherwise.

CAT launch meeting. The purpose of the CAT launch was to brainstorm needs of the school as perceived by the team in devise a plan to address one or more of them. After recruitment, the CAT consisted of six community participants and me (see Table 3.2). In preparation for the gathering, I asked Nihba, a Diné teacher, if she felt comfortable conducting an opening prayer or blessing for the group and the project. She graciously accepted the invitation on the spot. I prepared food and put together packets for each CAT member the night before. The packets included the IRB Informational Document, the CIRM framework (see Appendix L), and an optional activity to facilitate our ability to identify a common topic of interest. I attached two tea bags to the handouts as a gesture of appreciation for attending the launch and participating in my dissertation study. Blessings, sharing food, and providing small gifts, are common practices in Indigenous research methods (Bird-Naytowhow et al., 2017; Flicker at al., 2015; Fraser et al., 2017; Hogan et al., 2014; Koster et al., 2012; Victor et al., 2016) and represent our early efforts to challenge Western-normative research traditions and take steps towards decolonizing our collaborative.

The launch started a bit late due to prior meetings. 'Soft' start times are common at STAR, regardless of the context. By Western norms, tardiness represents irresponsibility and lack of organization. In a capitalist society, systems are largely driven by the accumulation of capital and power (Fuchs, 2014; Marx & Engels, 1967). Accumulating capital and power requires time, transforming minutes and hours into a limited resource. In this system, time is money, money is power, and life is short (Rosa, 2012 as cited by Fuchs, 2014).

Contrarily, in Diné traditions, events, celebrations, ceremonies, and daily routines happen when the time feels right. Dr. Pearl Yellowman (2019), the executive director of the Navajo Nation Division of Community Development, explained at a local conference I attended that if the people who are supposed to arrive for dinner do not arrive, then you do not eat. You wait because it is not right to move ahead without the people that are meant to be there. Throughout the project, we did set times for each meeting, yet all five of them started between 10 and 30 minutes after the scheduled time, when the people who committed to being there were present and ready to work together. Pauline explained, "Indian time is like that saying, good things come to those who wait."

Nihba initiated the CAT launch with a prayer in Diné Bizaad (Navajo language). She asked us to think about what we wanted to accomplish with this project and to take the prayer in and bless ourselves. She asked for protection from the Divine beings and for the holy people to bless our food or water or safety and watch over the project. She then sang a Navajo song that was appropriate for a space of teaching, education, and the home because "the home is where teaching begins. There were two Diné women, three White

women, and one White man in the group, so Nihba translated parts of the blessing into English as to include the non-Indigenous staff in the messaging.

When she concluded, everyone expressed appreciation by saying thank you. I point this out because this group consisted of two Indigenous women and five White people, who all expressed appreciation to Nihba for starting the project in this way. It demonstrates a shared understanding and collective respect for IWOK. The blessing flowed into a short discussion about our process for identifying school needs and we briefly directed attention toward the content of the handouts before moving ahead. April suggested that we each write down three topics that we deemed important, which then provided grounding from which the group anchored concerted and eclectic brainstorming. While crackers and dip circulated, Nicole joined the meeting and the eight of us jotted down our priorities.

A discussion took off as each person iterated their aspirations for the school. We generated a vast range of ideas and simultaneously found common themes in many of our interests. I energetically wrote notes on the large whiteboard to create of visual of our brainstorm and keep track of key elements (see Figure 4.3).
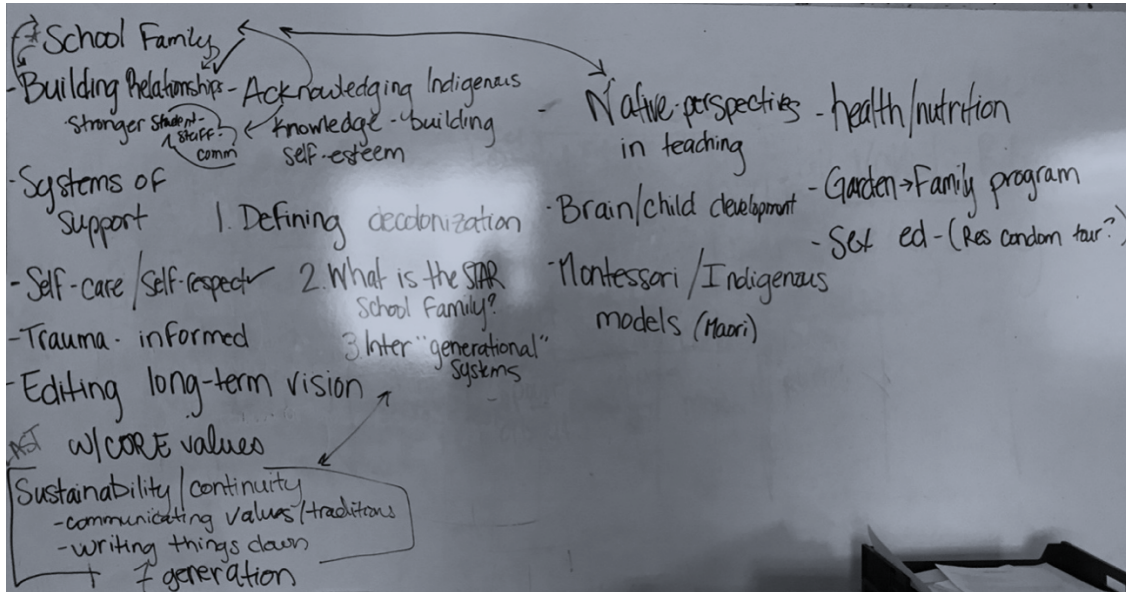
Figure 4.3. Nitsáhákees and Identifying needs

A general overlay of the topics included:

- structured health, exercise, gardening, and sex education programs;

- building staff-student-parent-community relationships;

- cross-sections of Indigenous and Montessori philosophy and practices;

- culturally responsive, sustaining, and revitalizing practices (CRSRP);

- decolonization and how it is (mis)interpreted and applied;

- expanding on knowledge of brain and child development;

- (re)prioritizing core values and school identity;

- increasing self-respect and self-care;

- sustaining systems of support and initiatives/programs that we start; and

- trauma-informed education.

We discussed the interrelated nature of the issues, identifying an underlying need for enhancing relationships throughout the institution. We slowly funneled our thoughts into a proposition to updating policies in the school handbook and website. We also proposed modifying annual traditions to better reinforce strong relationships between all school stakeholders. Our next step would be to present these ideas to the Community Consultants (CC) the following week, get feedback, and move forward accordingly.

"Even though some people might not call it that" – Decolonization.

Nihba —The way that I understand it is that there are three different realms of the way decolonization is thought about and enacted. The first is a radical decolonization, which demands extremes and cutting off all ties to more Western ways of living. This category pushes that agenda on other people and passes judgement towards others who "are not decolonized enough." I have found that many of those radical decolonization activists often didn't grow up on their Native lands or in the Native communities, so there exists an irony between some of those radical activists who didn't grow up practicing their cultural traditions, yet now they push a "decolonize everything" agenda on other people.

The second type of people doing decolonization work are what I call "the naysayers." These are people who criticize the radicals and other people through a stance of ultimatums. For example, they might say, "If you're so decolonized, why are you speaking English? Why are you using your iPhone if you're so decolonized?" They take a black or White view of the situation; either your colonized or you're not and push back against the radical agenda. A third way of understanding decolonization is life practitioners, those who decolonize by the

way they live their everyday lives. These are people are doing decolonizing work

anywhere. It can be from living on their land and tending to their sheep, to

raising children, speaking their Native languages, and passing down traditions

from family to family. For example, I am raising my son speaking the languages

his ancestors spoke and participating in traditional ceremonies. That is

decolonizing, even though some people may not call it that or recognize it as that.

That's how I see the school, like the healthy food that we eat, the culture teachers

who teach the language and traditions; the trauma-informed practices we

incorporate to create safe spaces for students. They are all life practitioning

decolonizers, even if they might not know it.

We continued the brainstorming phase between the CAT launch and the first

community meeting. I emailed everyone who had either committed or expressed interest

in the study, including parents and staff who had not yet made it clear if they were going

to participate (see Appendix M). The message reminded recipients about the upcoming

meeting and provided a summary of the topics discussed at the CAT launch.

Within a few days after the CAT launch, Nihba and I sat down together to catch

up on the end of the meeting since she had left early. In addition, she took some time to

teach me about her understanding of decolonization and how we could bring it into the

project, the school, and our day-to-day lives. In her vignette that leads this section, Nihba

describes a perspective of decolonization that I had never heard before, especially as the

concept applies to everyday actions. It highlights three different dispositions and

materializations of decolonization, emphasizing that there are many people who are doing

decolonizing work through the way they live their lives. Her knowledge on this became

extremely helpful for me and eventually the entire CBR group in grasping the notion of decolonization as something tangible that we could be capable of undertaking. With this level of accessibility, the implications this model could have on school, education, and research could be far-reaching.

Nihba kindly offered to open the first community meeting with a blessing in addition to describing decolonization in the above terms. Her three-tiered model helped advance the group in a pragmatic way, framing decolonization as our responsibility within the project and beyond.

> **"These are my kids." - First community meeting.**
>
> Lisa — *This school is different. Relationships are meaningful in a special way here. I remember years ago when I was on a field trip to the bowling alley with my daughter's class. My daughter's teacher looked over and saw a group of kids from another school and said, "Those are my kids." They were STAR students that she knew from when he had previously worked at STAR. Without much reference of STAR at that time, the connection the teacher felt was impossible to comprehend. Now, after working here and being here, I get it. These are my kids. They are.*

The first community meeting occurred a week after the CAT Launch. I prepared fresh guacamole and a black bean corn dip and served them with, chips, fresh fruit, trail mix, cookies, coffee, and hot tea. I provided all attendees with packets containing the IRB-approved Informational Document, the CIRM framework, and a couple bags of tea as a gesture of gratitude.

Figure 4.4. Food Buffet for First Community Meeting

Eight members participated, three of which had not attended the CAT Launch.
Five CAT members attended (two had scheduling conflicts), fulfilling their
responsibilities of directing the project together and seeking feedback from community
member participants, who I identified as Community Consultants (CCs). I did not
initially expect that the CAT would be larger than the group of CCs, but it was hard to
gauge interest beforehand, so my expectations were speculative.

At this meeting, there were three Indigenous women participants, four White
women and one White man (see Table 3.2). Implications regarding the White members
majority are discussed in chapter five. Nihba opened our session with a blessing and
words of wisdom. She spoke about the fog during her morning drive, which signified that
the ancestors are around collecting their offerings, the corn pollen and the corn meal that
people left for them. Nihba explained that this was positive and a good omen for the
meeting before introducing two songs she was about to sing. They were from a set of six
and described the beginning of a journey, which could be a physical, geographic, or

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spiritual. The first song signified movement and transition. The second song signified coming back from that journey and bringing what happened, your new knowledge, with you.

Once again, this set the tone and gave the group a moment to reflect on the process we were going through together. Everyone expressed gratitude to Nihba for sharing her wisdom before shifting our focus to the documents in their packets, including the reason for the tea and the importance of guiding the project through an Indigenous lens. Nihba followed by describing the decolonization framework that she explained to me days earlier.

Our brainstorming powers combined as the conversation seamlessly drifted into the value of relationships, the role the school plays in decolonization, and our hope to continue positively impacting the community. As witnessed in Lisa's story, "These are my kids," there was consensus that being at STAR included a sense of community identity that was special and particular. With a school guided by Navajo values, we agreed that relationships took on new meaning. Pauline shared out a similar story that had happened recently with her daughter who is now in the military but had attended STAR before high school. Her daughter ran into a fellow STAR student just before their deployment and broke rank to be able to exchange fond memories and a few hugs before they were sent in different directions around the globe. Pauline described the relationship between her daughter and the other student as enduring due to the values they learned together in primary school. As a group, we then repeated the activity from the first meeting with the Lorissa, Pamela, and Pauline, inviting them to write down three of their top priorities. New topics joined the hefty list from the launch:

- 8th grade transition to high school;

- acclimating new staff;

- getting to 100% literacy;

- positive school culture; and

- living the school values: the Four Rs (Relationships, Respect; Responsibility, Reasoning).

With all of our topics on the table, we began to devise plans of action. "What about updating the school website?" "We should really focus on how we start and end the year and make sure it is grounded in our values." "It will be really important to enhance staff relationships so we can model the school family that we are hoping to build."

We did not come to any final decisions. Instead, we delegated to me the task of synthesizing ideas to set us up to be able to move forward in a way that included our assortment of priorities. The next meeting would not be for another month, giving us time to collaborate digitally through Google Docs and emails.

The stories and discussions during the first community meeting revealed a fundamentally distinct conception of the role relationships in the STAR community. Brayboy (2005) explains that applying different forms of knowledge is context-specific, which elucidates a possibility that a school founded on the Four Rs would foster a STAR-specific understanding and embodiment of relationality that connects community members in profound way. While we advanced, this context-specific value of relationality weaved itself through the entirety of the endeavor, as witnessed by the objectives of the action plan and the outcomes of the collaborative that I explore later in this chapter.

The brainstorming sessions that occurred during the first meetings spawned meaningful discussions gave momentum to the project. Transitioning to the next phase, *nahat'a,* we shifted from issue generation to collective processing and planning.

Nahat'á - **Plan.** This section moves through the collaborative labor invested into the action plan. After flushing out our individual interests and shared values in the first two meetings, we specified objectives, developed an evaluative measure of those objectives, and prepared for the final stages of the process through digital collaboration and further get-togethers.

Digital Collaboration. After the first community meeting, planning for action began through digital collaboration. I organized our brainstorms into a list format from which we could narrow our topic and formulate an action plan. Within the same time frame, I conducted interviews with participants, coordinated schedules through an online polling website (www.doodle.com) to schedule the remainder of our project meetings, spoke with my methods advisor for advice, and prepared curricula for the final months of the academic calendar.

The team agreed to work together through Google Docs in between meetings. Initially, I categorized the multitude of ideas we put forth around five themes (see Appendix N: Project Plan #1). Through the analysis of our notes, I identified a common thread at the root of various priorities: a need to develop clearer systems of making and sustaining change to better the school. Seeing as this issue directly correlated with the overarching purpose of the project, it felt like a natural place to start and we began a discussion about the current systems and how to improve them (see Appendix O).

The interactions on the digital document gained momentum for roughly a week, but energy faded without any clear path towards action. Through the digital collaboration, we determined that the school did, in fact, have systems, but the inconsistencies may have more to deal with structural elements that reside out of our scope of interests or influence. The systems included democratically planning, deliberating, and making decisions. For specifics, refer to Appendix X: Change Systems CBR Project.

This particular collaborative document did not organically produce a call to action that it was meant to. It did not encapsulate out varying individual or collective priorities, and, as witnessed in the live document, we did not present an innately-driven energy that pushed the topic forward. It appeared that we would we need to pick an issue that attended more directly to some, if not all of our highest priorities that we presented during the meetings. Another possible reason this first proposal did gain traction could have been the nature of digital collaboration. While all participants communicate in different ways, including adding commentary to the document, responding to emails, and occasionally bouncing ideas back and forth as we crossed paths on campus, some participants were more vocal and active digitally than others. April, Ella, and Pauline did not add commentary to the document, but Pauline stated, "If I don't comment on it, it means I agree with what has already been said." It appears that digital collaboration can facilitate the process, but when working with a diverse group of participants, it is important to create multiple opportunities to provide input, such as one-on-one meetings.

In reference in moving forward with the action plan, I reflected on the first meetings and identified an expressed interest to modify the annual traditions to better represent the Four Rs. Further, upon brainstorming with an advisor on my committee

who is an expert in CBR, we identified a need to move forward with a project that could speak to priorities that the team delineated. By altering the in-service training days, that occur annually just before the students return from summer break, we could develop a training that heightened the expression of the Four Rs and concurrently attended to several of our ambitions.

Just before the second CAT meeting, I presented the idea of developing and implementing experiences for all staff members that reflected individual aspirations as well as our collective objective to enhance staff relationships. Six participants (Andy, Ella, Lisa, Rachel, Pamela) expressed approval by email with responses such as, "I think this is great!!! It sounds like a really solid idea and like a great start to get everything started," from Rachel and, "Thanks for sharing this information! This will be a great implementation that will lead us in the right direction," from Ella. April and Pauline confirmed their approval verbally and Nihba endorsed the idea at the following meeting and on the second action planning document (see Appendix P). Nicole also agreed on the topic but expressed that she was exercising caution in the ways she inserted her opinion as an administrator to encourage the team to express themselves and advance without needing her permission. I sent the proposal to the principal, who conveyed his approval as well: "I like and support this too Alicia. I like how things organically/naturally happen based on our needs. Thank you for all your efforts, I have a good feeling about this."

Digital collaborations highlighted the role of the researcher in facilitating the CBR process. Organization and communication were key contributors to moving the process along. It also highlights the importance of conducting research that is led by participants' interests. During the first two meetings, we generated a plethora of topics to

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work on and ways we could address them. I tried to arrange our ideas and share them in way that would make tackling them more approachable, considering they were so widespread. The first attempt to funnel our energies into a consolidated action plan did not instigate a call to action. Wallerstein & Duran (2006) describe the difficulty community-based research can pose when various stakeholders present different goals of participation and knowledge interests. They suggest negotiating power and conducting research that could potentially serve different interests at separate moments in the process. The first attempt at outlining a project aimed to address underlying systems may have been too abstractly related to more immediate group interests. Once the course of action encapsulated numerous priorities, it fell quickly into place. Positive support from school leadership also facilitated planning momentum. Next, we would gather at the CAT progress meeting to specify objectives and align the project with IWOK.

"We need to be really careful" - CAT progress meeting.

Nihba - *I just wanted everyone to remind everyone that, as we conduct research, we must be aware and careful of how we're doing it. Because research wasn't meant to help our people. It has been used to tear our communities apart. And that's what we often associate with research and researchers. That's why it might be difficult to get parents and the community involved. Because research wasn't meant for us. So, we need to be really careful of how we approach this project, especially with publishing.*

The CAT Progress meeting continued with planning a month after the first community meeting. Four days prior, I emailed the participants a loose agenda focused on objectives and evaluation. I included a link to a live document with an updated action

plan that included our new focus: The Staff Development Days (see Appendix P). I prepared food and purchased snacks, tea, and coffee for the group to share.

Rachel, Ella, April, Nihba, Lisa, Andy, Lorissa, and I attended the gathering. This is where the lines between the CAT and CC teams blurred. While the CAT attended all of the meetings, CC also began attending the CAT meetings due to interest and scheduling. Originally, the purpose of the two-team format was to allow for people to participate in different ways that fit their interest and availability. The CCs who attended the CAT meetings, Lorissa and Pamela, did so due to interest in the project and the meeting fit into their schedules. The CAT welcomed their presence and this aspect provided a point of reflection about keeping the design of CBR simple.

Nihba announced that she had to leave early, therefore we invited her to share her ideas as a way to start the meeting. She spoke about current and historical considerations regarding research with Indigenous peoples, as seen in her vignette, "We need to be really careful." We discussed how the issues she presented related to our work together. It became evident that much of the responsibility in "being really careful" lied within the steps I would undertake as the researcher to ensure that this study would not replicate destructive practices or provide support to any legal cases that question Indigenous rights. It was powerful to be reminded by her words in this context.

Nihba reinforced the notion that school is a sacred place and that we must honor that through the content and the manner in which we teach and conduct this project. The group then focused attention on our recently-defined goals through the lens of the Diné Philosophy of Education. I highlighted that within the variety of systems for teaching and learning, the model of community working together has occurred for thousands of years

on the lands where the school now stands. By leading the endeavor through the lens of the Diné philosophy, we could honor our place and community. Lorissa, a Hopi staff member, reminded us that there are community members from different Indigenous backgrounds apart from Navajo, which have different traditions, but that there exists extensive overlap in systems and ways of knowing.

With the Diné philosophy guiding us, we articulated our objective: to share knowledge to build and be at Service To All Relations (STAR). This was further developed as: (a) knowing our personnel resources/experts at the school; (b) building knowledge and skills in specific areas; and (c) establishing specific learning criteria. Establishing objectives informed by the Diné Philosophy of Education felt meaningful and productive. Next, we would concentrate on details of the action plan and develop a means to evaluate the outcomes of our objectives.

The CAT progress meeting created time and space for the team to regroup as a team after a month of planning from behind our computer screens. We also reflected on our individual and collective role in decolonizing our community. We recognized the Diné Philosophy of Education as the most applicable framework to guide our work and acknowledged the (mis)use of research to fulfill oppressive colonial agendas. TribalCrit has us understand that US policies are rooted in imperialism, White supremacy, and material gain (Brayboy, 2005). For this reason, we must learn the manners in which policies materialize to prevent conducting research that reproduces oppressive government policies and confront them. Our attempt to counteract destructive systems involved anchoring the research in community interests and employing an Indigenous framework in the process.

The excerpt that opens this section exemplifies Nihba's sense of responsibility for advancing self-determination and sovereignty of Indigenous communities. It also depicts the irreplaceable role she played in grounding participants and the CBR process in Indigenous knowledge and experiences. Her experiences and knowledge were imperative in holding ourselves accountable to the community. By highlighting present-day national issues, such as federal courts in Texas ruling the Indian Childhood Welfare Act as unconstitutional (Child, 2019). Nihba reminded me that I am accountable to the larger Indigenous community as much as I am to STAR. How we conduct this project and how I write about it can serve to uphold supremacist policies or it can challenge them. With this in mind, we moved ahead together, planning on the live Google Doc and preparing for our last two meetings scheduled for May.

CAT planning meeting. Nearly a month after the CAT progress meeting, we met for further planning at the final CAT meeting. I prepared a variety of dishes and provided snacks and drinks. We started a bit after schedule, but many of us have learned to embrace this act of defiance against the clock. Nihba graciously offered for a third time to begin the meeting with words of wisdom and offering prayer. This one was a particularly heartfelt moment that addressed the pain that some of our students, staff, and community were experiencing at that time. It was evocative in a way that ensured that as we moved along, we centered the students, their needs, and the sacred act of teaching. The interconnected nature of the project to our teaching demanded that we approach this work as we would the most delicate of circumstances: with positivity, love, and sincere compassion for our relations.

The group thanked Nihba for her blessing and gently transitioned into revising objectives for the 2019 STAR Staff Development Days (SDD). Historically, the school dedicated the seven business days before students return in July to professional development (PD). The structure has been altered over the years, which gave space for our project to drastically modify that time.

Between meetings, we collaborated via email to pinpoint our intentions. We agreed that small teams would develop and lead workshops during the 2019 SDD that cumulatively attend to one main goal, which we delineated with four sub-goals. We intended to: Enhance inter-staff relationships and bring all staff up to date on how we currently practice our school's core values. This includes:

- We will know the various initiatives occurring simultaneously around the school;

- we will know who is involved in which initiatives;

- we will know how to apply these initiatives to our own work; and

- professional learning committees will be established based on staff interest.

We divided ourselves into teams based on interest, needs, and expertise. The six topics were based on our brainstorming and digital collaborations. They included: Indigenous cultures and CRSRP; literacy, Montessori schooling; standards-based pedagogy and academic achievement; trauma-informed practices; and wellness. With a clear set of objectives, we then developed a survey on Google Forms to evaluate the effectiveness of our efforts in meeting the objectives. Staff members would take the survey at the end of the SDD to provide information that we could apply to PLCs and future SDD. Next, we would get together for a last time during the final week of school to tie-up loose ends with the whole team.

"We were a lot more connected" - Second community meeting.

Rachel — *This year has felt a lot more comfortable. It felt like, as a staff, we were a lot more connected and it was nice for us to take our relationships, which were stronger, and bring that to the students. Last year started off okay, but this year felt more relaxed and more comfortable… I think the students felt that and I thought that was really special.*

The second community meeting concluded our large-group planning sessions for the year. I prepared gazpacho and cookies to accompany snacks and drinks. I also presented participants with a coffee mug filled with tea bags as a small gesture of celebration and gratitude. Rather than beginning with a blessing, I opened the meeting inviting words of wisdom and reflection from anyone interested in partaking. Pauline shared a story about parents and the recently graduated 8th graders. Nihba recognized how meaningful it was that the keynote speaker at the 8th grade promotion. She highlighted the uniqueness of our male valedictorian and salutatorian, highlighting that he related himself and his story to our students and some of the younger male students expressed excitement as their older male peers and the speaker set a positive example for them. Mark reflected on the staff's ability to persevere and even grow closer in the face of some of the serious challenges during the year. He commented how nobody thought I would end-up as a full-time teacher and he thanked everyone and me personally for stepping up when I did to take over the middle school math position. Conversations sparked, revolving around the importance of relationship-building in the project and in the school overall. I reflected on a recurrent thread that has appeared frequently across contexts in my life. My worldview encompasses a fundamental element at the core of

Indigenous epistemology; the significance of relationships as a vehicle to enhance the human condition.

We then spent a good portion of the meeting organizing the evaluation survey (see Appendix Q: SDD Survey Evaluation). We co-edited the Google Form to reflect our objectives and shared ideas about specific workshops. We would be left with planning the workshops in small groups during the short summer break. In the same time, I met with Nicole to organize the schedule of the SDD. The project benefitted immensely from her support and expert organizational skills.

The last community meeting reflected a balance that we, as a group, had achieved in the way we planned together. Rachel's vignette, "We were a lot more connected*,"* characterizes the relationships that were reinforced. We began with stories, memories, and reflections to anchor the mood and seamlessly transitioned into finalizing the survey. From the first two meetings to the last, this demonstrated a combination of strategies working together to reach a goal. As Anthony-Stevens (2017) explains, the health and wellness of Indigenous communities, "may be strengthened through ongoing attention to complex relationships, uncomfortable acknowledgements of power differentials, and a commitment to antiracist, anticolonial education" (p. 100).

Iiná – **Implement.** Considering the abundant priorities usually attended to during in-service days, Nicole, an administrator, spent a substantial amount of time creating an agenda that balanced administrative logistics, training, the six CBR workshops, and time for teachers to prepare for the school year. She sent out the tightly organized schedule to all staff members a week in advance (see Appendix R: 2019 Staff Development Days). Our workshops were dispersed throughout the seven days and the administration team

strongly recommended that all staff participate in all six sessions. Each workshop we implemented lasted between 90 minutes and two hours and aligned with the overall objectives of the project. I co-presented in three of the workshops and attended all six. Out of the 37 staff members, an average of 24, (65%) attended the workshops. Administration commented that overall attendance was higher than usual.

At the end of the SDD, I emailed the evaluation survey to the staff and printed 15 copies for those who preferred to take it on paper. They were available near the staff mailboxes where they could also turn it in anonymously. The team needed the data to make decisions about PLC schedules, therefore we accepted surveys for one week, during which I sent out daily reminders and spoke with staff directly, reminding them to participate if they chose to. We received 22 responses out of roughly 37 staff members and deemed that sufficient enough to draw conclusions and plan PLCs.

Sihasin – **Evaluate.**

Nicole – *Self-generated workshops and the resulting PLCs were a huge part of the success of the Staff Development days and the structure of ongoing learning this year. The collaborative space allowed for people to feel responsible and take responsibility in what we usually classify as admin responsibilities. The people leading the workshops felt accountable to make the trainings meaningful and worth the time of their colleagues.*

The CBR team created a survey to evaluate the effectiveness of our project. We incorporated a mix of Likert scale and open-ended items to evaluate the effectiveness of reaching our goals. I conducted a simple analysis of the quantitative data by averaging the Likert scale responses and identifying the percentage of people who ranked their

answers as "7" or higher, representing scores associated with achieving the objective. I organized the qualitative responses by category to distribute to workshop facilitators, who would become PLC leaders on the topic and shared the report with the team (see Appendix S: Summary of Evaluation Responses).

Table 4.1 summarizes the data from the Likert scale questions. In regard to enhancing staff relationships, responses indicate that the information provided through the workshops was relevant to staff interactions with the students and that staff members learned relevant and helpful information. The open-ended responses revealed a desire

Table 4.1

Likert Scale Responses from SDD

		Ratings on a 10-point scale	
Question	n	Average	% above 6
Q1. On a scale from 1 to 10, how much more do you know your colleagues now than before the STAR staff week?	21	8	82
Q2. On a scale from 1 to 10, do you feel like you know the presenter(s) of the workshops better than you did before the presentation?	19	8	77
Q3. Overall, were there things you learned during STAR Staff Week that will influence the way you interact with students?	22	8.5	91

amongst the larger staff to continue professional development (PD), especially in the areas of CRSRP and trauma-informed practices. For example, in response to the question, "What more would you like to know," one respondent stated, "I would like to continue to receive lessons in language and culture." Another expressed, "I would like to know the steps to take if a student needs attention that I cannot provide myself during class." For further examples, see Appendix S.

During a brief meeting at the beginning of the 2019-2020 school year, the team reviewed data and expressed a sense of accomplishment in achieving our goals. As Nicole's vignette delineates, self-generated workshops engaged the larger staff and delegated relationship-building and PD responsibilities to internal teams, resulting in meaningful training experiences. Next steps would be to establish a PLC schedule and replicate the collaborative process within the new format of our schoolwide ongoing learning approach.

Nitsáhákees – Start over.

Lorissa- *I really believe in your project and what it brought to the school. In most places, decisions are almost always made by upper management with little or no input from the people who are out in the field… it included a representative group of people to brainstorm and put forth their ideas… in this way all viewpoints and opinions are expressed, whether they be negative or positive. I believe that the school will be best served if we make decisions together like we did in your research and groups because everyone has a stake in it and I believe, will be more willing to follow through when they know that they are being heard and included or valued.*

Our collaborative efforts began with brainstorming, advanced to planning, transitioned to action, and completed the cycle with reflective evaluation. We began a new cycle as the new school year took off, eager to take what we had learned from working together and expand on through a new structure of professional learning communities (PLCs).

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The CBR participants agreed on a format for PLCs for the 2019-2020 school year and developed a schedule of PD and worktime (see Appendix T) All PLCs would adopt a similar process that the CBR participants went through during this study: *nitsáhákees* (brainstorm needs and objectives); *nahat'á* (plan the year); *iiná* (implement the plan); *sihasin* (evaluate outcomes). The CBR team invited all STAR employees to participate the six groups they were interested in. Additionally, the CRSRP and trauma-informed teams would also provide ongoing professional development to the staff at-large four times throughout the year. According to Nihba, these two initiatives are decolonizing efforts in that, they, "support self-determination and aim to break the cycle of historical trauma." Staff members on the CBR have expertise in CRSRP and trauma, hence they were able to begin developing training for the school. Rachel noted advantages to self-generated PD, "It was really nice to have connections with the [workshop leaders] … especially with the cultural aspect, it wasn't weird to ask questions." The comments from Rachel and Nicole illustrate the relevance of relationships and agency within the internally-driven approach to training, which appeared to enhance experiences for both the workshop leaders, who felt responsible to honor their colleagues' time and provide quality training, and attendees who felt more comfortable in their learning process.

Summary of CBR process from inception to completion. In this section, I have told the story of our collaborative process, from inception to completion. It is impossible to fully capture the nuances of our interactions or the depth of our compassion toward each other and our work. Nonetheless, the story that I articulated provides insight into a deeply personal adventure of learning and growing through collaborative research. The Diné Philosophy of Education guided the CBR process through brainstorming, planning,

implementing, and evaluating a project that set us up to begin the cycle over with new knowledge of the process, of ourselves, and of our relations. As Lorissa's vignette, "Everyone has a stake in it," portrays, the project demonstrated a collaborative process of decision-making that better reflected wider interests of the community. This story is vital to understanding the context from which the subsequent findings surfaced. As the chronological account offers context, the following sections provide an analytic presentation of data to answer the remaining research questions pertaining to CIRM, researcher positionality, and supports, constraints, and outcomes of this CBR process.

The first part of this chapter told the story of the CBR process. The following sections describe how Critical Indigenous Research Methodology influenced the CBR project.

CIRM & CBR

I anchor the discussion of salient themes around the tenets of CIRM, the Four Rs: relationships, responsibility, respect, and reciprocity. The four constructs are interconnected, which is reflected throughout this section. I start each theme with a participant quote to stress the value of co-contributors in CBR.

"It's been really meaningful to have you here" Relationships.

Andy- *It's been really meaningful to have you here. I think that if it had been distance, we probably wouldn't have done a lot of things that we did. I don't think the Staff Development Days would have happened without you here to organize it. More on an everyday level, teaching the kids helped too. Teaching enrichment groups and taking over the math class helped you build relationships that you wouldn't have had. Kids would have just seen you this lady that comes in and I've*

seen the way that they interact with other people who they think of as strangers.
It's very different… I think that built a relational component with the staff too in a
way that you couldn't have done the same. I think certain people could probably
collaborate well remotely, but there's other people who I don't think you would
have gotten to know. Like Nihba, you wouldn't have connected with her on such a
deep level, and Pauline. So, I think that's just really important.

This section explores the intersection of researcher positionality and relationships in CBR with the STAR School community. Observational data suggests that features of my identity profoundly impact the way I experience the world, insinuating profound relevance in the context of fostering relationships. TribalCrit reminds us that US policies towards Indigenous people are derived from imperialism and White supremacy (Brayboy, 2005). The prominence of my White outsider identities is especially amplified due to the legacy of colonization and White supremacist assumptions and policies that afford me unwarranted privileges due to my skin color. The oppressive nature of colonization and racism has birthed cognitive constructs that classify and monetize skin color, establishing arbitrary hierarchies. The result is value-laden perceptions of otherness that influence the way think, act, and experience the world. Hence, my relationships with Indigenous people and communities should serve to challenge hegemonic policies that uphold colonial structures. It becomes my role in relationship-building is to listen deeply and learn how to prioritize Indigenous voices in collaborative efforts. This includes (re)educating myself through participation in community events and leveraging my social capital to support community-driven interests (Anthony-Stevens, 2017).

(Re)education. At the heart of CIRM is the notion that knowledge is relational and in order to create knowledge, "…research must be a process of fostering relationships between researchers, communities, and the topic of inquiry," (Brayboy et al., 2012, p. 437). My positionality warranted a multifaceted approach to relationship-building; one that fostered my own learning while adapting my assets to the community in situations where I could be useful. Building cultural knowledge enhanced my relationships, which, in turn, granted me access to further cultural knowledge. I began learning independently as to not burden community members with the weight of teaching me everything from scratch. I invested in and practiced with the Navajo Language Rosetta Stone, of which proceeds go towards Diné Bizaad revitalization efforts and attend language and culture classes at the school when possible. I also immersed myself in the community to learn from experience and exposure. I volunteered at school events like parent meetings, and pow wows; running in a 10K race fundraiser; and baking thousands of cookies with Pauline to maintain the school tradition of offering families a sweet holiday gift in December. I ran in the "Corn is Life Relay" from Hopi to Winslow in solidarity with Indigenous youth from the Diné and Hopi communities and had the honor of attending a sweat lodge with Nihba, Pauline and their families. I made a conscious effort to listen deeply when my Indigenous friends shared knowledge with me. Seizing opportunities to participate in community events increased my knowledge about the community, while also cultivating new friendships. In this way, participating in events to develop my cultural competency enhanced my relationships, which, in turn afforded me more opportunities to learn about the culture.

Advocacy. Leveraging my social capital for the good of the community took on many forms. My relocation into an RV to live near the school represents my profound commitment to the community, which required tremendous financial and emotional sacrifice from my entire immediate family. The move was the morally correct decision that better positioned me enact the Four Rs with integrity. It also allowed for more frequent deep engagement. I made myself available to support with impromptu administrative responsibilities, such as updating the Special Education Policy document and writing sections of a national grant application. I also worked side-by-side with staff members through extremely difficult unforeseen situations. I leveraged my privilege in the face of adversity for the betterment of the community by often prioritizing their needs over mine comforts. For example, rather than spending a week at home during a holiday, I stayed in Arizona to present our appeal to the school board with the principal. Further, I took on fluctuating teaching responsibilities while also coaching teachers; and eventually assumed the middle school math teacher position amidst launching the first phases of this study. An awareness of my positionality and the responsibility to advocate less fortunate people and groups that comes with that attentiveness provided a simple approach to relationship building through community advocacy: Would it benefit the community? If I could answer affirmatively, I did whatever was needed. In this sense, I transformed from outsider researcher to STAR colleague in a relatively short period of time.

To maintain integrity, relationship-building needed to specific to my positionality. As a White person, this meant a level of cultural competency and advocacy, as delineated above. As a teacher, I was able to find common ground with staff members. As a woman, I was able to make connections with the largely female staff. Having a graduate degree

gave me advantages in some instances and worked against me in others. For example, my background in curriculum made it possible for me to assume teaching responsibilities as well as support teachers. However, when making connections with parents and families, I was warned to refrain from using academic language and talking too fast. In the same way that strong relationships with staff enhanced the quality of the CBR project, my limited relationships with the larger community contributed to a more narrowly representative team.

Showing up whole. At the beginning of this chapter, Nihba explains her perspective of relationship in community and she brings me along to see it like she does stating, "Just as long as you keep in mind those methodologies and those philosophies, you're just as important as me, as anyone else, when it comes to this space." It is clear to her that my intentions aligned with my actions and that I was wholeheartedly working with the community for the community. It demonstrates a shift in both how the community saw me and how I saw myself as a part of the community. Knowing that I was working with friends gave way for me to let go of the guilt I unintentionally dragged with me, which allowed for me to participate in this sacred process with a whole heart.

My connection to the students is outlined in commentary from both Nihba at the beginning of the chapter and Andy at the beginning of this section. My teaching philosophy centers teacher-student relationships, therefore my position demanded sincerity, compassion, and openness. I grew to know the middle school students on a deep level and had relationships with many of our younger students as well. While I taught them reading, math, and civic skills, they taught me about their lives and their

cultures. This knowledge added to my overall cultural competence and sense of community.

A focus on relationships invited deep connections and established trust between participants and me. April exemplifies this trust at the beginning of her first interview. We were sitting on her bed at her home when she said, "I'm 100% fine with having my first or last name out there however it benefits your research or dissertation or articles. I'm fine with using my name in any way, shape, or form." In fact, most participants wanted to use their given names, or a related nickname in publications. After disclosing a harsh opinion in his second interview, Andy commented, "I think that with all that said I felt comfortable sharing that with you because I know you." By the same token, Pauline elaborated on personal stories in both of her interviews, some about her family and others on teaching experiences. She did this without any hesitation because she was having a conversation with a friend, not just a researcher. This demonstrates participant confidence that I will portray them accurately because we know each other.

In sum, the community-based researcher must account for positionality when building relationships with Indigenous community partners. Spending vast amounts of time learning through community participation is one way provided an avenue to contribute and learn about the role I could play in advancing community agendas. Cree scholar, Shawn Wilson (2008) explains,

> Traditional Indigenous research emphasizes learning by watching and doing. Participant observation is a term used for watching and doing in a scientific manner. The aim of this strategy is to gain a closeness or familiarity with a group, through taking part in their day-to-day activities over a long period of time…The relationship building that this sharing and participating entailed is an important aspect of ethical Indigenous research (p. 40).

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(Re)educating myself through community participation, advocating for the community by attending to direct needs, and honoring the sacredness of teaching and researching, increased my cultural knowledge and relationships with the community by "learning through watching and doing." Proximity played a role in this. As Andy explains in the above vignette, "It's been really meaningful to have you here," moving to the school and being available to the community enhanced opportunities I had to both contribute to the community and build relationships in doing so. Brayboy and his colleagues point out in CIRM that knowledge is relational and our relationship with the places that we are impacts what we know and how we come to know it. Intentional effort to learn by being present, observing, and doing to support the community can go a long way in acquiring local knowledge and forming relationships. Self-determination can be supported through alliances where Indigenous priorities are centered, and non-Indigenous scholar educators adapt their praxis to support those priorities by any means necessary.

Relationships and positionality played a large role on the trajectory of the CBR endeavor. Additionally, responsibility, respect, and reciprocity functioned to compliment the process in various ways. The next section elaborates on establishing strong relationships through responsibly attending to them.

> **"You're the facilitator of the process, but there's no lead" – Responsibility.**
> April- *It has to be frustrating for our Navajo colleagues to constantly be dealing with the structure of how we go about things framed from a Western linear mindset. In a two-hour meeting with a rigid agenda and timeline, they're like, "What just happened? Did we even have a meeting? In this case, I think it's been beneficial that you have reiterated over and again that you're not the leader. You*

are the facilitator of the process, but there's no lead. No one's in charge and I

think that's been huge. I think it's a thing we kind of appreciate, respect, love, and

maybe don't know what to do with because it's not what we're used to. I think it's

good though, we have a responsibility as White people in this community to do

things differently and make sure everyone is heard and appreciated.

The previous section explores relationality as the core of CIRM and Indigenous

epistemology, ontology, and axiology (Brayboy et al., 2012; Wilson, 2008). In a

complementary vein, responsibility emphasizes a sense of accountability in building and

maintaining relationships. Enacting responsibility involves the researcher asking

themselves, "How am I fulfilling my role in this relationship? What are my obligations to

this relationship?" (Wilson, 2001, p. 177).

Fulfilling my role in as a researcher, meant creating space for co-governing and

power sharing throughout the collaborative initiative. Successful execution of power-

sharing involves intentional methodological choices residing with a researcher's

disposition towards democracy and justice. Responsibility materialized in this study

through diverse and inclusive team composition and the humility, transparency, and

flexibility that characterized fulfillment of obligations to our relationships.

Team dynamics. First, the composition and characteristics of the CBR team made

co-governing a possibility. I did not actively recruit any community members; however,

it was important that the group represent the school community to some extent for the

project to have an impact relevant to community needs. Participants were diverse and

generally representative of the school staff. Of the ten participants, four were Indigenous

and six were non-Indigenous staff members. On a staff that is about 50:50, the ratio was

not exactly proportionate, but participant commentary revealed that participants perceived it as representative and inclusive. Ella illustrates this well in her first interview. When asked what was going well in the project, she replied:

> I like the dynamics of the group right now and how everyone has a lot to share on their perspective and experiences that they've had, and I like the range of how, the members—how much they know SS. There's a lot that have been there for so many years and then some of us have just started. I like that overall. It gives a variety of information.

Pamela explained a similar perspective, "I liked that there are Natives, non-Natives, teachers, account manager/business manager. You know, support staff, so I think that is going to be positive." Lisa mirrors their sentiment, "I feel like we have quite a few people involved, which is good. We're such a small school, but I feel like we have a pretty high percentage of involvement right now." The variety of people brought a multiplicity of knowledges, both culturally and from their professional and personal background experiences. Beyond the presence of diversity, the participants expressed an appreciation and understanding of the significance.

 Inclusion. Not only did participants feel that the CBR team was representative, they also communicated their perceptions of inclusivity. When asked if she felt her perspectives were being head, Nihba explained, "I feel like my perspectives are being included. You've been very open about how to go about certain things in Indigenous and Diné methodologies; keeping consideration, giving everyone time to speak, implementing prayer, implementing food, the gift-giving**…"** Andy eluded to a similar notion, "I feel like you've included everyone's perspective in that first brainstorming

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meeting We just wrote everything up there. I feel like it's really inclusive." Pauline

iterated a resonate idea of inclusions: "The conversations that we have are really open for

all people involved in that we sort of get together in brainstorming mode. That's what I

like about the whole thing… Everyone is free to speak freely… Nobody's holding back."

Ella portrayed her sense of inclusion as related to the fact that there were other

Indigenous people in the group who shared her perspectives: "So I can see that

[Indigenous] perspectives and the idea of the culture and language is also incorporated,

which makes it a lot more comfortable to see that it's also included with the mission and

the dynamics of what we want in our goal." Pamela also described an appreciation for the

inclusion of Indigenous methodology, protocols, and voices. Lisa expressed that she did

not feel that her priorities and opinions were always at the center of discussion, but that

she was content with that under the circumstances.

> Well, I feel that, like, on a scale of $1 – 1$, 10 being everybody is listening to
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> everything I say; that's not where I am. I feel like I would be at about a two or a
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> three, and I'm very comfortable with that right now because we're at the
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> beginning of the process and I feel that a lot needs to be said. I do appreciate that
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> the word Montessori was on the board and, if I remember right, it's still on the
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> board; it's still on the table.

Her comment suggests there are negotiations happening within collaborative work and it

may take some flexibility from participants to put their priorities aside in certain

moments. She also expresses hopefulness that, despite Montessori not leading the project

at the moment, we will include it as we progress. Embedded trust heightened group

harmony time and again.

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The interview data also revealed a correlation inclusion and sense of agency. April commented, "I like the energy and the sense of involvement and community, even within just the two meetings that we had. There was a lot of passion from all people, White people, Native people. I felt like everyone is on the same page in terms of wanting to better something." A statement from Ella accents April's, "There's a lot of other different cultures involved, but you can see the determination to learn that and I like to work with a team that is like that." Their perspectives portray an optimistic energy the group exuded in the shared intent to make a positive impact on the school. Their commitment to the project suggests that not only did they want to make change but that they felt empowered to do so within this context.

Facilitation. Perceived inclusiveness stimulated participant agency, which displays responsibility to relations. Further, my role as facilitator of the process opened an opportunity to support the research process, while creating space for participant voices. In between meetings, my role as the facilitator was most prominent. Interview data indicates that participants appreciated the manner in which I organized information and communicated it via emails and Google Docs. Andy stated, "I feel like there's good communication amongst the team. I think you're organized and planning things out." Pamela specified, "I like how you sent us the document of everyone's ideas and summarized the brainstorming session."

Using polls to find meeting times was also a helpful tool of facilitation, especially with teachers who are balancing such full schedules. When talking about things that she thought were going well, Ella explained, "The polls that you sent make it a lot easier to see everyone in the schedule so that way, you see where everyone would be at the time

and you have more of a variety of times to meet. I like that part… a lot of us are at our laptops anyway, checking information, and it was convenient to see." Lisa echoes Ella's statement:

> The technique of using surveys, the online polls, for how we can find the time to fit in to participate. I think that's been very handy. I appreciate knowing ahead of time, so that's a positive. Knowing that we've got this number of meetings and we have them pretty well scheduled out for the next little while, so I think that's a positive.

Knowing when to step up and move the project along and step back to create space became a dance informed by using my senses and intuition to listen deeply to the needs of the group.

Humility and transparency. In addition to diversity, inclusion, and facilitation practices, I embodied responsibility to relations through humility and transparency. As witnessed in the previous section on relationships, I understood my obligation to invest time into relationships with community members, which included uplifting their voices whenever possible. Methodological humility and transparency contributed to fulfilling those duties. As seen in April's vignette at the beginning of this section, I repeatedly voiced to the group that I did not want to function as the owner of the project. In order to relinquish my role as a leader, my actions needed to reflect my stance. One way I practiced humility to stratify the power relations occurred during interviews and member-reflecting. I shared uncertainties about the project to solicit participant voice. Speaking with Nihba, I recognize, "… I doubt sometimes because I'm not always confident in what this looks like. I think with the support and knowledge of all of us, including you—I

think your perspective and your background and stories and your groundedness has added so much." In Andy's first interview, I also profess a mild internal dilemma: "So then, what is my role? Trying to facilitate and guide but not lead or run in a space that is trying to be egalitarian. It's come with a little bit of—I don't want to say anxiety, but a lot of curiosity." By exposing my thought processes and reservations as the researcher, I tried to deflect authority and superiority. Transparency aimed to demonstrate shared ownership and encourage agency.

Humility and transparency materialized in my deliberate disclosure of methodological intentions and decisions. I explained the research design choices in-depth to each participant, such as oral consent and the option for pseudonyms. I told the community my story and how it related to our partnership, and I updated the community on the progression of our project. Further, I took the opportunity in interviews to elucidate IWOK as non-Indigenous participants shared their perspectives. As an advocate for Indigenous self-determination, I challenged some of their epistemological assumptions by presenting IWOK to. Discussing our worldviews informed by our shared background in academia, I explained to Andy,

> I think the way in which they see it is different. The way that they talked [the first community meeting] was a never-ending cycle… there isn't a deadline, there isn't closure, but then half the staff feel like things weren't accomplished. We're not serving our community if our community is multicultural…We have to build bridges in the communication about productivity and projects.

In this way, I revealed my stance as an advocate by proposing alternative understandings of productivity. I repeated similar notions in interviews with April and Rachel. In the tone

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of humility, I communicated differing views to highlight dominant cultural assumptions that frequently go unchallenged. Through these efforts, I observed dispositional changes in some of the non-Indigenous participants, which I explore further in the outcomes section of this chapter.

Flexibility. Humility, transparency, and uplifting Indigenous epistemology were means of holding myself accountable to my relations. I also adapted my approach to fit the needs of the group through flexible facilitation. Just as I adapted to adverse situations that arose at the school, I tried to be open and flexible with the project. One example is honoring and even encouraging "soft" start times for meetings. Another involves listening deeply and using intuition to gauge interest, such as during the development of the action place where we wrote a proposal, worked on it, scrapped it, and started over in a drastically different direction.

Responsibility does not reside within the priorities of traditional Western research that has historically rejected needs for participant agency, deep listening, and the role of intuition in research. Researcher-participant relationships have been laden with Western hegemonic assumptions of researchers as the "knowledge owners" and participants as the means through which researchers "own" more knowledge. In contrast, CBR requires that the research process include the multiple knowledge sources from all parties involved, resulting in co-governance over the research process. Concurrently, Indigenous epistemology posits that knowledge and knowledge creation only exist within relationality and, hence, cannot be owned by individuals (Brayboy et al., 2012). Brayboy and his colleagues (2012) explain that relationships exist between living things and ideas, which situates humans and ideas as interconnected parts of the larger cosmos. Relations

with other entities function to teach and sustain us and we are, therefore, responsible to them. "As people, we learn from, rely on, and survive, and thrive because of that which surrounds us. Ideas, as part of the research process, implicate these same sets of relational protocols and responsibilities," (p. 439). It is the duty of the CBR researcher to enact relational responsibilities by creating space for power sharing. Like April stated at the beginning of this section, "we have a responsibility as White people in this community to do things differently and make sure everyone is heard and appreciated."

This study supports prior research that advocates for power-sharing, humility, transparency, and flexibility from researchers conducting CBR with Indigenous communities (Blodgett et al., 2011; Castleden et al., 2008; Christopher et al., 2011; Kovach, 2015; Tobias et al., 2013). Further, I advocate that researchers to internalize the notion of accountability to their relations in a way that demonstrates an understanding of the research process from a vantage point beyond the scope of individual and immediate consequences, as suggested by the CIRM literature. If we approach our research exchanges under the assumption that knowledge only exists as a result of our relationships, we acknowledge the responsibility needed to care for both relationships and ideas. This transforms the researcher and participants from knowledge creators, to relationship and knowledge stewards. The steward amplifies Indigenous voices within collaboratives that include non-Indigenous participants. She honors the sacred and shared essence of the research process because it has a lasting and profound effect on the people involved (Brayboy et al., 2012).

Relational research stewards advocate for their partners through inclusion, humility, transparency, and flexibility, which enhances the research process. The next

section strengthens the argument surrounding the impact of CIRM on this relational

research endeavor, magnifying the concept of respect as it materializes through IWOK in

CBR.

"It was nice coming from her perspective" – Respect.

Pamela - *Your whole approach shows the respect that you're placing on local*

cultural values. For example, making sure there's representation of the actual

people on the teams and having Nihba explain the different ways to think about

being colonized and decolonized. It was nice coming from her perspective.

Another colleague just put something on social media about how to be

decolonized as a person they were really interesting things that you would have

never thought of. The whole approach represents cultural values.

Respect in CIRM attends to building and enhancing relationships through balance

and harmony (Brayboy et al., 2012), which our CBR project achieved in large part by

guiding the process with Indigenous methods. Initiating meetings with blessings and

words of wisdom; embedding the Diné Philosophy of Education and encouraging a more

cyclical process; and introducing a decolonization framework applicable to participants'

praxis are three examples of respect within our CBR initiative.

Blessings. The CBR process demonstrated respect to relations through valuing

Indigenous knowledge within the research process. Considering that Indigenous peoples

have been conducting research for thousands of years, it was appropriate to start the

overall project and individual meetings with Diné blessings and knowledge that has been

passed down for generations. Nihba, who conducted the opening ceremonies, explained

that cultural values have been embedded in the project:

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We've been beginning our meetings with prayer and keeping the children, our

children in consideration. We move forward with that, trying to implement it the

best way that we can. We have a lot of teachings when it comes to our children:

how we take care of them; how we care for them; how we love them. This way

that we are doing prayers, we can implement that back to our children.

She underlines the sacredness of the children and the act of teaching them at the center of

our prayers and reminds us to keep them at the center of our project. Non-Indigenous

participants also conveyed thankfulness for the blessings.

Pamela mentioned in the above vignette, "I like how you opened the meeting,

having Nihba sing a song. That set the tone that something special was happening. So

that was different, kind of honoring, and I feel like the Native people may have felt like,

"Wow, this is something new." Her comment expresses her awareness of the value of the

blessings and suggests that she welcomed the practice. Andy also acknowledges the

relevance of the blessings: "We opened both meetings with a Navajo song and prayer, so,

I feel like that's pretty culturally relevant." As Pamela pointed out, the blessings set a

tone for the project that Diné traditions and knowledge have a fundamental role in this

project.

Diné Philosophy of Education. The second most eminent application of IWOK

and conducting research was through the Diné Philosophy of Education. We were able to

discuss and apply research methods that Indigenous peoples have always engaged with

(Brayboy et al., 2012). In an earlier section, Pauline describes how she envisioned the

project through the Diné philosophy, "I'm thinking of the four directions and using the

Diné Philosophy of Education. The way we teach. That's how I'm thinking it's going to

evolve." Ella explained how embedding cultural protocols in both the research process and the focus made the project more welcoming for her as a Navajo person:

> I can see [Indigenous culture and values] through the dynamics of how everything is angled towards the view of what we all want to expect for STAR School. And just because it is around a community of Native American tribes, I think that— keeping that focus and just being consistent with cultural values is happening… So, I can see that the perspective and the idea of the culture and language is incorporated, which makes it a lot more comfortable to see that it will be included with the mission and goal.

Nihba described her perspective of cultural values within the project:

> We are going about it in a positive way. When it comes to our Philosophy as Diné, when it comes to our children, things have to be positive. We can't put that negativity out there because they are innocent. They're still learning. Most of them haven't gone through their rite of passage yet into adulthood.

With regular blessing ceremonies and the Diné philosophy guiding the work, participants took note of the difference between their previous knowledge of and experiences with research and this initiative. A comment Ella made exemplifies this: "I think this is like my first time doing something like this type of work. And just getting more involved in this area, I think it's really going to help SS in a way and in the future for the students and the staff."

Respect came to life through the Diné Philosophy of Education in a manner embodied the CIRM notion of respect in the pace of the project, within and in between meetings. April explained, "I think that is a way that the culture has been represented and

respected. It's giving Native people time and space to voice their opinion and listening to them and letting them know that they are heard and valued and respected and included." Lisa had a similar understanding that she expressed when responding to the question, How do you think Indigenous culture is represented within the project? She said, "I think that allowing each person to spend a little more time in reflection and have a certain amount of time, or plenty of time, to think and formulate a thought or a response to what was just said. And plenty of time to go through a complete process." Ella reiterates this importance of pacing,

> Just being open and giving that special time for others to think and process a lot of things that we have been deciding throughout the whole time. I was given the personal respect and time that was shared and expressed throughout the research. That part I like. I also like being a part of something that will make a difference with the Indigenous students.

In this regard, time became an indicator of cultural infusion. Participants also identified the presence of the Diné framework in the cyclical motions the project went through. April highlighted, "Well I think [Indigenous culture and values] are exemplified in the second meeting where we threw out the first meeting and said, "let's just totally open it back up." She is referring to the first community meeting, where we were originally going to move "forward" on deciding a focus for the project. Instead, spent time sharing and listening to stories while we repeated much of the procedures from the first meeting but with a few new group members. Like Pauline mentioned in a previous vignette, "We've got this huge empty space right now that we need to fill… We don't necessarily have to come to finality because it's a circle and it's gonna be ongoing." The

Diné philosophy anchored the project in Indigenous epistemology, promoting balance and respect in approach.

    Decolonization. In addition to blessings and the Diné Philosophy of Education, we approached the project in a respectful way by explicitly addressing decolonization. We were fortunate enough to have a teammate who learned and understood decolonization in very practical terms, and she was willing and able to convey them to other the entire group. Bringing decolonization into our conversations and procedures created an atmosphere directed at Indigenous self-determination. TribalCrit explains that self-determination rejects the paternalistic US government stance as "guardians" of tribal nations and demands that Indigenous communities should be in control of the way they live their lives (Brayboy, 2005).

    Respectful research seeks balance, which can be achieved in research with Indigenous communities by advancing self-determination. Schooling driven by self-determination meets the specific needs of Indigenous students as defined by their own communities. Pauline suggests that, in many ways, STAR is already advocating self-determination: "That's what [parents] are thinking because they realize that their kids are being educated. They're being taken care of during the day. They're being fed. They are being instructed in the manner that they want them to be instructed." Pauline went on to explain that while the parents trust that the school is taking care of their children, we should continue to grow. In this regard, Nihba explained the Navajo perspective that children are sacred and teaching them is a sacred act. It is crucial for educators working with Navajo students to understand the responsibility and respect inherent in teaching in a sacred way. Participants evidenced an understanding of the sacred child in various ways

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that contributed to the respect and harmony within the group. For instance, Lisa described big picture goals the project should remember:

> Remembering that overall we have middle school, we have elementary school, and we have pre-school, and we have all of these stages of development, and what would the child development teacher or expert say? We just need to remember all of the different aspects because we serve the child. We teach children and so putting the child first… It's a pretty broad spectrum, so just reminding ourselves to put the child at the center.

Decolonizing research and schools involves putting the needs of Indigenous children first. Center of the education process around children is not solely a Navajo principle, but it has a specific meaning when working with Indigenous students. Nihba explained,

> When you think about education, it wasn't meant for us. The historical context of Indian education, of Navajo education, it wasn't meant to benefit us. It was meant to tear us apart. So, us breaking away from that for the children so we can heal those traumas, so we can heal that bitter feeling that still exists from those traumas that have happened in the past. We need to go about it with a positive mindset, with a hopeful attitude.

Her comment highlights the role of researchers and educators in decolonization for the sake of fostering healing and well-being for Indigenous youth. Ella described her perspective of the project as being a vehicle to serve the students in a way that supports Indigenous self-determination:

> I feel pretty good about that. You know I mostly just wanted to participate because I feel like, as a Native American teacher, I am more connected to the

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students. Whether if it's culture, language, or community, I always want to give back by keeping ties between ancestral ways and their education, which will benefit them.

From a different perspective, yet very much aligned, Lisa portrayed an aspect of her experience in the project through imagery of a candle and the tradition associated with it:

The candle is representative of the flame of knowledge and the flame that Montessori said… that education is not about filling vessels, it's about lighting flames; sparking imagination. So, every year at the beginning of the year we light the candle and we hold it burning ceremonially in our hearts throughout the year. And at the end of the year we relight it really quick as if it had been burning all year long, so we can blow it out. The candle is for me to remember that each child is a flame and that none of us need to keep our flame hidden. We all need to shine.

Here, her belief in the role of teaching to spark imagination is representative of her views on the role of the project. The statement reflects her value of the sacred child and her perception of the CBR process as something sacred that will, in turn, serve the children.

Honoring the students and the teaching process as something sacred is a practice and mindset that helps decolonize the schooling process. Moreover, blessing the CBR the process demonstrates the sacredness of this work in the context of STAR and the Diné community it serves. With the Diné Philosophy of Education, the CBR project we developed and implemented embodied respect for Indigenous knowledge and knowledge

creation. Considering the relational nature of IWOK, by respecting Indigenous epistemology, we were also demonstrating acknowledgement and respect for each other.

The final element I want to highlight around respect is that by implementing Indigenous methods throughout the process, it appears that we were more inclined to include IWOK in the concentration of the collaborative as well. Our objectives revolved around relationship-building and knowledge-sharing; both central within Indigenous epistemology, ontology, and axiology.

Centering the project around Indigenous methodologies enhanced harmony and balance through honoring our relationships demonstrating responsibility to the sacred child. I previously defended that one of my roles as a researcher was to advocate for Indigenous voices. Seeking out and creating space for blessings, the Diné philosophy, and decolonizing practices further demonstrate my stance as an advocate to, "expose structural inequalities and assimilatory processes and work toward debunking and deconstructing them," as described in TribalCrit (Brayboy, 2005, p. 440). Applying responsibility and respect in the ways I have put forth does not confine advocacy to these methods. Rather, it builds on the growing number of conversations about the role of non-Indigenous people in advancing tribal self-determination and tribal sovereignty (Anthony-Stevens, 2017; Biermann, 2011).

"It seemed to make you grow close." – Reciprocity.

Alicia - *Today was really cold. The power is out because it has been cloudy for days, so I trudged through the snow to plug in my generator. Having power consistently would be really nice. It is supposed to be sunny this weekend, I can't wait. I played basketball with the girls at recess, but then ate lunch in my office to*

catch up on emails and planning the Winter performance. Coordinating events

that I have never participated in before is challenging. There are so many details!

IRB is taking longer than expected. It was arrogant of me to think I could get it

done in a week. I guess I could have if I wasn't working full-time, but it's worth it.

Someone asked me if I thought that I was doing too much and I laughed. Not at

them, just at myself and my perception of "too much." I feel like yes and no. I am

tired and not sure that I am always the best person to be taking on some of these

things, but it feels good to know I can contribute and that is what I need to be

doing right now, contributing.

CIRM teaches us that honoring our relationships requires that we care for them through responsibility, respect, and reciprocity. Responsibility holds us accountable to upholding our relationships. Respect seeks balance and harmony in research relationships and objectives. Reciprocity emerges from these concepts, representing an understanding of the interconnected essence of our actions. That is, when we take, we must give back. What we receive, must make its way to others (Brayboy et al., 2012).

There are three principal means through which I enacted reciprocity as the researcher in this study: the time I dedicated to the staff and the school outside of the project; facilitating the CBR process from "behind the scenes;" and offering gestures of gratitude to the participants throughout the process.

Commitments to the school and staff. As discussed in the above section on relationships and supported by my journal entry from December 2018, I understood my responsibility to the community. During the five months leading up to the project when I was working and living near campus, I committed to learning about the community and

its members through what Brayboy and colleagues (2012) explain as multisensory listening. This method calls on the researcher to really listen and involves "gathering data by observation and by engaging with the world through the seasons…" (pg. 440). It is an Indigenous approach to data collection, and I was able to apply it to generating knowledge about my new environment to learn how to best apply the Four Rs and serve the community that had taken me in.

That is why, at moments when things needed to get done, I often volunteered to take on the task. I learned how the community needed me by listening and responding. My brother calls me a "yes" person meaning I am the first person to say "sure" when a crazy idea is proposed. In the case of this study, that characteristic helped me get to know the community better as well as support the school. Here is where the "pay it forward" notion of reciprocity is prominent. The more I worked with the school, especially in areas that weren't expected such as taking on the middle school math position, the more I built trust and relationships with teachers, staff and family. In turn, those relationships contributed to a stronger project and enhanced my well-being, so I was able to continue contributing in ways that I wanted and needed to. At the last CBR meeting, the co-founder of the school iterated this best when he said,

> And there were serious challenges this year. But you made it work. Not only that, but it seemed to make you grow closer as a team and that, in large part, had to do with you stepping up when you did, when we needed you and I thank you. It feels like when the middle school falls apart, the whole school falls apart, but it didn't because of you guys.

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Behind the scenes facilitation. A second way that I intentionally demonstrated reciprocity was the "behind the scenes" work that went into my role as a researcher. On one hand I was facilitating the process through organizing information and keeping lines of communication open. At the same time, I was reflecting, brainstorming, and trying to be creative with advancing the initiative. These were responsibilities that I embraced as the researcher of the group and also as someone who was grateful for the experience of collaborating with this community.

Part of organizing, meant bringing food to meetings. I spent a vast amount of time purchasing and preparing food for all meetings from the recruitment through the last community meeting. This was built into the research design because providing food is one way of demonstrating accountability to relations when knowledge is being shared. I received $100 from the MCE dissertation grant and $200 from the school to purchase food for meetings, which was extremely helpful, but between the seven events I prepared food for, I still dug into personal money to be able to provide enough food for everyone at each gathering. It felt really great to feed people while we worked together.

Gestures of gratitude. The third way I actively illustrated reciprocity was with small gifts for the participants in exchange for their contributions of time, knowledge, energy, and compassion to the project. Each participant received tea bags, cookies, and large coffee mugs filled with tea and a positive note over the course of the project. The gifts were not expensive or elaborate, but I did acknowledge the contributions that each person made to the project, the school, and to my dissertation research.

Reciprocity is a tenet of the CIRM framework that urged me to reflect on and explicitly demonstrate my gratitude on a regular basis. While my initial motivation was to

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stay true to the CIRM framework and honor Indigenous protocols of knowledge-sharing, I learned through these experiences that I also gained from giving. It felt good to recognize people's contributions, to feed them, to show up and do work that they weren't able to or didn't want to. Whether explicitly or organically, enacting reciprocity felt like the right thing to do.

All four dimensions of CIRM: relationality, responsibility, respect, and reciprocity are inextricably linked to one another. Two examples of reciprocity that I provide are all witnessed within the explanation of previous constructs. Commitments to the school in staff attends to relationships; and facilitation of the project is included in responsibility. The interconnected essence of these elements is quintessential to the Indigenous paradigm. In this way, the advocacy I demonstrated through respect and responsibility extends to reciprocity, but perhaps in a more abstract way. If reciprocity encompasses a "pay it forward" assumption, then the role of the researcher advocate is fundamentally intertwined with justice and reparation work on a large scale. Small-scale acts of reciprocity are essential in research with Indigenous communities. I posit that continuous and perhaps strategic acts of reciprocity must reside within educational research that seeks to contribute to a more just and equitable world.

While CIRM impacted every aspect of the CBR project in some way, the study set out to further explore direct supports and constraints to the collaborative research project in this context. The next section surveys supports and constraints we faced in CBR.

Supports and Constraints in CBR

This section looks at factors that contributed to or hindered our CBR project. I start each section with participant quotes to underline the collaborative nature of CBR and amplify the voices of the community.

"Thinking outside the box" - Supports.

Lorissa - *I appreciate that people like yourself, who are sympathetic and value the cultural differences and sensitivities, are willing to come into a place and be immersed, if you will, in all things Indigenous (in this case Navajo). You all bring your outside perspective into a place where cultural boundaries/sensitivities might not allow us as a native group to explore and think "outside the box." But as Natives, we live in two worlds where we are trying to balance our lives with one foot in one world and the other foot in another. I really think that this places limitations on us because we are trying to satisfy the two worlds and because of this we might not do the "thinking outside the box" and we might have limited information/perspectives on a lot of things related to the western world. This is changing but the reality is that it is still true of the most educated native professional. Your work is enabling us, both the native and non-natives to collaborate and try to change the reality that we are in. That being what I mentioned above for the natives but also for the "friends" of natives who are knowledgeable and sympathetic, but who may lack the deeper understanding not by fault, but by the simple fact that they are not native. Your work directly addresses this on a sub level that we don't really think about on a daily basis but is there at every moment. In other words, it allows us to learn from each other and contribute to the good of something using that shared information. Thank you*

for giving us that opportunity to experience something new, or different and to

implement the process going forward.

Lorissa's vignette, "Thinking outside the box," reveals two overarching factors. First, her ideas reflect my conscious effort in seeking balance for all participants, which was largely achieved through the Four Rs of CIRM. Second, she describes the harmonious dynamics of the team and Indigenous members working with "friends" of Natives to learn and grow from each other. CIRM and the dynamics of the team contributed to enhanced success of this CBR project.

Four Rs. Within the Four Rs, relationality influenced the entire process. Before the CBR project, we had all worked together to some extent, which means we were in a familiar setting with familiar people. I had been working at the school for the previous the five months to when we began, and I had even met some of the team years before. During member-member-reflecting, Andy described how he thought our relationships with students helps us connect to each other as staff members: "I think that the experiences that shaped a lot of our staff, our students are going through the same things, like situations at home, living on the reservation, coming from Navajo culture." His earlier statements (see Chapter 4: Relationality) also reflect the strength of our inter-group relationships as being a resulting from working together with the students.

I applied the Four Rs to my decisions as a researcher, which helped facilitate a democratically-framed project. Striving for responsibility supported the CBR project by urging a stratified power dynamic through which all voices were heard and respected. Responsibility explicates ways we worked together equitably. When asked about the presence of cultural values, Lisa stated, "Well, the fact that we do have Native people on

the committee. Voices being heard, being sure to ask for the perspectives of all of the members of the committee."

In terms of CIRM, we also steered the project with respect in manner that strengthened the CBR process. Rachel explains balance within the group: "I just like how everybody is interacting and getting along. Mostly just the interactions and the fact that everybody can easily agree upon things and come together." A comment from Nihba that I mentioned early regarding cultural representation also provides insight on harmony: "We are going about it in a positive way, so, when it comes to our Philosophy as Diné, when it comes to our children, things have to be positive."

Finally, reciprocity added to the quality of the project. Nihba illustrates that demonstrating gratitude for participants is appropriate in Indigenous methodology: "The teabags for the people that you interview too because they are—you know, it's still sharing knowledge. So that could be something that you implement too when you do your other interviews as well." At that early stage in the study, I had offered tea bags to participants at the meetings. As explained in the above section on reciprocity, I maintained the expression of gratitude with small gifts as well as continuing to support the school outside of the scope of the project. Demonstrating gratitude along with relationality, responsibility and respect within the research enhanced the quality and success of our collaborative work.

Representative diversity. Beyond the four Rs, the dynamics of our team revealed themselves as supportive factors of CBR. As discussed previously, the diversity of backgrounds within the group was an advantage to the process. Members ranged in ethnic and racial backgrounds, age, and professional experience. Andy was the only male;

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however, he was one of only two male teachers in the whole school, therefore the odds were against us for balancing gender. Along with diversity knowledge sets within the group, the participants also exuded high energy and passion towards making change at the school in this way.

       Collective harmony. The last, and potentially the most important characteristic that facilitated a meaningful research endeavor was the collective agreement of the value of decolonizing the research process. Given that the majority of the participants were White, it could not be assumed prior to working together in this way that all involved would value and uphold initiatives that overtly address colonial structures and systems. Rachel, our youngest member, pointed out, "I remember that in our first meeting [Indigenous cultural values] was one of the things we really focused on and everybody agreed. So, I do think it's a good chunk of the focus is how we—as a group and as a school—be a little more culturally-centered. And I like that." April echoes Rachel's sentiment, "We as a school, we as a people, we as non-Native community members need to respect the culture." These statements reveal the shared the belief that decolonizing practices were the correct path to be on for both school and research processes.

       Working under the same foundational mindset allowed for heightened harmony and fluidity of the group, especially when it came down to prioritizing relationships with students and staff as the foundation of teaching and learning. Pauline explains this well: "I love the people that are on board. I like the fact that we were all like-minded, that one day we're all sitting there, you know, I thought it was pretty cool that we were just sitting there talking about [what is important] and realizing that the people that I really wanted their input, they were there." A common critical understanding, especially within non-

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Indigenous allies, is, "needed to redress these entrenched institutional inequities and further Indigenous agendas for educational sovereignty." (Anthony-Stevens, 2017, p. 100). Some participants displayed a progression in their understanding of their role in decolonizing the project, which I explore in the section on outcomes.

Enacting responsibility, respect, and reciprocity in our relations encouraged a sincerely authentic engagement of our diverse group dynamics through our collaborative efforts. In this way, it became evident that the Four Rs shaped the design and execution of the CBR project in a way that enriched the collaborative enterprise. The diverse backgrounds and expertise within the team brought out humility to new ideas, creating room for all members to learn and grow. The widespread value placed on decolonizing practices pushed the team to challenge assumptions and work together with an open mind and a sense of responsibility.

"A little extra time" - Constraints.

Ella - *The only thing I think I would change is the time issue. Just finding a time to meet, and I know we all have different schedules, other meetings to attend, and other things that we are doing on the side… I just wish that we could have a little extra time to set one full day for us to meet together.*

Whereas the findings suggest that participants perceived the collaborative process in a positive light, it is equally as important to reflect on hindrances that defied a more successful enterprise. Time, family involvement, and outsider researcher dynamics became our most prominent obstacles in an attempt to instigate positive, long-lasting, meaningful change.

Time. Whereas the Four Rs can support CBR in the context of Indigenous communities, various elements constrained the process as well, including: state these up front to guide the reader. The capitalist commodification of time was the single-most confining factor as we worked to contribute something positive to the school community. Discussed in previous sections of this chapter, the Western-normative "time is money" assumption restricts opportunities and perception of opportunities people have to participate in activities that do not produce direct capital gain. I saw this play out in the data. Eight out of 10 participants identified time as the leading factor constraining the CBR process. As seen in Ella's vignette, "A little extra time," a main challenge of conducting CBR, especially in schools, it the time required to collaborate. Rachel agreed, stating, "…the only thing that's harder for me is the meeting times."

As a general rule, school staff have very full schedules, especially in a rural charter school where one person is often functioning in multiple roles. For example, our school secretary is also the school nurse, cross-country coach, and basketball coach. The two administrators cover the tasks that sometimes ten or more people would do in a larger district. At STAR, time is ever-so precious. Lisa explains this well,

> I always feel like we need more time to have a meeting— a meeting could be longer. We could get into more details about the particular—not the particular, but if we have this idea, I would love to have more conversation about what looks reasonable and what do we want to avoid. I feel like, if we had more time, I would say that's something that I would like to see: more time for each meeting. Or maybe fewer things to talk about.

CBR in schools means you are confined by the amount of school hours in days, the amount of school days in weeks, and the academic calendar. Even in a school like STAR, whose summer break is half the length of most public schools, we feel suffocated with responsibilities when springtime comes around. Pamela explained this well, "I just feel like starting earlier [would have made the process smoother], because it feels very rushed. And I don't want to feel like "oh we just have to do something because we are running out of time and it's not going to be that meaningful." Time proved itself the largest thorn in the process, yet before the process even took form, I faced challenges in recruiting a diverse set of community stakeholders.

Family involvement. The second most prominent challenge materialized in the composition of the CBR team. Participants agreed that a parent or family member that did not work at the school would have contributed constructively to the team dynamics. Data revealed two interconnected barriers influencing family participation: 1) legacies of colonizing and oppressive research and institutions; and 2) the role of relationships in research.

> Nihba - It is important to remember that as we conduct research, we must be aware and careful of how we're doing it. Research has not been a positive thing in Indigenous communities. There are immediate and long-term negative effects such as the misrepresentation, misinformation, appropriation of Indigenous cultures. Researchers have lied to Indigenous peoples, taken credit for their knowledge, and left lasting impacts that we are still trying to heal from. The Indian Child Welfare Act is being challenged by the state of Texas on the terms that it is a race-based law and that could lead to the legalization of kidnapping

Native children again. The implications could be devastating. We need to be careful and make sure that anything we do does not contribute to legal attacks on our rights.

Nihba portrays the tarnished history of research in Indigenous communities that has left deep cut in perceptions and relationships that Indigenous people have in regard to research. US government policies have established institutions directed at assimilating Indigenous peoples and safeguarding White supremacist norms (Brayboy, 2005). Research and schools stem from these policies.

Initially, I believed low attendance at the family recruitment meeting suggested that families were not highly interested in attending or participating. I originally anticipated that at least one non-staff member would participate in some way. I was mistaken, a multitude of deep-rooted and wide-ranging factors contributed to our staff-only team. Taking into account the history, my positionality, and that I did not know many families, it becomes clear that initial interest to participate in my study might not be high. I anticipated that these factors might work against me, hence I spoke with staff members to seek advice, attempted multiple modes of communication, offered dinner at the recruitment meeting, and tried to be as personable and welcoming for the families who did attend. My efforts fell short of assembling a team that could represent the immediate and extended school community.

Pauline explained family participation as an ongoing struggle the school confronts year after year, "I mean no matter how much I try to get some parents to show up, it's just one of those things. It happens everywhere. It's the biggest barrier I think right now for these types of initiatives." This topic arose as a high priority for four

participants in early brainstorming of school needs, yet parent participation can materialize in different ways, which requires that I concentrate more specifically at parent involvement in research conducted at schools.

More explicit efforts on my part to foster relationships with parents before recruitment may have boosted parent involvement. Despite spending time working with school staff and students, I failed to make strong enough connections with the larger community. Just as the relationships that I had built with staff members facilitated our collaborative work, the absence of strong relationships between the researcher and families may have infringed on family engagement.

It is also possible that the idea of working within the structures of schooling deterred family participation. First, many Indigenous families continue to heal from experiences and outcomes of forced boarding school policies. When the institution of school has primarily existed as a tool of assimilation and dehumanization, choosing not to participate in school-led initiatives is well within comprehending and could further represent a stance of resistance and resilience.

Further, it is worth examining the intersection of time and family involvement. School often begins before adults go to work and ends before the end of a typical workday. Internal collaborations within schools commonly occur immediately before or after school hours: 7:00 am to 3:00 pm. For a person working during regular business hours, meeting at 5:30 am or 3:30 pm is not particularly conducive. The issue becomes aggrandized when considering the commute that most staff and families must make it to get to the school. STAR is located over 30 miles from most families and some live as far as 60 miles away. While the three dependable school bus make sure that distance is less

of a barrier for students to attend school, there are evident limitations to school-community interactions.

Lisa reasoned that a solution for parents and staff to meet regularly would be difficult, stating "It would take daycare." Her idea stands out because the idea she presented is both logical and unrealistic in terms of feasibility. It represents a larger conflict at play: we are working within systems that were not designed to foster our ability to self-determine, self-identify, or self-liberate. Creating a daycare is a simple solution that address an obstacle, but then we go back to the conundrum of time and money: Who will pay for it? Who will work in it?

Outsider researcher. A third constraint on our CBR stems from my outsider status. A few months after I completed data collection, I communicated that I would not remain living in my RV through another cold winter and I would return to the urban noise of my beautiful hometown. I transitioned to an outside partner, supporting the school remotely with PD, future projects, and visiting the campus as much as needed to maintain the integrity of our partnership.

Castleden, Morgan, and Lamb (2012) interviewed CBR researchers and found that research projects generally come to a natural ending, researcher-community relationships are expected to continue. Other scholars have also cited ethical issues with graduate students finishing research and moving on (Long, Ballard, Fisher, Belsky, 2014). The convenience of proximity in partnerships is apparent and I encourage communities to seek local support; however, I recognize the lessons that CIRM has taught me, and I know that I am accountable to my relations. I believe that the

relationships that I have with individuals and the school as a whole will remain strong as I transition to the next phase in my life because of the commitment I have to my relations.

Time, family representation, and outsider researcher commitments pose challenges to CBR. Capitalist notions of time put pressure on the process. Indigenous communities remain suspicious about Western research, institutions, and those who participate in them, and rightly so. As TribalCrit posits, Western epistemology dominates modern society and the hegemonic structures upholding it demand the assimilation of Native people (Brayboy, 2005).

In contrast, CIRM and collective harmony supports the CBR process. implementing approaches that put community and cooperation at the center demonstrates the power in relationships to advance community initiatives. By informing the project with Indigenous frameworks, we were able to achieve objectives that were deemed valuable by all participants and much of the larger community. Non-Indigenous and Indigenous community members alike may benefit from this divergence from the dominant paradigm. The next section explores the range of outcomes resulting from our collaborative efforts.

Outcomes

The sections that follow elaborate on findings that revealed multidimensional outcomes resulting from our collaborative, these include: (a) creating and implementing training for the entire staff during summer in-service days; (b) establishing a new system of ongoing professional development; (c) strengthening staff relationships through co-learning opportunities; (d) and enhancing cultural competency and critical consciousness. First, we set out to increase the quality of our relationships through self-generated staff

development during summer training. Second, our efforts yielded a refurbished PLC and PD format that reinforces our original objectives. Third, photographic data demonstrates perceptions of heightened connections and co-learning between participants through working together. Finally, I discuss strategies to appease frictions between juxtaposing cultural worldviews that manifested in the project and pervade school processes.

"We can establish a positive learning environment." Staff development.

Anonymous survey response - *By taking care of ourselves, we can establish a positive learning environment each day. We can take the skills we learned to become a vital part of an effective and responsive adult within a culturally responsive setting.*

The overarching purpose of our CBR venture aimed to collaboratively define and address a school need at the STAR School. Over the course of nearly four months, our team of school staff applied Indigenous methodology to the CBR process and developed a project. Driven by the school's mission and values, which were derived from Navajo axiology, the group narrowed in on two key priorities that would enhance the institution to better serve the students: 1) strengthening relationships between staff members; and 2) teaching and learning from each other's expertise. To achieve these goals, we developed workshops related to our specific areas of interest that were delivered during the summer Staff Development Days (SDD). Much like many other schools, teachers and staff return from summer break well before the students do to participate in professional development and prepare for the coming year. Within the year-round schedule at STAR, this occurs during the third and fourth weeks of July. Our group of 11 community members (I am including myself), organized and executed six training sessions over the course of seven

days that explored: 1) academic achievement; 2) Navajo culture and CRSRP; 3) literacy;

4) Montessori philosophy, 5) STAR values (relationships, respect; responsibility,

reasoning); and 6) trauma-informed practices.

At the end of the SDD, we invited the school community to participate in a short

survey that would help us evaluate the extent to which we reached our goals. As

previously discussed, our team reviewed the survey responses and felt confident that we

were successful in accomplishing our objectives. On a 10-point scale, 82% of

respondents (n = 21) marked a "7" or higher when asked if they knew their colleagues

better at the end of the SDD. 91% (n = 22) of survey participants marked a "7" or higher

in response to the question, "Overall, were there things you learned during STAR Staff

Week that will influence the way you interact with students?" This data suggests that, at

the conclusion of the SDD, staff members had learned more about each other as well as

the topics we presented on. One respondent from the CRSRP workshop stated, "I have a

better understanding of how clans are organized, and which subjects are taboo to talk

about." Another from the trauma-informed session commented, "I think this workshop is

very applicable to every single person that works with the school…. This information

will help me better understand the behavior of my students, and work with them to

navigate conflict in a healthy, trauma-informed way." (for a complete list of responses

see Appendix S). A third example is seen at the beginning of this section. One response

from the survey encapsulates the learning that we intended in with the project. The data

reflects an impact on staff relationships, their knowledge in the six topics we presented

on, and how they relate to staff interactions with students.

The SDD functioned to attend directly to our two central objectives: bolster staff relationships and leverage internal expertise to create learning experiences. However, this was just the first and most direct of the outcomes of our work together. The next section examines the aftermath of the CBR project.

"How does service continue?" – Long-term learning.

Lisa - *Service to All Relations, you know, it makes sense. But then the question comes, how does service continue after those in-service days are over? Are we all glad they're over with and we don't have to think about whatever it was that was required as an in-service topic? But this feels more organic and the big picture is more like something that we all want to embrace and grow and share with those who aren't part of the initial research or the meetings. Wanting to share that out and also wanting to know, like, what's the wellness committee doing? And can we hear more about that. It just seems like there's this growing and absorbing and hungering for other areas of growth. I don't know. I don't know if I've ever been part of research like this before.*

PLCs and PD. The following subtopic addresses Lisa's questions, "How does service continue?" The SDD functioned to attend directly to our two central objectives: bolster staff relationships and leverage internal expertise to create learning experiences. When the SDD ended, we evaluated the survey responses, which offered insight into staff learning priorities and interests. We then applied that information to restructure the system of professional learning communities (PLC) and professional development (PD).

The prior school year, PLCs and PD had been directed by an outside organization that the school contracted to support in enhancing academic achievement. The

administration had identified academic performance as an area for improvement and pursued a well-known organization to provide guidance and training to advance this agenda. I arrived during the first year of the organization's three-year program, which focused heavily on pedagogy to enhance academic achievement as defined by proficiency levels on the state standardized tests. The program arranged staff into PLCs by grade-levels and occupied all of the PD time allotted throughout the school year.

When I arrived, the tensions between the mission of the external organization and staff values and interests was obvious. Teachers often expressed frustrations with the program, such as assignments and all-day trainings that felt irrelevant. There were positive takeaways, however there existed a disconnect between the program's sole focus on standardized proficiency and the mission of the school, which encompasses academic achievement, but acknowledges the value an education centered around the Four Rs.

By the end of the academic year, staff agreed that we would not continue with the program, which created an opportunity to reimagine PD and PLCs. Rather than external interests, we established PLCs and coordinated PD to reflect passions, learning goals, and expertise from within our community. Data from the surveys reflected two areas for learning with widespread interest. Sixty-four percent of respondents expressed a desire to participate in a CRSRP PLC and 68% confirmed their interest in a trauma-informed PLC. While the other four groups did not receive as much attention, data supports the relevance of topics to staff members in some capacity (see Table 4.2).

Table 4.2

Survey Data on Staff Interest in PLCs

PLC	Staff interested	
	#	**%**
Academic achievement	7	32
CRSRP	14	64
Literacy	4	18
Montessori	7	32
STAR Values	12	54
Trauma-informed practices	15	68

Nicole reflected that this model encouraged a sense of empowerment within staff members, who could more openly determine their ongoing learning trajectories based on their own interests. Pamela and Rachel also explicitly advocated for more internally-guided PLCs that could stem from our passions and interests that intersect with the school mission and values. In sum, the new PLC and PD format functioned to restructure existing systems through community interests to enhance learning and relationships.

Connections through co-learning. As previous research, collaborating through CBR created space for us to apply our diverse knowledge toward a common goal, which resulted in enhanced perception of relations through co-learning environment (Christopher et al., 2011). During second interviews, when participants were asked to take pictures to represent their ideas about the research process, nine out of 23 images submitted related to relationships and 14 related to learning. Ella presented a picture of a greeting card with the message, "Thinking of You," across the front (see Figure 4.5).

Figure 4.5. Ella's Photovoice Collage

She explained,

That one was more on what it was like to collaborate and not just in small teams. I

think that with Service to All Relations, it pretty much builds around

collaboration. Knowing one another and just being supportive for one another—

just experiencing that along with students and staff was really beneficial for me. It

made me feel more connected with the school. Now, I would like to know more

about STAR School parents this coming year.

Her comments emphasize relationships as part of our project and the school mission,

which led to her feeling more connected. Pauline presented three pictures from previous

school experiences that illustrated the student-teacher-cultural relationships she witnessed

in the CBR process.

Rachel shared pictures of her with her students and linked the project to school

encounters that sparked learning about students and culture. "[The project and the

pictures are related] within relationships and learning more about who they are and them sharing a little bit of their life with me along with the school and community." Pamela stressed the importance of relationships within our project and exemplified her perceptions with photos of a field trip stating, "I related that picture to us learning from each other, helping each other, helping our students help others by using the Four Rs.

The pictures depict a variety of experiences and perceptions of the project. Co-learning and relationships are themes that transcend the differences in the photographic representations, suggesting that the CBR project enhanced learning and relationships within the group and beyond. While this highlights the strength of our connections, the next section exposes tensions beneath the surface.

Figure 4.6. Rachel Butchering Sheep at the Annual STAR Harvest Festival

Lisa captured an image of a blossoming peach tree on campus, which captures the essence of CBR as a co-learning experience centered around relationships.

The fruit is significant. The peach tree is significant. We haven't really had fruit on the tree in quite a few seasons. I feel like this project is about bringing fruit, bringing fruition, and it just seems significant that this peach is growing this year. It just seems like a good sign… So that's why I took that picture. It's about growing things. Growing collaboration, growing healthy children, growing relationships, growing and bringing things to fruition.

Figure 4.7. Lisa's Growing Peaches and Relationships

Building bridges. This section progresses through the issues of juxtaposing worldviews presented in the context of schools that are inherently multicultural institutions. School is a fundamentally Western structure of teaching and learning,

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enacted by a predominantly White work force, while student populations grow ever-more diverse. At STAR, this has caused long-lasting need to reconcile non-Indigenous and Indigenous differences. I explore interview and member-reflecting data that suggests that White participants developed an intensified awareness of cultural bias and critical consciousness through collaborating with their Indigenous colleagues and reflecting on Indigenous worldviews.

Raising awareness of cultural bias. In the modern era of schooling, it is growing more common for schools to display a diverse staff that represent a multitude of cultural backgrounds. Even with growing racial representation in the field, 82% of teachers in the US are White and, according to a report published by the US Department of Education in 2016, the proportion of American Indian or Alaska Native (AI/AN) teachers dropped from roughly 1 percent to half a percent (USDE, 2016). This is problematic, as research argues that students benefit from schooling enacted by teachers who reflect their racial and cultural backgrounds (Egalite, Kisida, & Winters, 2015; Gershenson, Holt, & Papageorge, 2016; Ladson-Billings, 1992; McGrady & Reynolds, 2013). The reality of a .5% AI/AN teacher population makes it nearly impossible for schools serving Indigenous students to employee a workforce of teachers who represent them.

The instructional staff at STAR is roughly 50:50 Indigenous and non-Indigenous teachers. The students we serve at STAR are predominantly Navajo, however there has always been a multicultural staff, starting with the co-founders who are both Anglo. Arizona's teacher force parallels the racially asymmetrical national educator demographics, leaving little ambiguity behind the determination of a multicultural staff make-up at STAR (USDE, 2013). There are more White teachers in the pool, reasoning it

highly probably that the racial makeup of most schools will inevitably lean to the White. This means that, while the STAR staff is not necessarily representative of the student population, it is nearly 50 times as representative as the national pool of teachers.

These statistics signify that the diverse staff composition at STAR will most likely remain multicultural. As a result, cross-cultural collaborations must be entered into in a way that honors diversity and uplifts the range of perspectives to best serve the students. In regard to enriching the environment through diverse avenues, community members revealed that, on the surface there is harmony between the staff members, but upon digging deeper, struggles presented themselves in between Indigenous and Anglo worldviews and how they materialize.

With these teacher demographics in mind, Mark has highlighted the need and desire to build bridges between Anglo staff and Indigenous people and their cultures. He described a long-time goal of the school's has been to "bring the best of both cultures together in harmony to serve the community." Administration had made explicit efforts to reconcile differences, but divisive feelings persist. Data from interviews reflects these ongoing challenges. Andy explicates one outlook,

> The second [meeting] was a little bit different once we brought in more people. I felt like it wasn't as focused… It seemed like we kind of narrowed in on this plan, but more people came and it all just opened back up. Maybe that was expected. I don't know what you think… Eventually we do need to do something. We need to take some action. Especially when it comes to important decisions about the future of the school. I just thought it was funny how it played out because I've seen it happen multiple times with other things and it's kind of a recurring pattern.

April's impression of the situation mirrors Andy's,

> We had the first meeting and I felt like we had a really good, clear intention of
> like "OK, we're gonna do the handbook, which we will then use and segue into
> future endeavors or future projects. Then we got to the second meeting and I felt
> like we took 7 steps back—it was like walking in the sand dunes. I was like, what
> is happening? Now we're taking steps back? Now we're doing what?

Pamela also expressed underlying expectation of a more linear structure: "At the first
meeting I thought that the team would brainstorm and select one idea to focus on. Then at
the second meeting, we would just give feedback on that one idea, but instead it turned
into generating a whole new cycle of ideas."

This data reveals a point of contention within their expectations of productive
work and the cyclical manner the first two meetings played out. At the same time,
interviews with Indigenous team members depicted an entirely different understanding
the situation. Nihba, who was the only Indigenous participant who attended both
meetings, explained her views,

> Right now we're identifying what needs and important issues we need to bring up,
> what needs to be addressed. And most importantly, what we need to do ourselves.
> As educators, as staff of STAR School, I think that's the good way that we
> figured out that the first meeting was us identifying key issues that need to be
> addressed. And our second meeting was addressing what us, ourselves, need to
> address and those are two of the main things that when we talk about how this is
> another home for our students. They spend majority of their day here and we can
> come up with all the greatest ideas in the world, but if we don't have it together

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ourselves, then how effective is it gonna be? And when you think about it, to

make change, it all starts at home. We need to all be on the same page. We need

to be on the same level of understanding, so that way we can create a good

environment for our students.

Nihba understood the process from a holistic standpoint, underlining the importance of

self-reflection. Similarly, Pauline presented here perceptions of productivity at this phase

in her earlier vignette, "*Ha'a'aah,*" stating, "The sun is coming up…That's the stage

we're at… it's a circle and it's gonna be ongoing." Their worldview, as Indigenous

women, recognized our time together as constructive in way that non-Indigenous

counterparts did not initially relate to.

The culturally-rooted juxtaposition of viewpoints exposed themselves early in

interviews, however, they weren't permanent. The design of the study established ample

room for discussion within interviews and member-checking, which presented

opportunities to explore differing vantage points. Semi-structured interviews invite space

for the conversation to divert from a rigid question-answer script and invite the

participant to elaborate more on their story (Rabionet, 2011). My role in the project as

participant observer offered me insight into the process by observing, listening deeply to

participants within interviews and member-reflecting and more casual conversations.

Additionally, I began to take responsibility as an advocate for Indigenous self-

determination by encouraging non-Indigenous participants to consider Indigenous

epistemology. My methodological strategies appeared to instigate real-time reflection and

even transformation of participant perspectives. I witnessed this during Andy's first

interview:

Andy: Coming from academic backgrounds, both of us, and then I had a pretty strong corporate background where it's not really relational. It's, "let's either make a deal or collaborate on a project, get a publication," whatever it is. You could be working with people across the world who you've never even met and it's just sharing data and information and it's not relational. And this is so different than that.

Alicia: Right, but it's measurable and counted at as productive, right? So, we're already working in this frame.

Andy: So, we are not only come from a White perspective, but it's then it's also this, I don't know, systematic—

Alicia: Institutional.

Andy: Institutional mode. So, this is really good for me to be seeing this because to know how Native people operate is different is actually really cool.

I observed parallel transitions in the ideas April presented. After her above expression of confusion with the flow from one meeting to the next, I exposed different ways people were perceiving the same situation. Upon learning her Indigenous teammates' perspectives, she experienced, "these little nuggets of realization," and her stance on the process shifted,

I think that you, me, and the other White people in this project or even in the school, our cultural bias, whether benign or maleficent, whether good or bad, is that we have this very linear way of seeing things… And ours is a line and theirs is a circle… So, this whole experience, even though we are only two meetings in, we're being confronted with, it's not better or worse or good or bad it's just a

different way of doing things. And this is a Navajo way of doing things, taking a lot of time to think about things. And the plus side is that is very thoughtful and there's probably less opportunity for regret… Maybe we all eventually get to the same place, but ours is like results and then we adjust and then we're gonna do it again. Whereas they take a long time and do it right or do it that way eventually.

Pamela also expressed her awareness of and respect for cultural differences, despite her previous statement about linear expectations. Referencing our Indigenous colleagues, she stated:

Some may not feel comfortable sharing their opinion in front of everybody [when they are put on the spot in staff meetings] and then that's when it feels like it's just the White people dominating the conversation. I am in favor of giving people more time to reflect before their expected to respond.

These statements reflect participants' awareness of cultural bias and a swing towards contemplating opposing viewpoints. Within the friendships that we constructed over time, we established trust between each other enough for me to highlight our bias and the participants to redirect their assumptions toward a more open stance willing to negotiate processes.

As indicated in the above dialogue with Andy, I too shared some of their value-laden sentiments. At the same time that I wanted to proceed in a way that honored each individual comfort level, I felt pressure as the researcher to push "forward." In my mind, advancing meant defining a need, setting objectives, establishing evaluative measures, and then implementing an action plan. A very step-by-step, one-foot-in-front-of-the-other procedure heavily focused on the end product. It was not until talking the process through

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with Indigenous participants and reflecting on my views, that I was able to transmute my expectations and interpret the collaborations up to that point as productive. My own deliberation gave weight to the advocacy I enacted later in interviews and member-reflecting.

In sum, it appears that a majority of the non-Indigenous participants, me included, wished that the first two meetings would have produced a clearer, linear path toward an outcome. Second, once I learned and shared contrasting Indigenous perspectives with White participants, I witnessed a transformation in their awareness and expectations. Upon coming to terms with our deep-rooted biases, we were able to put our worldviews in check, at least at the time, to affirm the realities of our Indigenous friends. White participants' capacity and willingness to reflect demonstrated a sense of responsibility to becoming allies and "life practitioners" of decolonization. When presented with an opportunity to decolonize the research endeavor, all parties took the opportunity; Indigenous and non-Indigenous alike.

Toward more cultural competency. The paradigm clash I have just explored revealed a significant area for growth beyond the scope of our CBR project. Andy explains this as an issue at the core of the organization:

Maybe that's the important legacy that you leave behind, that process. Not even defining a project and having a deliverable. It's just how do we communicate and bridge that gap. Because I think that is—because if you really drill down into our weaknesses, that is probably to core of it. You have these two really different ways and they are kind of opposed to each other and how do you find that

common ground where you're getting work done, but you're not pushing people out of their comfort zone?

April portrayed a similar notion about the balance between cultures:

I think that they way that we can do that is by bringing a, in the best sense of the word, the Whiteness to—OK how am I going to say this? White people love our rules and structures. We love our agendas and our linear way of doing things. Which has its place, in that you get shit done in a timely matter, everyone knows their place. So, how do we go from a line to a circle and make a squiggly curve? How do we make it malleable?

Andy and April identify a ubiquitous gap between dominant and Indigenous worldviews and underscore a need to foster cultural competence within the institution. Multiple White participants mentioned during interviews and member-reflecting that the school has a tendency to have long meetings and not accomplish much in the process. Shedding light on Indigenous perspectives of time through the opinions of our Indigenous co-contributors expanded the cultural competence of the group to some extent. The original push witnessed in the first interviews to "get something done" did not completely subside, however acknowledging the difference in worldviews allowed for the pace of the project to occur more naturally than forced. For example, we spent ample time at the beginning of each meeting participating in blessings. We also often expressed ourselves through story. By centering Indigenous people, knowledge, and methods, our majority non-Indigenous group reconciled contrasting epistemological assumptions for the harmony of the collaborative. Indigenous and non-Indigenous participants claimed that they had not participated in work like this, which implies that we were able to provide the

staff members an example of a different way of working together that could honor differing worldviews for the sake of enhancing the students' experiences.

Expanding critical consciousness. Taking into consideration the influence of dominant cultural hegemony, connecting Indigenous and non-Indigenous people cannot simply mean that everyone confronts cultural differences in the same way. In a conversation about intertwining Anglo and Indigenous ways of operating, April stressed, "Well [Western cultural norms have] been forced on [Indigenous people]. They have been forced to implement them. Not only navigate them, but this is now your world." For this reason, any discussion or agenda to "bring out the best of both worlds" must differentiate responsibilities based on historical and modern impacts of colonization.

When accounting for colonial impacts, critical consciousness plays a commanding role. Anthony-Stevens (2017) explains, "Critically aware non-Indigenous allies are needed to redress these entrenched institutional inequities and further Indigenous agendas for educational sovereignty" (p. 100). Findings propose that the non-Indigenous participants began the CBR project with at least some sense of responsibility to advocate for Indigenous self-determination. Rachel characterized, "I feel like in this kind of situation, where we are teaching and working. You have to have [Indigenous cultural values] at the front of your mind, not even the back. It just has to be common knowledge and common practice and it has to be there."

In spite of a level of critical awareness, interview data referencing the progression of the first two meetings suggests that deeply-ingrained cultural biases subconsciously persisted in influencing non-Indigenous participants' impressions. Interestingly, direct attention to their biases appeared to increase their critical consciousness. After I

elucidated our Indigenous teammates points of view, Andy responded immediately in a reflective manner, "That's where I feel I wanna be careful with my background. Coming from a different cultural perspective where it's like, all right, let's get it, let's make a decision, let's take some action." In a similar vein, April reflected on our role of advocacy, "This has been a very interesting—and I'm so very grateful for any and all opportunities to view my Whiteness and my implicit biases and perspectives, objectives, experiences, and my lenses and be able to look back and be like, "OK."

These findings indicate a cognitive transformation within non-Indigenous participants upon learning of Indigenous perspectives during the interview process. Researcher advocacy nurtured a more inclusive idea of productivity, allowing for White members to come to terms with bias and participate more wholly in a design anchored in Indigenous methodology.

Looking at the myriad of outcomes, it becomes clear that we have to shift our focus from the 'products' we 'produced' and reflect on the outcomes from the *process* we went through. Shawn Wilson (2008) explains that, "concepts and ideas are not as important as the relationships that went into forming them… Indigenous epistemology has systems of knowledge built upon relationships between things…" (p. 74). Hence, our research went through forming new relationships, both with people and ideas "at a different level than we are accustomed to in our everyday lives" (p. 113). When we emphasize process, it becomes clear that the project outcomes reach beyond scope of the SDD and PLCs to encapsulate relationships we fostered with each other and with our collective knowledge.

Advocating for Indigenous epistemology can act as a bridge between non-Indigenous and Indigenous educators in inevitably multicultural school settings. Juxtaposing worldviews can permeate school processes without adequate attention to the contrasts and the tensions they give rise to. Raising critical consciousness and cultural competency through a co-learning enterprise can foster mutually-beneficial relationships founded on responsibility and respect. For non-Indigenous staff members, this involves participating in opportunities to check their biases and becoming allies and accomplices. For school leadership, allyship means creating prospects to heighten overall critical consciousness. For Indigenous community members, this means having the patience, time, and energy to share perspectives, frameworks, and practices. Essentially, there is work for all parties involved. I am not suggesting that the burden of teaching White people rests on their Indigenous colleagues. I am advocating that staff members must work to increase their cultural competency and critical consciousness in various ways and, for the sake of harmonious collaborative work, sharing IWOK with non-Indigenous group members in way that is not overly taxing can support CBR with people from different cultures. In this way, collaborative initiatives with Indigenous community members can be directed at self-determination, reflection, and action to serve the needs of the community.

Conclusion

This chapter began with a descriptive narrative of a six-month CBR project undertaken at the STAR School during the Spring of 2019. I then provide an analysis of data that addresses the research questions developed to provide a deeper understanding of CBR with Indigenous communities.

The theme that flows through the entirety of the chapter is relationships. CBR is inherently collaborative, which requires a relationship between stakeholders interested in serving the community. The relational component takes on entirely different meaning when viewed through the lens of IWOK, which views research as inherently relational. For a non-Indigenous collaborator, this requires intentional efforts to learn and implement The Four Rs in every aspect of the research process, taking time to (re)educate themselves on the interdependent relations between researcher-participants-knowledge.

As a team, we achieved our goals of enhancing relationships and knowledge among staff. We also restructured the school's professional learning approach to reflect internal needs and interests. Additionally, findings suggest we cultivated harmony between opposing worldviews by centering IWOK. Despite hegemonic systems and the institutions that uphold them, our CBR project provides us with the hope we need to advance Indigenous self-determination. Non-Indigenous collaborators can contribute by leveraging cultural capital and listening deeply to their Indigenous relations. This can lead to a shift in worldviews and guide the development of new understandings about life practitioning decolonization, relational stewardship, and our role as allies and accomplices in the pursuit of ethical research for a more just society. In the final chapter, I will elaborate on the implications and limitations of these findings for schools, research, and Indigenous communities.

Chapter 5: Implications

In this chapter, I start by recapitulating the research significance, problem, purpose and key findings from the data. Next, I outline relevant implications and limitations for schools, researchers, and Indigenous communities. Most importantly, I propose strategies for allied and accomplice research to advance Indigenous self-determination.

Summary of Research

Colonization has maintained hierarchies between differing worldviews, deeming Western-rooted ways of living and thinking as superior to all others (Battiste, 2011; Four Arrows, 2013; Mignolo, 2002). Research has predominantly served to preserve such hegemony by prioritizing positivist assumptions of objectivity and unilateral truth (Four Arrows, 2013; Wilson, 2008). In this way, conventional research has largely acted as a tool within systems and institutions to uphold the status quo, especially when conducted with Indigenous peoples. Thus, research founded from and within colonized systems organically creates an asymmetrical taxonomy that esteems White and Western ideas, knowledge, ways of living, people, and institutions as the standard from which all else is judged.

Community-based orientations emphasize researcher-community collaborations and community knowledge to take action on community-identified issues. Mutually-beneficial researcher-community partnerships are especially relevant to research with

Indigenous communities, who continue to fight marginalizing policies and practices in their fight for self-determination and tribal sovereignty (Brayboy, 2005). My literature review in chapter two indicates that, while CBR has marked a positive shift in many university-Indigenous community relations, there are two prime avenues for investigation. First, common research praxis with Indigenous communities remains pigeonholed by narrow definitions of scholarly work. Second, collaborative research, such as CBR, has been put forth as a more ethical way to conduct research with Indigenous communities, however is remains framed largely by Western methodologies rather than Indigenous ways of knowing. In response, this critical case study employed qualitative data collection and analysis methods guided by Critical Indigenous Research Methodology to elucidate intricacies within the CBR process with The STAR School, a P-8, off-grid, charter school serving a Navajo community. This study may provide an example for schools, researchers, and communities that are interested in collaborative partnerships and are invested in Indigenous self-determination.

Findings from the analysis illustrate the potential of CIRM to support CBR that: (a) disrupts rigid institutional norms; and (b) integrates Indigenous ways of knowing (IWOK). The sections that follow address the disruptive capacity of CIRM and CBR, including prioritizing relationships and over institutional requirements (i.e. productivity, IRB); and integrating IWOK in CBR through a Diné framework that we adapted to our own pace and amplified Indigenous voices in the process.

First, a dissertation of this nature challenges the "time is money" perspective that lies at the root of traditional research practices. I spent years building a relationship with the STAR community from a distance and 15 months living off-grid in an RV, in which I

collected data for only six of them. Currently, there is nowhere on my curriculum vitae where "relationship-building" fits, despite the enormous efforts invested into it. Most importantly, it was due to the time and effort that went into building strong relationships that the project yielded positive outcomes for the community. Such outcomes would have been more difficult to obtain in a more distal partnership. I further challenged academic norms through consent procedures and participant identifies. IRB procedures require an in-depth explanation for research not using signed consent forms and de-identified data: this signifies that the norm is to do so. Based on recent critical research that highlights these practices as based on Western perceptions of ownership over knowledge, I obtained oral consent from my participants and invited them to choose their own identifier. All participants chose their name or a nickname that actually links them to their data, rather than conceals them.

Second, CIRM functioned as a mechanism through which we integrated IWOK into the CBR process. Respect guided the process by applying the Diné Philosophy of Education, which underlines the cycle of relational knowledge creation. In terms of time, we started meetings when everyone was able to arrive and paced them according the comfort of the group. I also overtly addressed issues of power through transparency, humility, flexibility, and member-reflecting as a means of responsibility to the community. As we co-governed the process, we honored the relationality within the Indigenous paradigm by beginning our meetings with blessings, centering our project around staff relationships, and reflecting on our roles at practitioning decolonizers. I strived to leverage my position to learn about the community by observing and participating; challenge biases related to time and productivity (my own and those of

White participants); and advocate for Indigenous methods alongside my colleagues. I prepared food and presented small gifts to the participants in recognition of the reciprocal essence of knowledge-sharing in trustful relationships.

CIRM and CBR offer a way to counter hegemonic research by prioritizing IWOK, which are founded in relationality. This study demonstrates the possibility of CBR to support community initiatives and Indigenous self-determination. The succeeding sections explore the implications and limitations of the finding from this critical case study.

Implications

Schools. Findings from this study provide four principle insights for: (a) professional development; (b) leadership approaches; (c) school-university partnerships; and (d) increased cultural competence and staff relationships. First, I explain the potential for CBR as an innovative approach to PD. Second, I explain the opportunity for schools to view their approach to leadership in a new light. Third, I highlight advantages for schools interested in partnering with universities. Fourth, I advocate the for the role CBR can play in increasing cultural competence and staff relationships,

CBR as Professional development. Professional development (PD) is composed of learning experiences designed to improve individual and institutional practices and resulting outcomes (Darling- Hammond & McLaughlin, 2011). Key results from a national study indicate that American teachers find PD of little use (Darling-Hammond, Wei, Andree, Richardson, & Orphanos, 2009). Darling-Hammond and colleagues (2009) indicates that, "Effective professional development is intensive, ongoing, and connected to practice; focuses on the teaching and learning of specific academic content; is

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connected to other school initiatives; and builds strong working relationships among teachers" (Darling-Hammond et al., 2009, p. 5).

Our team did not begin our CBR project with a preconceived agenda to transform the professional learning system in the way our outcomes suggest it did. Through brainstorming, we identified needs at the school as we saw them, which resulted in an action plan reflective of our interests and priorities. This resembled national findings on collaborative PD as a vehicle for schoolwide change. Our data also supports national trends that point to strong relationships as an outcome of effective PD (Darling-Hammond et al., 2009).

More recent research advocates for democratic, bottom-up PD, positioning teachers, "at the center of their school communities to not only carry out change, but also to determine the design of this change" (Macias, 2017). CBR offers a model of collaboration where schools create space for bottom-up engineering, allowing educators at all levels to design learning experiences relevant to them in an authentic manner with a diverse group of colleagues (Macias, 2017). Further, by embedding local epistemologies into the CBR process, the collaborative can honor local values and center community voices and knowledge in the ongoing learning experiences. This challenges PD that upholds assimilation-oriented education policies to meet "the needs of Indigenous communities and [change] the educational system and society at large" (Brayboy, 2005, p. 441).

Distributed leadership. Beyond PD, collaborative processes led by school staff can help democratize governance in schools. Indigenous leaders in education have expressed a need to establish, "new organizational frameworks, that facilitate shared

leadership and a collective approach toward governance of formal school life" (Benham & Cooper, 2000, p. 13). Distributive leadership (DL) overlaps with collaborative and democratic leadership agendas that reconceptualize hierarchical structures of organizational leadership (Bolden, 2011; Gronn, 2003; Spillane, 2005). In this model, community members assume collaborative responsibility over decision-making to addresses needs and improve the school (Fusarelli, 1999; Kowalski, Petersen, & Fusarelli, 2007). This bottom-up approach to leadership has been correlated with student achievement (Menon, 2013), teacher's academic optimism (Mascall, Leithwood, Straus & Sacks, 2008), and teacher commitment to the school (Hulpia & Devos, 2010).

STAR School leadership supported our CBR project from the beginning by giving us space to explore school needs and subsequently attend to them without direct supervision or interference. We felt entrusted with the task of contributing to the school community in a positive way, which we understood as a responsibility to our colleagues, the students, and the extended community. As a result of our work together, the school staff has at least one example of advancing the institution based on collective interests. This experience coupled with empowerment through distributed leadership lays the groundwork for a cyclical system of growth fueled by community aspirations.

Shared leadership structures within P-12 schools that employ a CBR framework can model an organic process for addressing internal needs. Autonomy and agency are healthy characteristics in democracy writ large, however, distributed leadership in schools serving Indigenous communities becomes exceptionally valuable. In an effort to break paternalistic chains between the US government and Indigenous schooling, we must model alternatives to hierarchical leadership for students and set precedent to for a

stratified system built by and for the self-determination of the community (Brayboy, 2005).

School-university partnerships. Schools can seek the support of external organizations, such as resource-rich institutions of higher education, to partner with in achieving goals. Research on partnerships between educational institutions has demonstrated effective in enhancing relationships and reciprocally translating knowledges of theory and practice across institutional lines (Baumfield & Butterworth, 2007). The nearest city to the STAR School houses all of the resources any large university operates with, yet our partnership was the first of its kind. Over the nearly 20 years of operation, the school has attracted local and national attention, drawing in researchers, educators, and community members to work with the school on various initiatives, such STEM education and sustainable energy projects. It is unclear, however, how previous outside partners prioritized community members and their interests over their own. Participants, such as Lisa, made statements, such as, "I don't know if I've ever been part of research like this before." Concomitantly, the principal mentioned on several occasions that our partnership would set a new standard for the way the school works with researchers. This suggests that our project was the first time the school community engaged their interests in collaboration with research in a joint effort to benefit the school.

The lack of previous opportunities the school had to engage in CBR mirrors a constricted classification of scholarly work, which designates an elevated ranking to quantifiable products like publications. Perceptions of scholarly work are deep-engrained and likely to persist, however, the growing interest in CBR and other participatory- and

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action-oriented approaches suggest that there a shift occurring on some level. As the definition of academic work expands, schools who invite partnerships with post-secondary counterparts that are in willing to prioritize community needs over their own will not only set themselves up to better advance school initiatives, but they will also send a message to the academy. If educational research is to see a shift towards more community-based, action-oriented, and humanistic practices, research that views and uses individuals and communities as merely subjects cannot continue to dominate the field. School-university partnerships then present a two-folded opportunity for schools: (a) by demanding participatory engagement in research founded on mutually-beneficial relationships, schools conveys a posture that communities themselves will only engage with research(ers) insomuch that objectives aim at a direct positive return; and (b) if schools are demanding that research(ers) directly address school needs as part of any investigations that they are willing to participate in, then the academy and the people who work there may be forced to adapt research designs to include the voices of the school community members. In turn, this would expand the prospects schools have in seeking support from higher education.

Some Tribal Nations, such as Navajo Nation, have included community engagement as a prerequisite for conducting research under their jurisdiction. This is a good example of an institutional decision that influences the way researcher design their projects. If schools outside of tribal nations want the support that higher education can provide, but also want a seat at the table, demanding a community-based partnership approach may serve as a viable option.

Increased cultural competence and staff relationships. Data from this study allude to heightened epistemological understandings between non-Indigenous and Indigenous staff as a consequence of our CBR project. While the White majority of teachers (82%) is decreasing (USDE, 2013), which means the number of teachers of color overall is increasing, despite a decrease in Indigenous teachers from one percent in 1999 to half a percent in 2015 (USDE, 2013). This data suggests that schools serving Indigenous communities, and schools overall, will most likely have numerous non-Indigenous staff members due to the available teacher pool.

In order to better serve the needs of Indigenous students, schools serving them should adopt pedagogical and organizational practices to best meet their needs (Brayboy, 2005). It is important to foster cultural competency and employ culturally-responsive, sustaining, and revitalizing pedagogies (Ladson-Billings, 1995; McCarty & Lee, 2014). Additionally, Price (2013) upholds social psychology research on schools with strong collegiality among staff members express a heightened organizational climate built on trustful relationships. Strong staff relationships and a mutual sense of purpose promote a range of academic and social outcomes reflecting student engagement and commitment (Sammons & Bakkum, 2011). Therefore, on top of culturally-responsive pedagogical approaches, schools can invest in enhancing inter-staff relationships to create learning environment founded on healthy relationships. Considering current teacher demographics, schools interested in enhancing interpersonal and professional staff relationships must consider cultural differences when creating plans to cultivate relationships. CBR presents itself as a possible means to build bridges across cultures and enhance staff relationships.

In sum, schools concerned with building bottom-up systems that encourage agency and democracy through transformational PD and/or leaderships styles may find CBR as an effective medium to support those goals. In addition, schools seeking external support from their post-secondary colleagues can transform the university-school relationship through partnership models that direct energy toward immediate school needs and invite school staff into the research process as co-contributors. Finally, schools seeking to strengthen their organizational climate can look to CBR as a mechanism to build bridges across cultural differences to foster a positive and effective school culture. The following section outlines implications for researchers.

Research. The findings from this study present five interconnected implications for researchers: research to serve communities; awareness of critical perspectives; IWOK in CBR; non-Indigenous allies and accomplices; and the restorative justice potential of CBR. First, I address school-university partnerships by problematizing higher education praxis standards that restrain the community-centered work that researchers can and should be doing more of. Second, I explain the need for critical researchers to understand and respect the spectrum of critical consciousness development within communities they work with. Third, I underline the potential for an Indigenous model of CBR based on CIRM and the Diné Philosophy of Education. Fourth, I summarize implications for non-Indigenous researchers working with Indigenous communities, and fifth, I outline the restorative justice potential of CBR with Indigenous communities.

Research to serve communities. TribalCrit explains that imperialism, White supremacy, material gain, and assimilation are ideologies deeply rooted the policies and practices that higher education endorses (Brayboy, 2005). Expectations of scholarly

productivity along with institutional review boards who generally display little knowledge for research outside of rigid positivist protocols perpetuate colonizer-Indigenous relations between universities and Indigenous communities. In her research on the role of non-Indigenous researchers in advancing Indigenous self-determination and sovereignty, Anthony-Stevens (2017) points out that, "A view of relationality as co-constructed and negotiated treats every interaction as a potential site for recognizing and transforming ethnohistoric relationships and institutional structures into opportunities for allied reciprocity" (p. 99). In the face of conventional Western research norms, this study presents an example of coconstructed relational research that transformational qualities of embracing the subjective human experience.

Acknowledging the historical tendencies of research with Indigenous peoples requires reciprocity to inform methodological decisions with respect and responsibility to the well-being of the community. Building relationships over time by relocating and immersing in community activities laid a foundation for the work allowed for the research to proceed without consent signatures or even the desire for participants to disguise their identities. Researchers must leverage social capital and commit extensive time to gain and maintain trust through transparency and humility. I argue these strategies are imperative to CBR with Indigenous communities, yet I struggle to find where 'trust' and 'reciprocity' fit into most existing standards of scholarly work. University-community relationships are central to CBR, yet still widely illegitimate and absent from tenure-track rubrics or grant requirements (Castleden et al., 2015; Leeuw et al., 2012; Wallerstein & Duran, 2006).

Despite my sincere and valid cynicism toward hegemonic institutions, especially within those who claim to be liberators and emancipators, I have witnessed a shift in many contemporary research agendas. The fact that faculty members from my university not only accepted my proposal for this project but encouraged it, sheds light on a potential swing of the conventional determinants of suitable praxis. During the last AERA conference, I attended a myriad of presentations relevant to CBR and Indigenous communities, most of which at full attendance capacity. Concomitantly, the college I attend recently expanded to include the Center for Rural School Health and Education, which uses, "a community-based participatory research approach to address issues of concern to communities" (CRSHE, 2018). Considering both local and international representations and the growing number of publications on community-led research, I remain hopeful for the possibility of profound structural transformations in higher education systems. Gaps between theory and practice, university and community become obsolete as we conceive the power of collaborative praxis to revision and reform the purpose of research.

Awareness of critical perspectives. As part of serving communities, it is crucial for critical researchers and educators to understand that stages or levels of critical consciousness vary within individuals and institutions (Freire, 1970; Godfrey & Wolf, 2016; Porfilio & Ford, 2015; Reynolds, 2015; Shor & Freire, 1987). While I believe that critical consciousness of the masses is necessary to make systemic change towards justice, there are many people who would prefer not to experience the cognitive transformations involved in developing critical consciousness (Porfilio & Ford, 2015; Shor & Freire, 1987). I spent a lot of time listening to the community, which resulted in a

project that addressed community needs; however, one that I felt fell short of challenging more systemic issues of colonization and schooling. Regardless, my role for this project was to support the community in addressing a relevant need *as defined by the community*. In the process, there were opportunities to enhance critical consciousness of some of the participants, but that does not suggest that the entire school community is ready to call out and act against structural inequality and it is not my role to judge them or tell them to do otherwise.

Researchers, especially from outside the community, must listen deeply to community members to avoid pushing a critical agenda onto a group of people that does not wish for the types of changes that critical action may produce. Freire (2006) explains the dangers in this type of "savior" approach:

> …these adherents to the people's cause constantly run the risk of falling into a type of generosity as malefic as that of the oppressors. The generosity of the oppressors is nourished by an unjust order, which must be maintained in order to justify that generosity. Our converts, on the other hand, truly desire to transform the unjust order; but because of their background they believe that they must be the executors of the transformation. (p. 60)

Even with the intentions of justice, critical researchers who fail to listen to community needs run the risk of colonizing the research practice.

Indigenous epistemology in CBR. CBR approaches can impact local, organizational, and structural power hierarchies through advancing community self-determination, empowerment, and revitalization in marginalized and underserved communities (Ball & Janyst, 2008; Brayboy, 2005). To better operate for the benefit of Indigenous communities, research must be anchored in IWOK and knowledge creation (Brayboy, 2005; Kovach, 2015). Developing CBR through CIRM along with

implementing Indigenous methods, such as blessings and the Diné Philosophy of Education, brought harmony and balance to our project with non-Indigenous and Indigenous collaborators. The Four Rs provided norms for the CBR project, such as beginning meetings with Diné blessings and offering food and gifts to acknowledge contributions. The Diné Philosophy of Education prioritized our procedures in knowledge creation, offering points of reflection and transformation for dominant paradigm subscribers. Through CIRM and local Indigenous methods put forth by the community, CBR lends itself as an adaptable model from which Diné and other Indigenous communities, and their allies can begin to specify context-specific methods most suitable for them.

Additionally, embedding CIRM into CBR illuminates the notion of 'knowledge stewards.' More commonly applied to issues related to human relations, and land and environmental sustainability efforts, stewardship denotes service and duty of care (Carpenter, Katyal, & Riley, 2008; Enqvist et al., 2017; Sherman, Van Lane, & Sherman, 2010). Indigenous epistemology ascertains that if knowledge is an interlocking web of relationships, then knowledge creation is not only divine, but those who participate in that creation have an obligation to care for it. Caring for knowledge honors the process of co-creation and uses that knowledge in the way it was intended: to serve to community. In this sense, employing CIRM compels profound commitment from collaborators, who remain accountable to the relations far beyond the scope of the research endeavor.

Allies and accomplices. Entrusting community-created knowledge with researchers who come from outside of the community requires a mutual level of confidence within a CBR conglomerate. Partners develop researcher-community

confidence through sincere relationships. Relationship-building is a reciprocal act, however in line with CIRM and responsibility to relationships, the roles of outsider researchers in building relationships is different than that of community collaborators (Brayboy et al., 2012; Wilson, 2008).

The dictionary defines an ally as "someone else one that is associated with another as a helper; a person or group that provides assistance and support in an ongoing effort, activity, or struggle" (Merriam-Webster Dictionary Online). Gary Howard (2016) explains the stance of White allyship as acknowledging our insecurity and privilege when dealing with issues of race. He states that allyship is important as a launching point for challenging dominant paradigms in the face of oppression, however it falls short of fostering, "active 'warrior[s]' in the fight against racial injustice" (p.18).

More than acknowledging the ways power dynamics play out in our surrounding world, we must "invest our attention, energy, and resources in the actual process of change" (Howard, 2016, p. 79). When an ally decides to take continuous action in solidarity with historically marginalized communities and fight to "reclaim the humanity lost from Whiteness as a result of the furthering of systemic and institutional racism" they become an accomplice. "To be an accomplice you must work alongside, not for or on behalf of, a group" (Roy, 2018, pg. 149).

As a non-Indigenous researcher working with Indigenous communities, it is my role in the CBR relationship to step back as Indigenous voices define the course of self-determination that best serves them (Kovach, 2015; Roy, 2018). Indigenous self-determination does not necessitate the advocacy of non-Indigenous allyship in a path toward educational sovereignty. Surmounting resilience in the face of overt and

withstanding US government efforts to eradicate Indigenous peoples, their knowledge, and ways of living substantiates Indigenous peoples' efficacy to persevere without non-Indigenous accomplices. Nonetheless, as Anthony-Stevens (2017) highlights, non-Indigenous allies will not and should not lead Indigenous sovereignty initiatives, "allies do and can strategically help."

Non-Indigenous and outsider researchers must make intentional effort to build relationships prior to and during research projects. Participating in community events, enhancing cultural competency, and contributing to the community with a 'pay it forward' mentality can facilitate relationship-building. Additionally, advocating for frameworks put forth by Indigenous community collaborators can create a more balanced and respectful research platform. Anthony-Stevens (2017), a non-Indigenous ally, frames this type of advocacy work in the construct of a broker, who, "negotiates how to consciously leverage available resources—Indigenous voices, and Whitestream institutional capital—in order to generate new resources" (p. 96). Leveraging resources as an accomplice involves amplifying Indigenous participants' perceptions and voices, building and maintaining respectful, responsible, and reciprocal relationships and increasing one's cultural knowledge.

This study took place in the context of a school that serves majority Navajo students. However, out of the 10 participants, four were Indigenous and six were not. Despite the imbalance in background, Indigenous team members influenced the process in a way that a team of non-Indigenous people would not have been able to. As Lorissa stated, "[The project] is enabling us, both the native and non-natives to collaborate and try to change the reality that we are in." Her statement reveals a possibility for CBR, even

with a majority non-Indigenous team, has the potentially to uplift Indigenous voices and to create mutually-beneficial learning opportunities for all parties involved. The findings suggest that, in order to guide the CBR process with Indigenous epistemology, non-Indigenous team members must possess some level of cultural competency, critical consciousness, and a cooperative disposition.

In my role as an ally and accomplice, Indigenous participants reminded me to keep Indigenous methods and ways of knowing at the front of my mind as I worked alongside them through the process and to navigate our work together with confidence in myself to honor the sacred acts of teaching and research. Non-Indigenous researchers and co-contributors can act as allies and accomplices by stepping back to listen deeply and acting as a broker to foster healthy partnerships that drive Indigenous interests.

Research as a restorative justice practice. Balanced advocacy in research partnerships that prioritize Indigenous community can lay the groundwork to restore the dignity of relationships within Indigenous/non-Indigenous communities. By advancing Indigenous self-determination and sovereignty through decolonizing research practices, researchers acknowledge the role of research in the healing that must occur in the path toward justice. Rebecca Tsosie (2007), a Yaqui law professor, posits that justice across cultural groups depends, "on the willingness of various cultural groups to recognize group injustices, both past and present, and attempt to define a strategy to heal, to reconcile, and to reaffirm the rights of distinctive groups" (p. 55). She draws on the work of legal scholar, Martha Minow (1998), to determine that, "At a minimum, it is important to emphasize the humanity of victim and offender, to repair social connections and instill a sense of peace rather than ongoing conflict" (p. 51). Tsosie (2007) further defends that

restorative justice emphasizes healing and, in part, will require "a significant restructuring of America's basic institutions" (p. 52). She points out the concept of reparations within Critical Race Theory, which argues that our existing institutions perpetuate racial inequality due to their intended purpose to maintain the dominance of the White elite who founded the US. Her argument, largely directed at the legal and political sectors, provides historical and contemporary foundations of restorative justice that are helpful in understanding the concept as it applies to the US Federal government and Indigenous nations.

In an effort to better clarify a restorative justice role for research in restructuring U.S. institutions, I turn to the work of sociologist, Rev. John H. Stanfield, II (2012), who describes a restorative justice potential in qualitative research methods. His line of thinking challenges positivist assumptions of objectivity and encourages researchers to build bridges between themselves and participants, explaining that research for mutual human betterment is possible. Stanfield states, "when we allow ourselves as researchers to become one of the folks, the more we do that, the richer human experiences of those we are observing and living with will be revealed" (p. 43). Stanfield (2012) defines a framework of holistic restorative justice based on authenticity and transparency to expose violent episodes or systems of injustice to "reestablish accountability human beings have to each other" (p. 44), which provides an opportunity for all people involved to heal.

Stanfield's notion of restorative accountability to each other aligns with Indigenous scholars, who uphold research as a relational process (Brayboy et al., 2012; Wilson, 2008). The healing potential within a restorative justice research approach

includes Wilson's (2008) notion of Research as ceremony and the transformational qualities of research. Wilson states:

> Research is ceremony. It bears repeating… The purpose of any ceremony is to build stronger relationships or bridge the distance between our cosmos and us. The research that we do as Indigenous people is ceremony that allows us a raised level of consciousness and insight into our world. Through going forward with open minds and good hearts we have uncovered the nature of this ceremony. (p. 137).

In this sense, research operates to bridge connections for the sake of individual and collective healing. Communities can restore human bonds based on mutual desires to strategically revision and restructure systems to further Indigenous self-determination.

The study provides evidence that CBR provides a framework from which we can challenges Western-normative practices that have historically ignored the role of individuals, groups, and communities in the co-creation of knowledge and action in methods and methodology. CBR is adaptable to Indigenous epistemology and methodology, which has the ability to begin restoration of relationships and communities. Allies and accomplices can employ CBR to work alongside communities as they reach for more prosperous futurity. While these implications for research overlap with Indigenous community interests, the next section more explicit lays out what this research could mean for Indigenous peoples.

Community needs. Findings suggest that our collaborative work has two principal implications specific to the Diné and other Indigenous communities: a model to understand the work and everyday contributions of practitioning decolonizers; and community-based research that promotes Indigenous self-determination. First, I explain and support my understanding of decolonization and describe the Three-tiered Model of

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Decolonizing Dispositions. Second, I describe ways that this line of research can contribute to self-determination.

Practitioning decolonizers. Just as this project demonstrated the possibility for researchers to transform their work into advocacy and restorative justice agenda, it offers a way to view Indigenous community members and their non-Indigenous colleagues striving for Indigenous self-determination through their everyday decolonizing practices.

Tuck & Yang (2012) warn scholars about inappropriately applying the term 'decolonization' to other social justice efforts that do not actually urge for the repatriation of the land that was stolen and remains occupied by foreign settlers. Misconstruing decolonization as simply any track toward liberation falls short of prioritizing Indigenous sovereignty and the settler deoccupation of land required for decolonization within the reality of settler colonialism (Tuck & Yang, 2012). In the same publication, the authors acknowledge the role curriculum and pedagogy can play in fostering critical consciousness that resuscitates, "practices and intellectual life outside of settler ontologies" (Tuck & Yang, 2012, p. 21). While they defend that critical consciousness, put forth by Freire (1970) nearly five decades ago, does not offer any clear path toward decolonization, they also affirm that, "curricula, literature, and pedagogy can be crafted to aid people in learning to see settler colonialism, to articulate critiques of settler epistemology, and set aside settler histories and values in search of ethics that reject domination and exploitation" (p. 19).

Tuck and Yang steer scholars away from conceptualizing decolonization as a metaphor or something that merely resides in the theoretical and links it directly to the relinquishment of stolen land; however, the discussion is largely aimed at academics. We

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cannot presume that decolonization is reserved for high-ranking intellectuals, nor can will they alone be able to dismantle the settler nation. This prompts the question, how are P-12 educators accountable to Indigenous sovereignty?

Upon analysis of data, Nihba and I worked together to create a model of common attitudes and behaviors towards decolonization from which educators, community members, and even students can better understand the way different perspectives contribute to Indigenous self-determination. Figure 5.1 illustrates the Three-tiered Model of Decolonizing Dispositions based from Nihba's original description and our subsequent joint analysis.
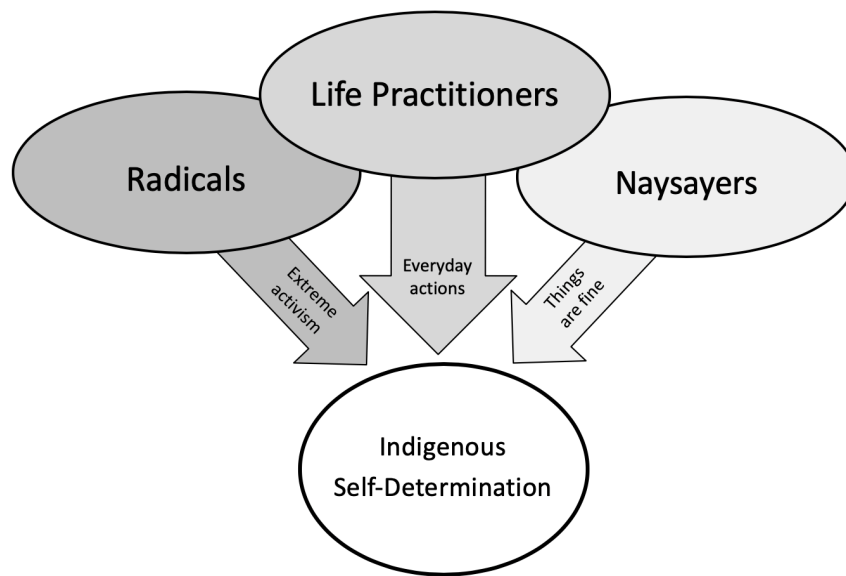
Figure 5.1. Three-tiered Model of Decolonizing Dispositions

As previously described, this model posits three differing dispositions towards decolonization: radicals, naysayers, and life practitioners. Radical decolonizers view extreme activism, such as protesting and civil disobedience, as the top priority in decolonization efforts. Naysayers mark their stance in response to the radicals and criticize the duality of activists spending so much time and energy to tear down

oppressive Western systems while using such things as smartphones and social media. To naysayers, radicals' demands are extreme and unattainable. The third disposition is life practitioning decolonizers challenge Western colonial norms within institutions and systems. This can include an array of everyday practices, such as growing food and strategically disrupting cycles of trauma. Nihba pointed out that many radicals do not live within their tribal communities, yet many naysayers often do reside in their community and act as life practitioning decolonizers in the way we have described it, yet they would not identify their actions as "decolonizing." In this model, we want to highlight that the three outlooks reside within a spectrum and are not always exclusive from one another. Additionally, they all share the common goal of attaining Indigenous self-determination. The major differences lie within their views the mechanisms through which individual and tribal self-determination are achieved.

This model created space for non-Indigenous and Indigenous staff alike to explore their work through the lens of decolonization in way that makes the seemingly distant and abstract initiative more approachable. Positioning ideas from Vine Deloria (1969/1988) in TribalCrit, Brayboy (2005) maintains that abstracting concepts in research does not modify the immediate situation of Indigenous individuals and groups. Praxis should serve to, "improve the life chances of specific communities and American Indians writ large… mov[ing] us away from colonization and assimilation towards a more self-determination and tribal sovereignty" (p. 440).

We developed The Three-tiered Model of Decolonizing Dispositions through our CBR partnership in an effort to offer an accessible way to think about advancing Indigenous self-determination. To decolonize the settler-colonialism system as Tuck and

Yang (2012) have posited through, "relinquishing settler futurity, abandoning the hope that settlers may one day be commensurable to Native people" we will need a coalition of critically-conscious and action-oriented revolutionaries ready, willing, and capable to mobilize for Indigenous sovereignty.

Self-determination. TribalCrit posits, "Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification" (Brayboy, 2005, p. 429). CBR offers an adaptive framework conducive to particular and fluid community needs and interests (Beeman-Cadwallader et al., 2012; Kovach, 2009). The community-based collaborative approach lends itself as vehicle for Indigenous self-determination in a multitude of capacities. For self-determination in schools, CBR can (a) work as provides both a medium and an outcome in the (re)development of ongoing learning structures that reflect Indigenous community objectives; (b) demonstrate shared leadership procedures designed by and for the self-determination of the community; (c) reformat school-university partnerships and demand relevant and action-oriented research.

CBR is a mechanism for Indigenous self-determination through (a) inviting Indigenous methodologies, such as CIRM and the Diné Philosophy of Education, to develop projects implemented by and for Indigenous people; (b) attracting non-Indigenous allies, advocates, and accomplices to leverage cultural capital in support of Indigenous agendas; and (c) fostering healing and restoration to invigorate energy to keep fighting for justice.

Finally, findings from our CBR project suggest that there is power in reframing our understanding of decolonization as it relates to our work as educators. In order to

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organize a movement that provokes the type of decolonization Tuck and Yang (2012) call

for, we will need physically-, psychologically-, and intellectually-, and spiritually-healthy

Indigenous communities steering the charge. The next section outlines the limitations of

this study as they pertain to schools, research, and Indigenous communities.

Limitations

While implications for this study elicit promising potential for schools,

researchers, and Indigenous communities, there are a variety of limitations relevant to the

same three audiences. The following discussion outlines the most conspicuous limitations

for schools, researcher, and Indigenous communities.

Schools. This study offers schools a way to restructure their PD, reimagine their

approach to leadership, unite an Indigenous and non-Indigenous staff, and define the

parameters of their participation in research. At the same time, the study exposed

difficulties with CBR that is restrained by the daily and annual academic calendar as well

as the often taxing demands of committing to collaborative research. The sections that

follow address limitations for specific school structures and the weight of partnership

commitments.

School structures. The context of the STAR school, a rural charter not under the

tighter reins of a larger district made research like this possible. Schools with less

autonomy in hiring, staff make-up, curriculum, and PD may not benefit from research

that is somewhat open-ended in terms of process and outcomes. In this sense, this model

does not provide deep insight for schools operating within a more inflexible format. For

example, schools within a large district may have less flexibility in PD and PLC

arrangement in accordance with the vision and mission of their school board.

Additionally, the distributed leadership maybe a controversial idea, especially with the need for further empirical evidence to support its efficacy. In sum, schools without a high level of multi-tiered autonomy may find research that encourages community agency in decision making more of a burden than a support.

Partnership commitments. Extending beyond the autonomous structures ideal for CBR is the commitment of the school to maintain a partnership. The STAR School provided me with an immense level of support throughout the entire process. For example, they created an instructional coach position at the school to allow for me exercise my expertise while doing the research. Administration created space for recruitment and meeting times and supported our action plan once it was finalized. There were also countless small supports such as inviting me into their classes to learn about culture; insisting that I attend community events and integrate myself; bringing me into their homes on numerous occasions; and overall investing in the success of the research.

CBR requires as much, if not more work from community members who are sharing knowledge, time, and energy in order to make it work. In a system where educators are generally overworked and underpaid, it is a lot to ask for more of their time. Schools must be aware of the time and commitments necessary for a healthy partnership before entering into CBR.

Researchers. The limitations the findings of this study pose several considerations for researchers and relate to the specificity of the context of the study and the extensive time CBR requires.

Context. Findings from this case study are limited to the specific context of the research. The particular group of people who I developed friendships with through our

work at the STAR School, a rural charter school serving the surrounding community, suggests that findings yielded from this highly relational project are particular to that of the time and space of this critical case study. Consistent with the qualitative paradigm, this research did not aim to nor is it capable of generalizing human behavior based on the data. The narrative nature of the study is representative of the people and context in which it occurred.

Time. As previously discussed, time functioned to limit the study in numerous ways. First, working within the structure of the school day and year posed a challenge in connecting with community members outside of the school. Working within the school schedule not only confines researcher access to the broader community, but also thwarts school personnel-family collaborations. Second, the capitalistic commodification of time poses a challenge to relational research, which requires extensive time to develop trust. Last, the hegemonic assumptions tied into Western indicators of progress contradict Indigenous views, such as that of the Diné, which encourages engagement when the time is right. Schools and research tend to operate under Western time ideologies, posing a fundamental issue with schooling and research with Indigenous communities aimed at self-determination and decolonization. For example, the focus of the CBR project was decided in a way that would allow us to finish the planning before the school year ended. Without this restriction, we may have encouraged a longer process with further discussions, meetings, and resources.

Nonetheless, in our fight to dismantle unethical supremacist systems of productivity, researchers continue to be measured by their yield of quantifiable scholarly

'products.' Elongated CBR projects become understandably unattractive for those still working in the many institutions who fail to see the value of community-based work.

Needs of Indigenous communities. The limitations from these finding to meet the needs of Indigenous communities dwell largely in my positionality as a White outsider researcher; in the majority White demographics of our research group; and the inherent colonial nature of schooling.

Researcher positionality. In this study, I recognize that my position as a White outsider researcher influences the research process, especially in terms of power dynamics and cultural appropriation. As Brayboy and Deyhle (2000) point out, researchers must "be aware of their positionality in relation to their research participants, their lack of objectivity in getting, analyzing, and reporting data, and how 'traditional' methods may influence their work" (p. 168). While I acknowledged researcher-participant power dynamics by maintaining transparency, advocating for IWOK throughout the process, and conducting member-reflections, trained researchers inherently have more power, even in community-based research situations (Ahmed, 2000; Leeuw et al., 2012). For example, after a few weeks of discussions, I proposed the objective for the final project. While this was based on the information that I had gleaned from the co-contributors' interests, in an effort to facilitate the process in a manner that would allow for us to finish within the school year, I proposed the idea rather than waiting for a community member to do so. All community members expressed support for the objective; however, this may have been an abuse of my power as a researcher.

Additionally, by implementing Indigenous frameworks and methodologies from my positionality as a White researcher, I also run the risk that I have appropriated or

misrepresented Diné and other Indigenous cultures. While I practiced deep listening and consulted regularly with Diné co-contributors to avoid appropriating, my positionality persists in filtering my perception and application of Indigenous concepts.

Majority non-Indigenous participants. Research in Indigenous communities should be led by Indigenous community members who are able to direct the research congruently with the local knowledge and value systems (Kovach, 2015; Rigney, 1999, Wilson, 2008). I conducted this study in the context of a public charter school bordering the southwest corner of Navajo Nation. The student population is nearly 90% Indigenous and the school vison, mission, and values are grounded in the Diné worldview. The majority of students are Diné; however, the school staff is composed of roughly half Indigenous/non-Indigenous community members.

This study analyzed the process, outcomes, and nuances of a partnership in CBR between the school (as a community) and me (as a researcher). Out of the 11 co-contributors (including myself), four were Indigenous and seven were White. My White identity along with the White majority created a research team that could be problematic when trying to address the needs of a predominantly Indigenous student population. A research team with a White majority runs the risk of replicating the oppressive colonial practices, this research set out to challenge. Educators, researchers, allies, accomplices, and Indigenous community members alike, should all encourage and do what we can in our individual and collective power to advocate for Indigenous-led CBR in Indigenous communities.

School as a colonial institution. In the discussion about self-determination and sovereignty, it is crucial to address the inherently colonial nature of schooling in

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Indigenous communities. European ethnocentrism has a history of contrasting itself with Indigenous cultures to rationalize genocide of the people and their cultures (Four Arrows, 2013). Beginning with Richard Henry Pratt's mission to "kill the Indian and save the man" formal schooling for Indigenous people has always been aimed toward assimilation (Dunbar-Ortiz, 2014; Four Arrows, 2013). The government established residential boarding schools throughout the US where thousands of children were forcibly sent after removing them from their communities (Dunbar-Ortiz, 2014; Four Arrows, 2013). These militaristic schools operated well into the 1960's, imposing unresolved trauma onto multiple generations of Indigenous communities. The result has been intergenerational trauma that is passed down, interacting with direct traumatic experiences that together perpetuate a cycle of individual and collective trauma purgatory (Four Arrows, 2013).

Education systems continue to act as proxies of colonialism, "by maintaining dominant standards and norms, acculturating and assimilating students into desired ontological, epistemological, and axiological frameworks, and circumscribing visions of a life worth living" (Biermann, 2011). Therefore, the discussion of decolonization within a system designed to demolish Indigenous cultures is inherently problematic at best.

Future research

Considering the widespread implications and limitations of this study, I urge for creative future research at the intersection of schools, research, and Indigenous communities. For schools, future CBR endeavors should include a range of stakeholders at the table, including parents and family members. Aligning CBR with the variety of schedules, going at a pace that the community is comfortable with, and creating diverse ways to contribute to the process are three aspects that future CBR in schools should

explore. Additional examples of research on the steps of the process of establishing and maintaining mutually-beneficial school-university partnerships would also benefit schools seeking to obtain immediate and long-term benefits from participation in research.

This study provides CBR researchers with evidence that the process can facilitate the development or increase in critical consciousness, an element necessary to challenge systemic oppression. Further investigation into the power of CBR to foster understandings of cultural bias, cultural competency, and critical consciousness would serve the field of CBR that seeks social change as part of the process.

Future research on CBR should continue to support the varying needs of communities with capacity building and direct action in self-generated initiatives. Further exposure of and training in research with people who may not identify as researchers can embolden communities to define the research they are involved and reject participation in initiatives where their interests are not front and center. In this sense, future inquiries can advocate for community engagement as a requirement for inquiry, establishing CBR principles as the standard. Demystifying the research process and including a multitude of community knowledges in research could serve to impact socially-constructed lines between researchers and non-researchers that serve to uphold underlying social power structures.

Cooperative exchange of knowledge in mutually-beneficial research endeavors that result in immediate action while also preparing the community to continue action beyond the initiation of the partnership highlight the educative roles of both researchers and community members. This stratified understanding of power within partnerships can

build bridges between trade workers and professors, teachers and students, parents and professionals. Breaking down barriers and building bridges between communities and research supports a mission for a more empathetic and unified society where all have a voice, a role, and a responsibility. I believe that this kind of radical change would require what Tinkler (2012) identifies as radical CBR, which defends that grassroots organizing, shared power, and community ownership over knowledge creation and dissemination can lead to the kind of structural change the existing realities of the world need. As radical CBR initiatives work to make systemic changes in the context of their process, researchers who pursue radical collaborations can further the field, and society, by documenting and disseminating successful examples of the process.

For Indigenous communities, where there is no singular or clear path toward Indigenous self-determination, future research must demand that Indigenous people are not only at the table, but leading research they are involved in. Indigenous people guiding future research is needed to amplify Indigenous voices, methods, and epistemology. An additional area to expand on is non-Indigenous/Indigenous alliances that focus on restoring the integrity of the humanity lost in the historical and contemporary violence of colonization. Future decolonizing research must address the inherently colonial nature of schooling in Indigenous communities. Fully decolonizing research in schools may never be possible; however, I believe that researchers should strive to organize ourselves into bands of allies and accomplices that will fight to enhance the situation for Indigenous students and communities. Allies and accomplices must learn when and where to stand back and out of the way when needed to, yet also leverage cultural capital to fight alongside our Indigenous brothers and sisters when called to.

In highlighting the role of allies and accomplices, the title of this study is informed by the Indigenous idea that all things are interconnected. This relationality insinuates a sense of reciprocity. Therefore, I posit that allies and accomplices are doing reciprocal work. I am not advocating that privileged people who do not suffer from the same injustices shouldn't fight for justice. I am arguing that allyship is not an act *to* or *on* people but *with* them, which is inherently reciprocal. The divide between allies and the allied becomes less prominent, refocusing the issue on the relationships that we must build and nurture as an indestructible tool in dismantling the authoritarian hierarchies standing in our way of a future guided by justice.

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Appendix A: Summary of Literature Reviewed

Table A1

Summary of Included Research

Authors	Description of study	Method	Field of Study	Location
Bird-Naytowhow, Hatala, Pearl, Judge, & Sjoblom, (2017)	A YPAR initiative aimed at learning about respectful engagement with youth collaborators in efforts to co-create community-based knowledge to inform health interventions that address contemporary inequities.	YPAR	Research methods / Public health	Assiniboine; Southern Piegan; Néhiyawak Nation; Plains Cree lands / Saskatoon, Canada[a]
Blodgett, Schinke, Smith, Peltier, Pheasant (2011)	The authors explore vignettes as a method for highlighting Indigenous voices and enabling PAR and praxis.	Vignette co-creation	Research methods	Wikwemikong Unceded Indian Reserve / Canada
Castleden & Garvin, (2008)	An evaluation of the use of Photovoice in a research partnership aimed at creating social change with a First Nation in.	CBR / Photovoice	Community health / Environment	Huu-ay-aht First Nation / Western Canada
Castleden, Morgan, & Neimanas (2010)	Authors conducted phone interviews with researchers to gain perspectives on authorship and co-authorship in CBR endeavors with Indigenous communities.	Case study of CBR	Research methods	First Nation lands[b] / Canada
Castleden, Morgan, & Lamb, (2012)	A case study exploring how conceptual understandings relate to applied practices of Canadian university-based geographers and social scientists in CBPR.	CBR	Geography / Research methods	First Nation lands[b] / Canada
Castleden, Sylvestre, Martin, & McNally, (2015)	Authors explored the ethical views of leading Canadian health researchers regarding the enactment of research with Indigenous peoples.	Case study	Public health	First Nation lands[b] / Canada
Christopher et al., (2011)	A multiple-case study analyzing the ways partners in university-community collaborations understand and apply previously developed principles for CBR with Indigenous communities.	Case study of CBR	Public health	Assiniboine; Blackfoot; Crow; Gros Ventre; Kutenai; Piegan; Salish lands[a] / Montana, US

Authors	Description of study	Method	Field of Study	Location
Coppola & McHugh (2018)	Authors discuss the process of co-creating a relevant CBPR research agenda that explored Indigenous youth activity-promoting programming.	Case study of CBR	Sport & Physical education	Cree community / Edmonton, Canada
Evans, Hole, Berg, Hutchinson, & Sookraj, (2009)	A case study on the development of appropriate research methods for a collaborative project with urban Indigenous communities.	Case study of CBR	Research methods / Public health	Okanagan lands[a] / British Columbia, Canada
Flicker at al., (2015)	Authors examined the role that Indigenous Elders can play to ensure CBR is conducted ethically	Case study of CBR	Research methods / Public health	First Nations lands[b] / Canada
Fraser, Vrakas, Laliberte, Mickpegak, (2017)	Authors analyzed qualitative data collected from community partners in a study exploring their experiences with a project that aimed to support families in being able to keep their children rather than having to be placed under child welfare services.	Case study of CBR	Public health	Siquinirmiut lands[a] / Nunavik, Canada
Gagnon, Gorman, & Norman, (2017)	A case study focused on the collaborative component of a larger initiative investigating global processes and local impacts from the movement of toxic substances.	Case study of CBR	STEM	Keweenaw Bay Indian Community / Lake Superior, US
Garakani, (2014)	A systematic reflection of an ongoing YPAR project highlighting Indigenous student voices, methodological successes and limitation; and ethical issues.	Systematic Reflections of YPAR and CIRM	K–12 Education	Siquinirmiut lands[a] / Nunavik, Canada
Goins et al., (2010)	Authors analyze reflections on their experiences in a collaborative needs assessment as part of the Native Elder Care Study. They discuss implications of CBPR and a Tribal Participatory Research framework.	CBR & TPR	Public health	Eastern Band Cherokee Nation / Southeastern US
Henderson et al., (2017)	A case study exploring two CBPR projects that contributed to the foundation of a cultural-variant community-based participatory research (CV-CBPR) framework.	Case study of CBPR	Family science	Alaska Native Lands[c] / Alaska, US
Hermes, Bang & Marin, (2012)	Through retrospective analysis, the authors present ways in which design	Case study of a CBR &	Community-based education	Ojibwe lands / Midwestern US

Authors	Description of study	Method	Field of Study	Location
	research and CBR can support language revitalization efforts.	Design research		
Hogan et al., (2014)	A case study of collaborative efforts to develop a school physical activity policy in draws upon data from documentary analysis and participant observation to examine facilitators and barriers to the process.	Case study of CBR	Physical education / Public health	Kanien'keha:k a (Mohawk) community / Kahnawake, Quebec
Jacob, Augustine, Hodge, & James, (2014)	A mixed-methods approach to analyzing the process and challenges of building a new community-based research center at a small liberal arts college on the Yakama Reservation.	Mixed-methods	Higher education	Yakama Reservation / Washington, US
Johnson, Bartgiz, Worley, Hellman, Burkhart (2010)	A mixed-methods approach to CBPR to measure urban Indigenous peoples' attitudes and beliefs about their community. Results informed program development, support funding proposals, and a new systems model.	Mixed-methods & CBR	Public health	Osage; Kiowa lands[a] / Oklahoma, US
Koster, Baccar, & Lemelin, (2012)	A reflexive analysis of a five-year partnership focused on tourism capacity development, which connects CBR to Indigenous research paradigms.	Reflexive analysis of CBR	Geography	Lake Helen First Nation (Red Rock Indian Band) / Red Rock, Canada
McHugh, Holt & Anderson, (2015)	A CBR initiative to deeply engage Indigenous youth in sport research to establish sport programming opportunities for Indigenous youth.	CBR	Sport research	Cree community / Edmonton, Alberta.
Ninomiya & Pollock, (2016)	A case study identifying dilemmas between Indigenous health research frameworks and community priorities Authors offer strategies.		Public health	Sheshatshiu Innu First Nation / Labrador, Canada
Page-Reeves et al., (2017)	A case study that examines the process of a university-community organization collaboration to transform documents into a database for use in research.	Case study of CBR	Health / STEM education / culturally based teaching and learning	Native Peoples of the Americas lands[b] / New Mexico, Colorado, Illinois

Authors	Description of study	Method	Field of Study	Location
Ritchie et al., (2013)	A comparative case study using CBR principles to examine two collaborative projects.	Case study of CBR	Research methods / Public health	Anishinabeg; Nishnawbe Aski Nation; Sioux Lookout First Nations / Ontario, Canada
Robertson, Jorgensen, & Garrow, (2004)	The authors report an example of reclamation, through PAR in a federal mandated evaluation initiative in order to make it useful to the Oglala people.	CBR and evaluation	Indigenous research methods	Oglala Sioux Nation / South Dakota, US
Stevenson, (2016)	A case study presenting an ethics of narrative that has the potential to respond to ethical and lived experiences of Indigenous peoples	Case study of CBR	Research methods / Public health	First Nations land[b] / Canada
Sykes et al., (2017)	A case study examining the development and implementation of a service-learning community at a university.	Case study of CBR	Higher education	Osage; Kiowa lands[a] / Oklahoma, US
Tobias, Richmond, & Luginaah, (2013)	Authors draw upon a case study of CBR as a means of advocating the growth of such participatory approaches. They discuss the collaborative approach to respectful and reciprocal research and some of the challenges.	Case study of CBR	Research methods / Public health	Batchewana First Nation of Ojibways; Ojibways of the Pic River First Nation / Ontario, Canada
Torres, (2010)	A case study of experiences and testimonies of engaging in bottom-up literacies through PAR toward communities' own collective self-development.	Case study of CBR	Higher education / Community-based education	Native Peoples of the Americas lands[b] / US
Verney et al., (2016)	An investigation of the value of CBPR in engaging Elders and attempting to learn about culturally sensitive topics in a respectful manner through the analysis of participation and feedback from an evaluation.	CBR	Mental health research	Apache; Hualapai; Havasupai; Hopi; Kwevkepaya; Navajo; Pima; Sobaipuri; Tokepaya; Yavapai lands[a] / Southwestern US

Authors	Description of study	Method	Field of Study	Location
Victor et al., (2016)	A case study expanding on the importance of social relationships in the Nehinuw (Cree) worldview and draws on an ongoing Indigenous-settler partnership	Case study of CBR	Research methods	Nehinuw; Cree lands / Saskatchewan, Canada

Note. The Indigenous people of each location are listed first to honor their stewardship of the land. The Western identification of the location follows subsequently. Information was taken directly from the text, unless otherwise stated.

[a] The Indigenous peoples of the land was defined to the best of my ability by a Tribal Nations map created by Aaron Carapella (Cherokee) (Carapella, 2017) (see Figure A1). Carapella creates and sells Tribal Nations map that have been compiled over years by "visiting elders, museums, cultural departments and historic sites in my quest to show a Native perspective. I contacted cultural departments by phone and in writing as well, and use other references such as books, historic charts and other tribal sources for documentation purposes" (Carapella, 2017). The map is a simplified version of more complex maps that Carapella sells online. (Carapella, 2017).

[b] The designation of First Nations or Native Peoples of the Americas lands corresponds with texts that did not state a specific location or the research involved participants from multiple locations.

[c] The text does not specify which a specific tribe or community of the Alaskan Native peoples, therefore I have included a list of all Alaskan Native entities who are recognized and eligible to receive resources from the United States Bureau of Indian Affairs (Fed. Reg. 34863, June 20, 2018). See Appendix B.

Figure A1. *Tribal Nations Map*

Appendix B: List of Native entities within the State of Alaska recognized and eligible to receive services from the United States Bureau of Indian Affairs (Fed. Reg. 34863, June 20, 2018).

Wyandotte Nation
Yankton Sioux Tribe of South Dakota
Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona
Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona)
Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada
Yocha Dehe Wintun Nation, California (previously listed as the Rumsey Indian Rancheria of Wintun Indians of California)
Yomba Shoshone Tribe of the Yomba Reservation, Nevada
Ysleta del Sur Pueblo (previously listed as the Ysleta Del Sur Pueblo of Texas)
Yurok Tribe of the Yurok Reservation, California
Zuni Tribe of the Zuni Reservation, New Mexico

NATIVE ENTITIES WITHIN THE STATE OF ALASKA RECOGNIZED AND ELIGIBLE TO RECEIVE SERVICES FROM THE UNITED STATES BUREAU OF INDIAN AFFAIRS

Agdaagux Tribe of King Cove
Akiachak Native Community
Akiak Native Community
Alatna Village
Algaaciq Native Village (St. Mary's)
Allakaket Village
Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor)
Angoon Community Association
Anvik Village
Arctic Village (See Native Village of Venetie Tribal Government)
Asa'carsarmiut Tribe
Atqasuk Village (Atkasook)
Beaver Village
Birch Creek Tribe
Central Council of the Tlingit & Haida Indian Tribes
Chalkyitsik Village
Cheesh-Na Tribe (previously listed as the Native Village of Chistochina)
Chevak Native Village
Chickaloon Native Village
Chignik Bay Tribal Council (previously listed as the Native Village of Chignik)
Chignik Lake Village
Chilkat Indian Village (Klukwan)
Chilkoot Indian Association (Haines)
Chinik Eskimo Community (Golovin)
Chuloonawick Native Village
Circle Native Community
Craig Tribal Association (previously listed as the Craig Community Association)
Curyung Tribal Council
Douglas Indian Association
Egegik Village
Eklutna Native Village
Emmonak Village

Evansville Village (aka Bettles Field)
Galena Village (aka Louden Village)
Gulkana Village Council (previously listed as Gulkana Village)
Healy Lake Village
Holy Cross Village
Hoonah Indian Association
Hughes Village
Huslia Village
Hydaburg Cooperative Association
Igiugig Village
Inupiat Community of the Arctic Slope
Iqurmuit Traditional Council
Ivanof Bay Tribe (previously listed as the Ivanoff Bay Tribe and the Ivanoff Bay Village)
Kaguyak Village
Kaktovik Village (aka Barter Island)
Kasigluk Traditional Elders Council
Kenaitze Indian Tribe
Ketchikan Indian Corporation
King Island Native Community
King Salmon Tribe
Klawock Cooperative Association
Knik Tribe
Kokhanok Village
Koyukuk Native Village
Levelock Village
Lime Village
Manley Hot Springs Village
Manokotak Village
McGrath Native Village
Mentasta Traditional Council
Metlakatla Indian Community, Annette Island Reserve
Naknek Native Village
Native Village of Afognak
Native Village of Akhiok
Native Village of Akutan
Native Village of Aleknagik
Native Village of Ambler
Native Village of Atka
Native Village of Barrow Inupiat Traditional Government
Native Village of Belkofski
Native Village of Brevig Mission
Native Village of Buckland
Native Village of Cantwell
Native Village of Chenega (aka Chanega)
Native Village of Chignik Lagoon
Native Village of Chitina
Native Village of Chuathbaluk (Russian Mission, Kuskokwim)
Native Village of Council
Native Village of Deering
Native Village of Diomede (aka Inalik)
Native Village of Eagle
Native Village of Eek
Native Village of Ekuk
Native Village of Ekwok (previously listed as Ekwok Village)
Native Village of Elim
Native Village of Eyak (Cordova)
Native Village of False Pass
Native Village of Fort Yukon
Native Village of Gakona
Native Village of Gambell
Native Village of Georgetown
Native Village of Goodnews Bay

Native Village of Hamilton
Native Village of Hooper Bay
Native Village of Kanatak
Native Village of Karluk
Native Village of Kiana
Native Village of Kipnuk
Native Village of Kivalina
Native Village of Kluti Kaah (aka Copper Center)
Native Village of Kobuk
Native Village of Kongiganak
Native Village of Kotzebue
Native Village of Koyuk
Native Village of Kwigillingok
Native Village of Kwinhagak (aka Quinhagak)
Native Village of Larsen Bay
Native Village of Marshall (aka Fortuna Ledge)
Native Village of Mary's Igloo
Native Village of Mekoryuk
Native Village of Minto
Native Village of Nanwalek (aka English Bay)
Native Village of Napaimute
Native Village of Napakiak
Native Village of Napaskiak
Native Village of Nelson Lagoon
Native Village of Nightmute
Native Village of Nikolski
Native Village of Noatak
Native Village of Nuiqsut (aka Nooiksut)
Native Village of Nunam Iqua (previously listed as the Native Village of Sheldon's Point)
Native Village of Nunapitchuk
Native Village of Ouzinkie
Native Village of Paimiut
Native Village of Perryville
Native Village of Pilot Point
Native Village of Pitka's Point
Native Village of Point Hope
Native Village of Point Lay
Native Village of Port Graham
Native Village of Port Heiden
Native Village of Port Lions
Native Village of Ruby
Native Village of Saint Michael
Native Village of Savoonga
Native Village of Scammon Bay
Native Village of Selawik
Native Village of Shaktoolik
Native Village of Shishmaref
Native Village of Shungnak
Native Village of Stevens
Native Village of Tanacross
Native Village of Tanana
Native Village of Tatitlek
Native Village of Tazlina
Native Village of Teller
Native Village of Tetlin
Native Village of Tuntutuliak
Native Village of Tununak
Native Village of Tyonek
Native Village of Unalakleet
Native Village of Unga
Native Village of Venetie Tribal Government (Arctic Village and Village of Venetie)

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Native Village of Wales
Native Village of White Mountain
Nenana Native Association
New Koliganek Village Council
New Stuyahok Village
Newhalen Village
Newtok Village
Nikolai Village
Ninilchik Village
Nome Eskimo Community
Nondalton Village
Noorvik Native Community
Northway Village
Nulato Village
Nunakauyarmiut Tribe
Organized Village of Grayling (aka Holikachuk)
Organized Village of Kake
Organized Village of Kasaan
Organized Village of Kwethluk
Organized Village of Saxman
Orutsararmiut Traditional Native Council (previously listed as Orutsararmiut Native Village (aka Bethel))
Oscarville Traditional Village
Pauloff Harbor Village
Pedro Bay Village
Petersburg Indian Association
Pilot Station Traditional Village
Platinum Traditional Village
Portage Creek Village (aka Ohgsenakale)
Pribilof Islands Aleut Communities of St. Paul & St. George Islands
Qagan Tayagungin Tribe of Sand Point Village
Qawalangin Tribe of Unalaska
Rampart Village
Saint George Island (See Pribilof Islands Aleut Communities of St. Paul & St. George Islands)
Saint Paul Island (See Pribilof Islands Aleut Communities of St. Paul & St. George Islands)
Seldovia Village Tribe
Shageluk Native Village
Sitka Tribe of Alaska
Skagway Village
South Naknek Village
Stebbins Community Association
Sun'aq Tribe of Kodiak (previously listed as the Shoonaq' Tribe of Kodiak)
Takotna Village
Tangirnaq Native Village (formerly Lesnoi Village (aka Woody Island))
Telida Village
Traditional Village of Togiak
Tuluksak Native Community
Twin Hills Village
Ugashik Village
Umkumiut Native Village (previously listed as Umkumiute Native Village)
Village of Alakanuk
Village of Anaktuvuk Pass
Village of Aniak
Village of Atmautluak
Village of Bill Moore's Slough
Village of Chefornak

Village of Clarks Point
Village of Crooked Creek
Village of Dot Lake
Village of Iliamna
Village of Kalskag
Village of Kaltag
Village of Kotlik
Village of Lower Kalskag
Village of Ohogamiut
Village of Red Devil
Village of Salamatoff
Village of Sleetmute
Village of Solomon
Village of Stony River
Village of Venetie (See Native Village of Venetie Tribal Government)
Village of Wainwright
Wrangell Cooperative Association
Yakutat Tlingit Tribe
Yupiit of Andreafski

[FR Doc. 2018–15679 Filed 7–20–18; 8:45 am]

BILLING CODE 4337–15–P

DEPARTMENT OF THE INTERIOR

Bureau of Ocean Energy Management

[Docket No. BOEM–2018–0034]

Public Input Requested on Potential Impacts to Historic Priorities: Sand Resource Assessment and Borrow Area Identification, Atlantic and Gulf of Mexico Outer Continental Shelf

AGENCY: Bureau of Ocean Energy Management, Interior.

ACTION: Request for public input.

SUMMARY: The Bureau of Ocean Energy Management (BOEM) invites public input on the identification of historic properties or potential impacts to historic properties from a comprehensive research program of sand resource and borrow area identification on the Atlantic and Gulf of Mexico Outer Continental Shelf (OCS). Sand resources are identified using geophysical and geological (G&G) surveys, which constitute undertakings subject to Section 106 of the National Historic Preservation Act.

DATES: BOEM must receive your comments by August 13, 2018 for your comments to be considered. BOEM requests comments to be postmarked or delivered by this same date. BOEM will consider only those comments received that conform to this requirement.

ADDRESSES: Comments and other submissions of information may be submitted by either of the following two methods:

1. *Federal eRulemaking Portal: http://www.regulations.gov.* In the entry entitled, "Enter Keyword or ID," enter BOEM–2018–0034, and then click "search." Follow the instructions to submit public comments and view supporting and related materials available for this notice.

2. Written comments may be delivered by hand or by mail, enclosed in an envelope labeled, "Sand Resources Assessment Section 106," to Deputy Preservation Officer, Office of Environmental Programs, Bureau of Ocean Energy Management, 45600 Woodland Road, Sterling, Virginia 20166.

FOR FURTHER INFORMATION CONTACT: Brandi Carrier, BOEM, Office of Environmental Programs, 45600 Woodland Road (VAM–OREP), Sterling, Virginia 20166, (703) 787–1623 or *brandi.carrier@boem.gov.*

SUPPLEMENTARY INFORMATION:
Authority: This request for public input concerns an action BOEM is taking pursuant to 43 U.S.C. 1346.

1 Background

BOEM's Marine Minerals Program partners with communities to address serious erosion along coastal beaches, dunes, barrier islands, and wetlands. Erosion affects natural resources, energy, defense, public infrastructure, and tourism. To help address this problem, BOEM provides sand, gravel, and/or shell resources from the Federal OCS for shore protection, beach nourishment, and wetlands restoration with vigorous safety and environmental oversight, as authorized by the Outer Continental Shelf Lands Act (OCSLA).

BOEM is proposing a comprehensive research program for sand resource and borrow area identification to properly identify and manage OCS sand resources, and to enable both long-term and emergency planning goals. The study will use state-of-the-art technology and methods to collect and analyze data, and will incorporate a rigorous mitigation strategy to minimize environmental effects. The field work will use G&G surveys to: (1) Identify potential OCS sand resources at a reconnaissance-scale; (2) delineate geographically focused areas as potential borrow areas at a design-level; (3) monitor specific borrow areas and investigate for the presence of objects of archaeological significance, munitions of explosive concern, and hard bottom or other sensitive benthic habitat in the vicinity of potential borrow areas; and (4) collect scientific data on changes in sand resources. The study could occur anywhere on the Atlantic or Gulf of Mexico OCS between the Submerged Lands Act Boundary to the 50 meter bathymetric contour; activities under cooperative agreements (authorized by 43 U.S.C. 1345(e)) with Atlantic and

Appendix C: Log of Early Partnership Communication

Date	Type	To	From	Topics
10/17/16	Email		AS	Introduction; request for information about the school; request to potentially visiting the school
10/17/16	Email	AS	MS	Published work on school; scheduling a visit; "interested in supporting scholarly work that will advance our place/ relationship-based and service-oriented approach to schooling. If this is where your interest lies, then I would be delighted to work with you on a research project"
10/17/16	Email	AS	KS	Thanks for connecting; working on a book
10/19/16	Email	MS	AS	Thank you for info; AS background and interests
10/25/16	Email	AS	MS	School presenting in conference; invitation to visit week of December 5th, 2016
10/26/16	Email	MS	AS	Confirming invitation for December 5th
10/26/16	Email	AS	MS	Confirmation and request for confirming email
12/4/16	Email	MS	AS	Arriving tomorrow
12/4/16	Email	NB	AS	Arriving tomorrow
12/4/16	Email	AS	MS	Arriving tomorrow
12/5/16	Visit	STAR School	AS	One Day observing a few classes and talking with Mark about research and background of school; was invited to help get them a new bus from Denver, but did not work out
12/5/17	Email	AS	MS	Sharing published chapter on Montessori program and asking for feedback
12/7/16	Email	MS	AS	Meeting with advisor; plans to keep in touch
12/7/16	Email	MS, KS, IO, NB	AS	Thank you to all for the visit; hopes of keeping in touch
12/7/16	Email	AS	IO	Thank you and good luck
1/15/17	Email	MS	AS	Request for information for a paper for a class

1/15/17	Email	AS, NB	MS	Mark asked me questions about outcomes and intentions of our partnership: "What usefulness is it going to be to our school?" "I want to make sure that you understand I am not trying to discourage you, but rather establish a clearer set of expectations, so we will have a happy time doing all of this"
1/29/17	Email	MS, NB	AS	Addressing concerns and doubts from school
1/30/17	Email	AS	MS	We have had a PhD student who came here from France recently but ended up not fulfilling the time and contributions we thought she was going to make. After we had invested our time with her, this was discouraging. I want to make sure the time invested by our folks here is honored and valued by your contributions. This email shows me you are seriously considering this. Thank you.
2/3/17	Email	MS	AS	Request for permission to use public information for assignment
2/4/17	Email	AS	MS	Permission granted
2/4/17	Email	MS	AS	Thank you, offer to share assignment
5/22/17	Email	MS	AS	Request to visit over summer and update on coursework
9/11/17	Email	MS	AS	My research interests, my timeline, questions about their interests
9/11/17	Email	AS	MS	I am intrigued by several of your suggested topics that point to the challenges and promise of the intersection of indigenous cultural knowledge and western knowledge in our teaching environment. Our own staff struggles with this partly because I as the cofounder and CEO of the school insist that we can and must honor both. The Navajo staff generally want to see the culture inform and infuse what and how we teach. The Anglo staff value that but know we also have the requirements for what they need to know in the western world.
9/11/17	Email	MS	AS	Thank you
10/26/17	Email	AS	MS	School bus video
10/26/17	Email	MS	AS	Update and trips plans request

10/26/17	Email	MS	AS	Arranging visit
10/26/17	Email	AS	MS	Busy time of year
10/27/17	Email	MS	AS	Busy time of year
10/27/17	Email	MS	AS	Informal visit
11/8/17	Email	MS	AS	Follow up
11/8/17	Email	AS	MS	Lodging and transportation
11/9/17	Email	MS	AS	Confirm visit for November
11/9/17	Email	AS	MS	Confirm
11/9/17	Email	AS	MS	Clear with Ike and teachers
11/11/17	Email	MS	AS	Email Ike tomorrow
11/13/17	Email	IO, MS	AS	Confirm trip I had arranged with Mark
11/14/17	Email	AS	IO	Checking with team
11/14/17	Email	AS	IO	Invite for January 8th instead due to program and internal testing
11/14/17	Email	IO	AS	Time conflict, is there a better time? Propose March
11/20/17	Email	IO	AS	Follow up on trip
11/21/17	Email	AS	IO	Can you send me your phone number?
11/21/17	Email	IO	AS	Apology for delayed response, gave him my number and offer to talk the next day and / or call them if concerned with cost
11/21/17	Email	AS	IO	No worries, we will call you tomorrow
11/22/17	Phone (40 - 45 mins)	AS	IO, NB	It was a conference call: They asked: What is your background? What are your research interests? Have you ever working in a rural area? Ever with Navajo / Native American? What kind of time commitment? I tried to be transparent and honest. I wanted them to know that I am capable, but flexible with the research topic /project. They invited me to come for the week of January 29th, 2018 because of a special community and school event they were hosting as well as it being a good week in general for the teachers.

1/17/18	Email	IO, NB, MS	AS	Trip preparations, do they want more info for me before I come Can I bring anything from Denver?
1/18/18	Email	AS	MS	Would like to have conversations
1/24/18	Email	AS	MS	The evening of the 29th from 5:30 to 8:30 there will be a Winter Cultural Event at STAR School that might be useful for you to get an insight into the culture.
1/24/18	Email	AS	IO	lease plan to be here until about 8:30pm on Monday. Let me know if you need any help with anything here in Flagstaff.
1/24/18	Email	IO, MS	AS	Thank you, let me know how I can contribute
1/26/18	Email	AS	IO	Monday morning meetings with the whole school starting at 8am. It would be nice to have you at the school by 8am so that you can introduce yourself to the whole school since you will be here during the week. I also set up a time to meet with you at 10:30am on Monday.
1/26/18	Email	IO	AS	Confirmation
1/29/18 - 2/2/18	Visit	STAR	AS	Get to know the school Talked with admin Talked with teachers Observed classrooms Supported recess duty Discussed potential points of research See notes
2/1/18	Email	AS	NB	Would it work for you to meet at 11:30 tomorrow (Friday, February 2)? Does it make sense to have Ike present also? I've had several staff members comment on having enjoyed conversations with you this week! I'm looking forward to hearing from you!
2/1/18	Email	NB	AS	Confirm meeting
2/28/18	Email	IO, NB, MS	AS	Follow-up from visit, ideas and questions that we briefly addressed as well as information Mark was interested in. Click here STAR School and Alicia's Trip for the document. Information regarding a Memorandum of Agreement and template to create one if they wanted

3/29/18	Email	IO, NB, MS	AS	Follow-up,
3/30/18	Email	AS	IO, MS	Sorry and will get back to you
3/30/18	Email	IO, MS	AS	Not a problem
4/3/18	Email	AS	IO	Testing, Nicole on maternity leave, "In general, we would like to move forward. I have not seen anything that made me concerned in the documents you sent. We are willing to move forward and I am not sure what you need to do to move forward and what do we need to do on our part. Please let me know.
4/12/18	Phone Call - 15-20 mins	AS	IO	Confirming I received the email, wants to move forward, likes the topic, may have a part-time position for me that includes substitute teaching
4/16/18	Email	IO, MS	AS	Project Outline Draft,
4/20/18	Email	AS	IO	Outline looks great
4/20/18	Email	AS	MS	Outline looks good, school starts around end of July and that is when teachers come back
4/20/18	Email	IO, MS	AS	Proposal timeline, IRB questions
4/26/18	Email	IO, MS	AS	Housing help and recommendations
4/26/18	Email	AS	IO	Housing help and keeping an eye out for me
4/26/18	Email	AS	MS	Housing options
4/27/18	Email	IO, MS	AS	Thank you
5/15/18	Email	IO, MS	AS	Timeline update and questions on project format
5/17/18	Email	AS	IO	Sharing information about teachers and students returning in July and that they are asking around to see if anyone has a room for rent
5/18/18	Email	AS	MS	He sent a 2018-2019 school calendar
5/31/18	Email	IO, MS	AS	Update on the progression and content of my dissertation proposal; questions I have for teachers; an updated timeline with the dissertation proposal date in August; request to visit for the last days of PD before students come back and the 1st days of school.

6/4/18	Email	AS	IO	Confirming the July trip; asking for flexibility as they get organized; plan to talk to teachers about ideas; still working on defining a paid part-time position for me
6/4/18	Email	IO, MS	AS	Thanking them for opportunity to work and do research with them; share my contact information with anyone at the school; housing ideas and my interest in living in an RV
6/4/18	Email	AS	IO	Questions about RV and ideas about other housing options
6/4/18	Email	IO	AS	Housing ideas
6/7/18	Email	AS	IO	Offering me a TA position for the 2018-19 school year in order to help with living expenses and become part of the community as well as helping with the school's needs.
6/11/18	Email	IO	AS	Gladly accepting the position and thanking him for the opportunity; questions about details of the position
6/13/18	Email	AS	IO	Provides details about the TA role as support to the enrichment literacy program; working in the morning and having afternoons to do research.
6/14/18	Email	IO	AS	Shared excitement about job opportunity and thanking them for the position; confirming that it is OK that I will not be able to be there until September
6/21/18	Email	IO, MS	AS	Questions about their preferred approach to IRB and my obligations to the university; congratulating Mark on a recent published article on place-based learning.
7/17/18	Email	IO, MS	AS	Reminder about upcoming trip July 22 - July 27; goals for the trip include finalizing housing, spending time with teachers, talking about research topics; preparing for the TA position; anticipating late August proposal defense and then my arrival right after labor day; asking if there is anything to talk about or prepare before my July 22nd arrival
7/17/18	Email	AS	IO	Nothing to prepare for the trip; looking forward to working with me this year
7/22/18 - 7/27/18	Visit to STAR	STAR	AS	Week-long visit with school; formal and informal meetings with administration, teachers, and staff; training with the literacy specialist; attended 3 all-staff PD trainings; attended and was consulted about purchase of new literacy curricula; worked with

				4th/5th grade teacher on unit development; worked with middle school ELA and social studies teacher on unit development; worked with middle school science teacher on service learning curricula; working with special education teacher on lesson-planning; ate breakfast and lunch with the students and teachers every day; got a STAR email account set up
7/23/18	Email	AS	MS	Mark's schedule for the day I arrived; invitation to house-sit while he works out of the state.
7/23/18	Email	MS	AS	Confirming I could house-sit; request to meet before he leaves
7/24/18	Email	MS	AS	Follow-up to a conversation we had regarding white supremacy and the way it operationalizes itself in organizations
7/25/18	Email	AS	MS	Mark confirming time to meet to show me around his house, where to feed the dogs, chickens, and cats, and the plants to water.

Note. MS represents Mark Sorensen, the founder of The STAR School. IO represents Ike Ozis, the principal of the STAR School. NB represents Nicole Burkhart, the Vice Principal of the School. AS represents the author of this proposal.

Appendix D: IRB-Approved Informational Document

UNIVERSITY of DENVER
MORGRIDGE COLLEGE OF EDUCATION

DU IRB Approval: 1/28/2019

University of Denver
Information for Participation in Research

Title of Study: Community-based Research Off-Grid: Collaboration through Relations with a School serving a Navajo Community.

Researchers: Alicia Saxe, MA, University of Denver (PhD Candidate); Maria Salazar, PhD, Associate Professor, Morgridge College of Education, University of Denver (Faculty Sponsor).

Study Site: The STAR School. 145 Leupp Rd, Flagstaff, AZ 86004

Purpose

You are being asked to participate in a research study that focuses on community-based research (CBR) with schools. CBR projects put the needs of the community first while researchers and community members work together to attend to those needs. This study will document the process between a researcher (Alicia) and the STAR School community as everyone collaborates on a project that benefits the school. The specific goals in this study are to explore the following aspects of a CBR project; (a) the step-by-step process; (b) influencing factors; (d) outcomes; and (e) the impact of Diné values and tradition on the CBR project.

Participants

If you participate in this study, you will be invited to collaborate with Alicia and other STAR community members on a project to benefit the school. There are two ways you can participate: as a Community Research Advisor (CRA) or a Community Consultant (CC). All STAR School community members over the age of 18 that are interested can participate. Participation will occur throughout the remainder of the 2018–19 school year; approximately 6 months.

Community Research Advisor. CRA participants form the Community Advisory Team (CAT) with Alicia.
- CRA time commitment to participate is 15-20 hours total over the 6 months of the project.
- The CAT will meet 3 times in the 6-month project (January, March, and May) to:
  o identify a pressing issue at the STAR School;
  o design and implement a project that attends to that issue; and
  o create a timeline and send it to all participants early in the project;
- The CAT will also:
  o host 2 community meetings (January and May) that all community members are invited to;
  o create and distribute a newsletter after each community meeting; and
  o receive monetary compensation (described below).

Community Consultant. CCs will provide input on the project and implement the project with the CAT.
- CCs will commit a total of 5 - 8 hours total over the 6 months of the project. CCs' goals are to:
  o work with the CAT to implement the project; and
  o provide input on project development, implementation and evaluation.

Project Meetings.
- The CAT will attend 5 meetings total: 3 CAT dinner meetings and 2 community meetings;
  o CAT meetings' focus is to lead the design, implementation, and evaluation of the project.
  o Dinner will be provided at all CAT dinner meetings.
- CCs will only attend the 2 community meetings. The goals are to work with the CAT to provide input and arrive at consensus on the project design, implementation, evaluation and any next steps to be taken.
  o Both community meetings will be pot-luck style.
- All events will occur at The STAR School and last 2 hours; dates/times will be based on availability.

Data Collection Procedures. Alicia will collect data for this study that will include: 1) observations; 2) interviews and informal conversations; 3) documents and photographs; and 4) participant reflections.

Observations will include the following:
- Alicia writing down things that happen, who was involved, and what was said.
- You will not be asked to do anything besides participating in the meeting.

Interviews include the following:
- An interview in February about your thoughts on community needs and the project (45 mins);
- An interview in May. Alicia will ask you to take photographs beforehand that represent your thoughts and experiences related to the project. You will then meet to discuss the photos.
- Informal conversations with Alicia about the project during meetings may be considered as data.
- All conversations that are included in the study will be confirmed with you.

Documents and photographs will include the following:
- Documents and other materials that help explain how the project happened; and
- pictures that you may volunteer for use as data.

Participant reflection will include the following:
- 2 15 - 20-minute meetings with Alicia in March and June to reflect on data you are involved in; and
- your verification or negation of initial interpretations of the data.
- Any data you do not wish to be used in the study will be discarded with no penalty to you.

Summary of Participation

CRAs will be asked to:
- participate in the design, implementation, and evaluation of the project;
- attend 3 CAT dinner meetings;
- collaborate in 2 community meetings;
- maintain necessary communication with Alicia and community participants;
- participate in observations, conversations, and interviews with Alicia at the STAR School;
- reflect on the data Alicia has gathered;
- commit a total of 15 – 20 hours of total participation throughout the study.

CCs will be asked to:
- attend two community dinners to provide input on the project;
- participate in project implementation;
- participate in observations, conversations, and interviews with Alicia at the STAR School;
- reflect on the data Alicia has gathered;
- commit a total of 5-8 hours of total participation throughout the study.

Voluntary Participation

Participating in this study is completely voluntary. Even if you decide to participate now, you may change your mind and stop at any time. You may choose not to participate in any of the activities listed above without penalty. You may choose to withdraw from any part of or the entire study without penalty of benefits to which you are entitled.

Risks or Discomforts

Loss of Confidentiality- Potential risks or discomforts of participation are minimal but may include loss of confidentiality. Permission has been granted to use the STAR School name in publications about this study. You have the option to use your real name or choose a pseudonym. All personal information will be protected by applying pseudonyms if you choose so. Language that would otherwise identify you will be withheld from publications.

Emotional Stress or Discomfort – The potential risk is minimal but may result due to the length of the study and the responsibilities involved. Stress and discomfort will be minimized by: (1) frequent monitoring by the

researcher; (2) inviting you to leave out data you do not wish to include; (3) allowing you to withdraw from any part of or the entire study at any time without penalty. The researcher is also committed to attend to any unforeseeable discomforts that result from participation in a timely and respectful manner.

Benefits
Possible benefits of participation include an opportunity to learn about community-based research as it applies to the school. You will have the opportunity to learn how to assess community needs, organize a project to address those needs, and evaluate the outcomes, which can lead to personal and school gains.

Incentives to participate
Each CRA will receive $150 in monetary compensation for participating in this study. $75 will be paid to at the first CAT meeting in January 2019 and $75 will be paid after the second interview in May or June 2019. CRA participants are entitled to payment for time invested in the project, even if they withdraw early.

Confidentiality
You will be asked to choose a pseudonym or use your real name in data and publications. If you request to use your real name, your identity will not remain confidential. If you choose a pseudonym, your individual identity will be kept private when information is presented or published about this study.

Only the researcher, Alicia Saxe, and Dr. Maria Salazar, Associate Professor, Morgridge College of Education at the University of Denver, will have access to study materials. Audio-recordings will be transcribed into documents and original files will be deleted. Photographs will only be seen by the researcher, unless you consent to their use in publications. All data collected will be stored in locked cabinets or locked files on a password-protected computer. However, should any information in this study be the subject of a court order or lawful subpoena, the University of Denver might not be able to avoid compliance with the order or subpoena. The research information may be shared with agencies or committees who are responsible for protecting research participants, including individuals.

Questions
If you have any questions about this project or your participation, please feel free to ask questions now or contact **Alicia Saxe** at **303-332-4876** or **alicia.saxe@starschool.org** at any time. Also, you may contact the faculty sponsor for this study, Dr. Maria Salazar, Associate Professor, Morgridge College of Education at 303-847-3885 or maria.salazar@du.edu. If you have any questions or concerns about your research participation or rights as a participant, you may contact the DU Human Research Protections Program by emailing IRBAdmin@du.edu or calling (303) 871-2121 to speak to someone other than the researchers.

**Please take all the time you need to read through this document and decide whether you would like to participate in this research study.

If you decide to participate, your completion of the research procedures indicates your consent. Please keep this form for your records.

Appendix E: Revised IRB-Approved Informational Document

UNIVERSITY of DENVER
MORGRIDGE COLLEGE OF EDUCATION

University of Denver
Information for Participation in Research

Title of Study: Community-based Research Off-Grid: Collaboration through Relations with a School serving a Navajo Community.

Researchers: Alicia Saxe, MA, University of Denver (PhD Candidate); Maria Salazar, PhD, Associate Professor, Morgridge College of Education, University of Denver (Faculty Sponsor).

Study Site: The STAR School. 145 Leupp Rd, Flagstaff, AZ 86004

Purpose

You are being asked to participate in a research study that focuses on community-based research (CBR) with schools. CBR projects put the needs of the community first while researchers and community members work together to attend to those needs. This study will document the process between a researcher (Alicia) and the STAR School community as everyone collaborates on a project that benefits the school. The specific goals in this study are to explore the following aspects of a CBR project; (a) the step-by-step process; (b) influencing factors; (d) outcomes; and (e) the impact of Diné values and tradition on the CBR project.

Participants

If you participate in this study, you will be invited to collaborate with Alicia and other STAR community members on a project to benefit the school. There are three ways you can participate: as a Community Research Advisor (CRA), as a Community Consultant (CC), or by completing an anonymous survey about the information you received at the staff orientation. All STAR School community members over the age of 18 that are interested can participate. Participation will occur throughout the remainder of the 2018–19 school year; approximately 6 months.

Community Research Advisor. CRA participants form the Community Advisory Team (CAT) with Alicia.
- CRA time commitment to participate is 15-20 hours total over the 6 months of the project.
- The CAT will meet 3 times in the 6-month project (January, March, and May) to:
  - identify a pressing issue at the STAR School;
  - design and implement a project that attends to that issue; and
  - create a timeline and send it to all participants early in the project;
- The CAT will also:
  - host 2 community meetings (January and May) that all community members are invited to;
  - create and distribute a newsletter after each community meeting; and
  - receive monetary compensation (described below).

Community Consultant. CCs will provide input on the project and implement the project with the CAT.
- CCs will commit a total of 5 - 8 hours total over the 6 months of the project. CCs' goals are to:
  - work with the CAT to implement the project; and
  - provide input on project development, implementation and evaluation.

Project Meetings.
- The CAT will attend 5 meetings total: 3 CAT dinner meetings and 2 community meetings;
  - CAT meetings' focus is to lead the design, implementation, and evaluation of the project.
  - Dinner will be provided at all CAT dinner meetings.
- CCs will only attend the 2 community meetings. The goals are to work with the CAT to provide input and arrive at consensus on the project design, implementation, evaluation and any next steps to be taken.
  - Both community meetings will be pot-luck style.
- All events will occur at The STAR School and last 2 hours; dates/times will be based on availability.

Data Collection Procedures. Alicia will collect data for this study that will include: 1) observations; 2) interviews and informal conversations; 3) documents and photographs; and 4) participant reflections.
Observations will include the following:
- Alicia writing down things that happen, who was involved, and what was said.
- You will not be asked to do anything besides participating in the meeting.

Interviews include the following:
- An interview in February about your thoughts on community needs and the project (45 mins);
- An interview in May. Alicia will ask you to take photographs beforehand that represent your thoughts and experiences related to the project. You will then meet to discuss the photos.
- Informal conversations with Alicia about the project during meetings may be considered as data.
- All conversations that are included in the study will be confirmed with you.

Documents and photographs will include the following:
- Documents and other materials that help explain how the project happened; and
- pictures that you may volunteer for use as data.

Participant reflection will include the following:
- 2 15 - 20-minute meetings with Alicia in March and June to reflect on data you are involved in; and
- your verification or negation of initial interpretations of the data.
- Any data you do not wish to be used in the study will be discarded with no penalty to you.

Survey will include the following:
- 28 questions about the information provided during the staff orientation
- 10 – 15 minutes to complete the 16 close-ended and 12 open-ended questions.

Summary of Participation
CRAs will be asked to:
- participate in the design, implementation, and evaluation of the project;
- attend 3 CAT dinner meetings;
- collaborate in 2 community meetings;
- maintain necessary communication with Alicia and community participants;
- participate in observations, conversations, interviews, and a survey with Alicia at the STAR School;
- reflect on the data Alicia has gathered;
- commit a total of 15 – 20 hours of total participation throughout the study.

CCs will be asked to:
- attend two community dinners to provide input on the project;
- participate in project implementation;
- participate in observations, conversations, interviews and a survey with Alicia at the STAR School;
- reflect on the data Alicia has gathered;
- commit a total of 5-8 hours of total participation throughout the study.

Orientation attendees who did not participate in any other way will be asked to:
- take 10 – 15 minutes to answer questions about the information provided the staff orientation

Voluntary Participation
Participating in this study is completely voluntary. Even if you decide to participate now, you may change your mind and stop at any time. You may choose not to participate in any of the activities listed above without penalty. You may choose to withdraw from any part of or the entire study without penalty of benefits to which you are entitled.

Risks or Discomforts
Loss of Confidentiality- Potential risks or discomforts of participation are minimal but may include loss of confidentiality. Permission has been granted to use the STAR School name in publications about this study.

You have the option to use your real name or choose a pseudonym. All personal information will be protected by applying pseudonyms if you choose so. Language that would otherwise identify you will be withheld from publications.

Emotional Stress or Discomfort – The potential risk is minimal but may result due to the length of the study and the responsibilities involved. Stress and discomfort will be minimized by: (1) frequent monitoring by the researcher; (2) inviting you to leave out data you do not wish to include; (3) allowing you to withdraw from any part of or the entire study at any time without penalty. The researcher is also committed to attend to any unforeseeable discomforts that result from participation in a timely and respectful manner.

Benefits
Possible benefits of participation include an opportunity to learn about community-based research as it applies to the school. You will have the opportunity to learn how to assess community needs, organize a project to address those needs, and evaluate the outcomes, which can lead to personal and school gains.

Incentives to participate
Each CRA will receive $150 in monetary compensation for participating in this study. $75 will be paid to at the first CAT meeting in January 2019 and $75 will be paid after the second interview in May or June 2019. CRA participants are entitled to payment for time invested in the project, even if they withdraw early.

Confidentiality
You will be asked to choose a pseudonym or use your real name in data and publications. If you request to use your real name, your identity will not remain confidential. If you choose a pseudonym, your individual identity will be kept private when information is presented or published about this study.

Only the researcher, Alicia Saxe, and Dr. Maria Salazar, Associate Professor, Morgridge College of Education at the University of Denver, will have access to study materials. Audio-recordings will be transcribed into documents and original files will be deleted. Photographs will only be seen by the researcher, unless you consent to their use in publications. All data collected will be stored in locked cabinets or locked files on a password-protected computer. However, should any information in this study be the subject of a court order or lawful subpoena, the University of Denver might not be able to avoid compliance with the order or subpoena. The research information may be shared with agencies or committees who are responsible for protecting research participants, including individuals.

Questions
If you have any questions about this project or your participation, please feel free to ask questions now or contact **Alicia Saxe** at **303-332-4876** or **alicia.saxe@starschool.org** at any time. Also, you may contact the faculty sponsor for this study, Dr. Maria Salazar, Associate Professor, Morgridge College of Education at 303-847-3885 or maria.salazar@du.edu. If you have any questions or concerns about your research participation or rights as a participant, you may contact the DU Human Research Protections Program by emailing IRBAdmin@du.edu or calling (303) 871-2121 to speak to someone other than the researchers.

**Please take all the time you need to read through this document and decide whether you would like to participate in this research study.

If you decide to participate, your completion of the research procedures indicates your consent. Please keep this form for your records.

Appendix F: Code Book

Code	Definition	Relate Codes/Themes
Adaptation/Flexibility	Changing approach or methods in order to meet the needs of the community	Methods; Researcher role; Responsibility
Attending to power dynamics	When researcher is aware of and acting to address positionality	Social power structures
Brainstorming	Collaborating with multiple participants to generate new ideas and move the project forward	Collaboration; co-governing
Biases	Assumptions based on worldviews and culture	Critical consciousness; cultural competency
Caretaker engagement in research	Caretakers expressing interesting in participating in the research	Involvement in research
Caretaker engagement with school	Comments or moments dealing with parent and family involvement in the school	Caretaker involvement in study
Clarifying research process	Moments when the research procedures were not clear to participants or potential participants	Perceptions of research; different research
Collaboration	Researcher and the school community members are working together to get something done	Relationality; knowledge creation
Commitment to project	Participants acting in a way that shows they are dedicated to contributing to the project	Responsibility
Communication with administration	Researcher communicating with the administration of the school in order to facilitate the research project	Gatekeepers; social power structures
Communication with community members	Dialogue; emails; sharing documents; sharing information	Communication with admin/gatekeepers
Community accountability	Meeting the community where they are at in their needs, research experience; practicing humility	CIRM; decolonization; responsibility
Participation constraints	Factors that hinder participation in the CBR project	Methods; research questions
Cultural Competency	The presence or absence of knowledge about Indigenous culture	Biases; critical consciousness; openness; Need
Culturally-responsive pedagogy	Dialogue about culture and the teaching that happens at the school	Project idea; CRSRP
Decolonization	Discussing Decolonization in efforts to decolonize the research space	IWOK; Indigenous methodology; reparations
Decolonizing methods	Methods that honor Indigenous practices and differ from traditional research practices	Decolonization; IWOK; methods
Desire to make change	Participants' desires to make substantial changes	Agency
Different kind of research	References made to how this project is different than research that people have experienced, conducted, or known about	Methods; IWOK
Distance from urban life	Feelings of not being able to physically engage with other people	Rural life; off-grid; RV; relations; responsibility
First stages of CBR	Meetings, brainstorming and developing ideas	Methods
Gatekeeper Guidance	Administration and participants supporting the researcher with the success of the project	Relationships; Trust

Code	Definition	Relate Codes/Themes
Gratitude	Signs of people being thankful for the research, researcher, or each other	Reciprocity
Group harmony	The flow group is respectful and balanced	Respect; balance
Health & Wellness	A topic that many people wanted to address in general and how to increase it around the school	Need
Humor	The expression of jokes and laughter	Trust; IWOK; relations
Indigenous Research methods	Blessings, storytelling, talking "in circles"	CIRM; decolonization; IWOK
IWOK	Representations of Indigenous ways of knowing in the research process; Discussing and implementing Indigenous Frameworks	THEME; Decolonization; Indigenous Methods
Indigenous communities' relationship with research	Moments that reflect the views people in the community have of research	History of research hegemony; relationality
Institutional requirements for research	Actions required by universities to conduct research; funding the research	Not bureaucracy here
Interconnection of interests	Overlap in participant ideas	Group harmony
Learning	Moments of researcher or participant change, growth, or transformation	Co-learning
Montessori Philosophy	Dialogue about the importance of Montessori	Project idea
Multiculturality	The people in the research context come from various cultures, especially white and Navajo	Team dynamics
Mutual Interests	The researcher and the school community having mutual interests	Methods; CBR
Mutually beneficial Relationship	The school and the researcher simultaneously benefitting from the research	Reciprocity; CIRM
Narrative	Researcher perspectives of the project; story	IWOK; subjectivity
Navajo tradition	Navajo traditions practiced	Indigenous methods; IWOK; decolonization
Off-grid & Camper life	References to the difference in lifestyle from urban and on-grid to off-grid and in an RV	Place; proximity; relations
Organizing / Facilitating	The researcher acting as the facilitator of the research project	Responsibility
Outsider researcher	Challenges with the researcher not being from the community; relates to the role of a researcher	Role of researcher
Partnership development / relationship building	Growing the trust between researcher and community	Relationships
Place	The relevance of geographic location to working together; the role of physical presence	Relationality
Planning	Steps after brainstorming	Brainstorming
Policies/ Government Bureaucracy	Representations of the state influencing the school community	Power; TribalCrit; decolonization
Positive perspectives	Expressing uplifting and optimistic emotions about the CBR project	Perceptions of researcher
Reciprocity	Mutually-beneficial endeavor for the researcher and the community; preparing and providing food, bring tea, gifts; positive outcomes for the school	Methods; CIRM; supports
Recruitment Process	Elements that contributed to recruiting participants	Methods; constraint
Reflection	Moments when the researcher and participants think deeply about a topic	Bias; co-learning

Code	Definition	Relate Codes/Themes
Relationships	Connectedness of people, ideas, knowledge;	CIRM; IWOK
Representation	The goal from the researcher and community to invite as many people as possible to participate	Methods; responsibility
Respect	Researcher honoring the culture and ways the school community operates	CIRM
Money impacts on school	When money influences school processes	Grants / funding
Role of school in the community	The role(s) the school plays in the community	Relationality; responsibility
School partner role	Characteristics of potential school partners	Relationships
Rural life	Characteristics of living in and the school being in a rural area	Place; relationality
Relationship with nature	Dealing with researcher and participants relationship with non-human elements such as wind and land	Relationships
Relationships with students	The researcher having relationships with students due to working at the school as a full-time teacher	Community relationship
Sustainable Energy	Renewable energy that the school and many community members live from; the lifestyle of conservation; the need for energy sources off-grid	Off-grid; rural lifestyle
School community norms	The way in which local and school community values appear in the research process	IWOK; Indigenous traditions
School context constraints	Barriers to the research process due to working within the limitations of a school	Constraints; time
School evolution	Dialogue about school changes over time	Needs; time
School needs	Dialogue about school needs	Evolution; change; needs
School processes, traditions, rituals	Things that are currently happening at the school	Needs
Staff Demographics	Ethnic dynamics at the school and in the project	Power; representation
Story	Sharing knowledge and information through stories	IWOK
Stress	The researcher feeling overwhelmed by new experiences and workload	Researcher experience
Sustainable efforts	Initiatives in the school that last	Project idea; need
Systems of support	People supporting each other throughout the school	Project ideas; need
Teacher as protector; care for students	Participants expressing compassion and worry about students	Relationships with students
Time	Influencing CBR process and/or school processes	IWOK; biases
Transparency	Disclosing information about research process, thought process, intentions, rationale	CIRM; responsibility; ally
Travel	Researcher traveling far from home for CBR	Reciprocity / sacrifice
Trauma-informed schooling	Pedagogical and institutional methods to address trauma	Need; decolonization
Trust	Signs of researcher-community relationship	Relationships
Valuing Indigenous knowledge	Valuing IWOK and successful people from the community	Need; decolonization
Vulnerability	The researcher taking risks and being honest throughout the process	Researcher role; transparency; relations

Appendix G: First Interview Protocol

Interview #1 Protocol
Community-Based Research Off-Grid
2018-2019

<u>Introduction statement</u>
The purpose of this interview is to gain an understanding of your perceptions of the CBR project thus far. I am going to ask you a few questions. Our conversation will be considered as data for my dissertation research, which aims at gaining understanding collaborative projects between researchers and schools.

<u>Audio Recording Consent</u>
Before we begin, I'd like to ask you if you wouldn't mind if I audio record our conversation for accuracy purposes. If you would prefer not to be recorded, there is no penalty and I am perfectly happy with simply taking notes.

Do you consent to being audio recorded during this interview?   YES / NO

<u>Name in the Study</u>
A common practice to protect participants' identity in many research studies is to use pseudonyms when talking about data they were involved in. This a name that will be used throughout data collection, analysis, and any publications, including my dissertation, which will be public record. I also anticipate that many of the findings from this study will be published in academic journal articles or books.

While assigning pseudonyms is a common practice in research, I agree with more current research that suggests that when a researcher just assigns a name to a participant, it may add or take away from that person's own perspectives or voice. Therefore, in this study, you have 3 options in regard to how you will be addressed in the research. You may choose to go by your given name or a nickname; you may choose your own pseudonym; or we can choose a synonym together. Any of the three options is perfectly acceptable and I will be checking in with you throughout the remainder of the school year to confirm your choice. You can decide now and always change your mind later.

Preferred name in the study_____

Pseudonym?   YES / NO

<u>Gender and Ethnic Background</u>

In this study, I am also interested in the way different people work together towards the same goal. Gender and cultural background can sometimes play a role in the way people interact.

It is in no means required. You are invited to leave out this information. For the purpose of the purpose of the study, are you comfortable with me recording how you identify your gender and ethnic background?   YES / NO

Gender_____ Ethnic Background_____

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Appendix H: Photovoice Instructions for Second Interview

Photography Instructions Email for Participant Interview #2
Community-Based Research Off-Grid
2018-2019

Dear Community Research Advisors and Community Consultants,

Thank you for your contribution to the project and to my research so far. I appreciate the work that you have put into it. As our project winds down, I would like to invite you to share your opinion on how the project went. Specifically, I am interested in your perspective on any or all of the following:

- Things that you thought went well and what caused them;
- Things that could have gone better and what caused them;
- Any positive or negative outcomes that you have seen from the project;
- What is was like to collaborate on this project;
- The opportunity you had to contribute to the project;
- Anything you learned by participating in the project;
- Anything else you would like me to know about your experience with the project.

In order to explore the topics in the list above, I am requesting that you take pictures as a response to the ideas listed. You do not have to take a picture for each one. You could take 10 pictures that are aimed at one topic or 5 pictures that each capture your ideas of a different topic, it's up to you. For example, if I were to take a picture about things that I thought went well, I would take a picture of [insert based on project at the time].

Ethical Considerations. The concept of this photo project is simple and may seem harmless, but there are several ethical considerations that need to be addressed

1. Obtain Informed Consent — If your photographs include people who are not participating in the CBR project, you must obtain consent to take pictures of people and/or private homes or businesses, and for consent of people identified in photographs. Obtaining consent can be simple, please see Alicia if you are in this situation.
2. Be Safe — Please refrain from entering dangerous spaces/situations to take pictures. Think not only about danger in terms of physical harm, but also in emotional harm, harm to an individual's reputation, or potential financial harm, among others.
3. Protect the Community – It is important to protect others by not taking pictures that may harm the reputation, safety, or individual liberty-of another.
4. False Light – It is necessary to make sure that situations in the community are reflected accurately. Necessary steps must be taken to accurately portray the community and to avoid taking photographs of images that could be taken out of context

After you take the pictures, I would like to meet with you and go over any of them that you would like to share with me at a time that is convenient for you. If you do choose to participate, please have your pictures taken by [DATE]. Also, please send me a few times after [SAME DATE] that we could meet for 20 – 30 minutes to review your pictures and ideas.

I remind you that participation in this photographic activity is completely voluntary. As always, if you have any questions about this activity, please feel free to email me at 303 – 332 - 4876 or call me at 303 – 332 – 4876.

Sincerely grateful,
Alicia

Appendix I: Second Interview Protocol

Interview #2 Protocol
Community-Based Research Off-Grid
2019

Name Selected
You have asked me to identify you as [NAME OR PSEUDONYM] for data and publication purposes. Is this still the name you wish for me to use? Remember, you can change your mind about your initial decision without any penalty.

Introduction statement
The purpose of this interview is to gain an understanding of your experience with the CBR project this year. I will ask to see any photographs that you took about your experience and ask you to explain why you took them and what they mean. Our conversation will be considered as data for my dissertation research, which aims at gaining understanding collaborative projects between researchers and schools.

Audio Recording Consent
Before we begin, I'd like to ask you if you wouldn't mind if I audio record our conversation for accuracy purposes. If you would prefer not to be recorded, there is no penalty and I am perfectly happy with simply taking notes.

Do you consent to being audio recorded during this interview?   YES / NO

Interview #2 Questions

1. What is the first picture you would like to share with me?

   PROBE: Why did you take it?

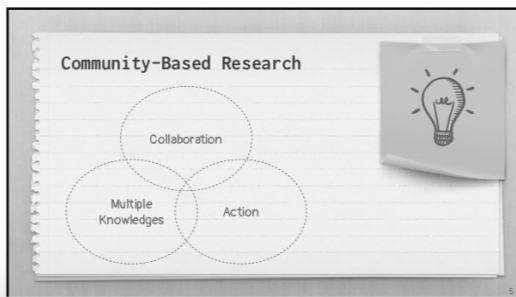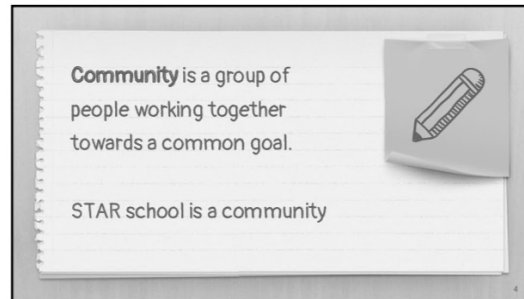   PROBE: What does it mean to you?

   What does this have to do with the CBR project?

2. (Repeat question one until all photographs have been shared).
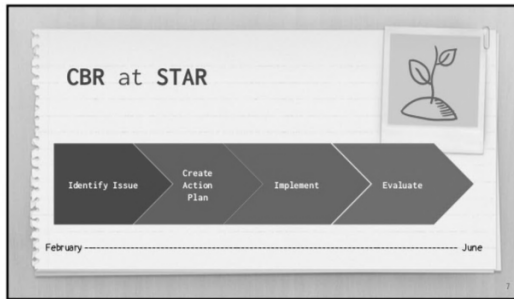
Consent to Use Photographs
I am collecting artifacts as part of the data for my dissertation. Would you consider contributing any of your photographs for data? Sharing the photos is completely voluntary and you can choose to not contribute them without any penalty.

Appendix J: Recruitment Presentation

CBR at STAR

Identify Issue → Create Action Plan → Implement → Evaluate

February -- June

Two Teams

Community Research Advisors	Community Consultants
✗ 5-10 people	✗ 15-30 people
✗ Meet 5-6 times between Feb & June	✗ Meet 2 times between Feb & June
✗ Lead project	✗ Participate in project if applicable
✗ Compensation	

Participating in Alicia's Dissertation

✗ 2 short interviews with Alicia
  ✗ Feb - your perception of collaborative work
  ✗ May - your view of the project (photographs)
✗ Included in observations during meetings
✗ Alicia will debrief of all data you are included in

What questions do you have?

Participating

✗ If you already know that you would like to participate, please sign up on the paper going around!
  ✗ Remember to mark whether or not you wish to participate as a Community Advisor or Community Consultant
✗ If you are not sure if you want to or are able to participate, that's okay! Please just let me know by February 22nd by email, phone, or in-person.
✗ I will send out a reminder email.

Ahéhee'

Thank you for considering !

Please contact me with any questions / Concerns

alicia.saxe@starschool.org
303 332 4876

Appendix K: Family Recruitment Letter

February 19th, 2019

Dear STAR School Parents / Guardians,

My name is Alicia Saxe. For those of you who I have not had the pleasure of meeting, I am an instructional coach at the STAR School, where my role is to support the teachers and administration. I also teach Service Learning classes in middle school and Enrichment classes throughout the grades. I am also currently a graduate student at the University of Denver studying Curriculum and Instruction at the Morgridge College of Education.

As part of my final research project, I will be organizing a team of school staff and family members to work together on a project to benefit the school. The main goal is for us to share our perspectives and collaborate to enhance the school in ways that include input from the staff and community.

In order to learn more information about this project, you are invited to an informational presentation on **Monday, February 25th at 6:00pm** in the STAR School Training Room. Dinner will be provided for all attendees! All parents, guardians, and family members are invited to attend and are eligible to participate.

At this meeting you will learn about community-based projects and the different ways you could participate. Your knowledge and expertise as a community member is extremely important to be able to create lasting and sustainable change in the school.

Coming to this presentation is completely voluntary and so is participating in the project and my research. If you'd like to attend the presentation to simply find out more, please send the bottom portion of this page back to school with your student by Friday, February 22nd. If you prefer, you also can call / text me anytime at 303-332-4876 OR email me at alicia.saxe@starschool.org to confirm your attendance!

Thank you so much for considering! I look forward to working with you! If you cannot attend this meeting, but might be interested in participating the collaborative project, please call or email me at any time!

Sincerely,

Alicia Saxe

_____

I, _____(name), will attend the presentation dinner about a community-based research project at the STAR School on **Monday, February 25th at 6:00pm.**

Appendix L: CIRM Handout

CIRM in CBR: The Four R's

Relationality
Trust

Responsibility
Power-sharing /
Co-governance

Reciprocity
Community First

Respect
Cultural / Historical
Literacy
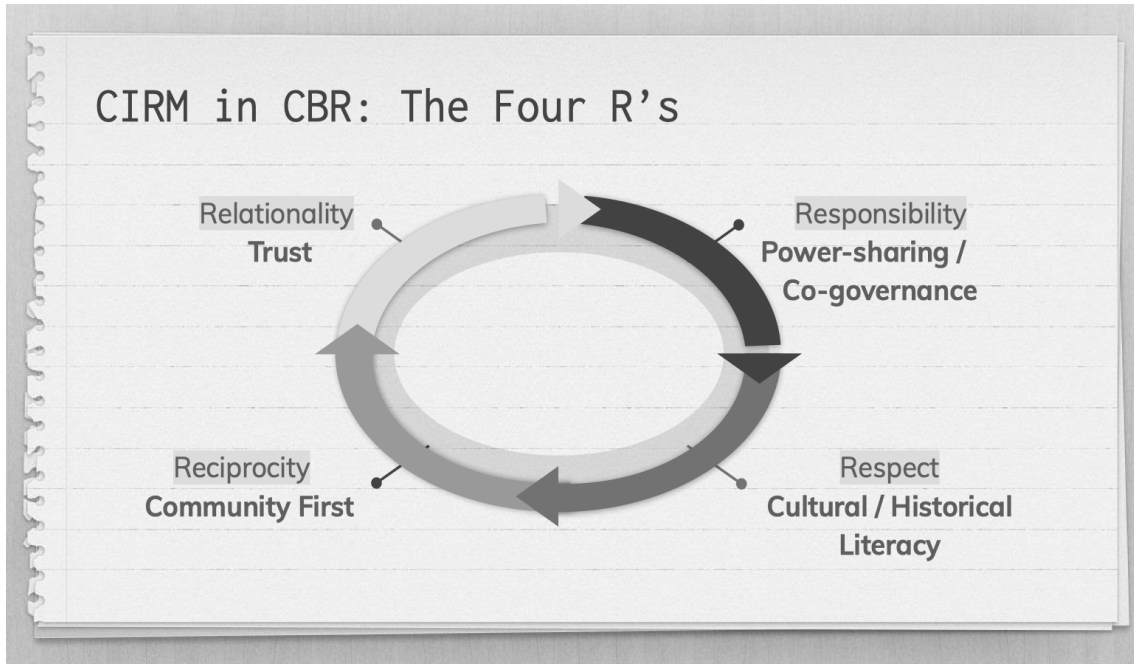
Appendix M: Email between First and Second Group of Meetings

Hey Community Consultants!

The CAT team is getting together next week on Wednesday, March 6th to get the project going. After that meeting, we would like to get your feedback at a Community meeting during the week of March 11th!

Please follow this link to this scheduling poll to add the times that you are available and that work best for you. It should only take a couple of minutes to complete. Once I get responses from the majority and find a consensus, we can finalize the day and time.

If you do not want to participate, or cannot make any of the times next week, or have any other questions or ideas. Please contact me by responding to this email, texting, or calling me anytime at ████████6.

 Please see attachment of summary of the CAT Meeting.

CAT Launch Meeting Main Takeaways

Potential project this school year will address:

- STAR Core Values and how they are operationalized in various ways throughout the school (students, staff, curriculum, etc)

- Revisits the mission to support alignment with the core values

- Edits the handbook to reflect the vision and mission with emphasis on ceremonies / traditions we have at the beginning / end of the year as well as traditions we establish to welcome new staff and students into the STAR School Family.

While we work on this, ideas to keep in mind and prioritize will include:

- Decolonization
  - What is it
  - How can we apply it

- Relationships as a foundation of well-being and learning
  - Building and fostering a School Family
  - Establishing Systems of Support
    - Staff, Student, Community
    - Fresh produce "backpack" program

- Centralizing Indigenous Knowledge as a means of building self-esteem
  - Curriculum, traditions, milestones, events
  - Self-Care & Self-Respect
  - Health & Exercise Education
  - Sex / Relationship Education

- Ongoing training to keep school up-to-date
  - Culturally revitalizing practices - Montessori and all curricula
  - Trauma informed pedagogy and discipline
    - Self-Care strategies
  - Brain/child development

- 7-Generational Planning
  - Sustainability and continuity of practices and traditions
  - Systems of information sharing
  - Transitions
    - Staff
    - Students

Appendix N: Project Plan #1

<u>**STAR Community-Based Project Action Plan 1**</u>

1. **Create Four R rubric/protocol/norms for STAR staff (March)**

    a. How do we embody the Four Rs as staff?

    b. How do we serve all of our relations?

    c. How do we welcome new members?

    d. How do we say goodbye to people who leave?

    e. How do we support each other daily? Weekly? Monthly? Yearly?

    f. How do we prepare the next 7 generations for success?

    g. What internal resources must we always have to maintain our mission?

    h. What external resources should we bring in / invest in from outside of the school?

    i. How are we going to evaluate our performance of the Four Rs?

2. **Revisit existing rubric for students (April)**

    a. Does it align with our current vision of the Four Rs?

    b. How can we make sure the concepts are tangible and that they don't remain abstract?

    c. How do we teach these concepts?

    d. How can we embed them into curriculum, discipline, rituals, and traditions?

    e. How do we evaluate students on their Four Rs?

    f. How can students lead the enactment of the mission?

3. **Look over and potentially edit calendar for the remainder of the school year (April)**

    a. Do the events align with the current Four Rs?

    b. How should we modify the events, rituals, and traditions to align with the new framework?

    c. What resources do we need?

4. **Establish end-of-year / beginning of year protocols (May)**

    a. How do we meaningfully establish an interconnected culture of school family?

    b. What is working well already?

    c. What has worked well in the past that we should reintroduce?

d.　What is missing and is a necessity?

　　　e.　How much time do we need?

　　　f.　Who is responsible?

　　　g.　How do we pass these traditions on?

5.　**Establish format for continuing to attend to / develop these issues – Next Steps "Map"**

　　　a.　How do we democratically make change at STAR?

　　　b.　How is that change shared with / passed to new staff?

　　　c.　How are the systems passed on to each other?

　　　d.　How do we implement trauma informed practices at STAR?

　　　e.　How do we make sure our teachings are culturally sustainable and revitalizing?

Appendix O: Change Systems Brainstorm

**On this shared document, it might be helpful if we all write in different colors, as to not erase others' ideas and to avoid filling it up with comments. Please change the color of your name to your preferred color before you make any changes to the document. Alberta Alicia Andy April Elaine Lisa Lorissa Pamela Pauline Rachel.

Objective: Establish a format for attending to changes / roadmap for implementing/changing policies and procedures? (I think naming this task may come after we start working on it. Please edit freely!)

1. How do we democratically make change at STAR?

I think the first step is making people aware that there is a decision to be made about a particular issue. I think that often there are decisions being made behind the scenes about topics that many people have no idea about.

I like this idea. Having a format to 1) inform all about a decision to be made; 2) decide what means we will use to make that decision (i.e. Survey-online & paper; small/whole-group meeting; email; etc.) 3) communicate the decision made promptly and effectively

Perhaps before we come together we could begin a discussion electronically for certain issues?

YES! What if people who rely on electronic communication had a partner who did not communicate electronically. For example, if Cory was my partner I would be responsible for getting in touch with Cory throughout and make sure his opinion was reflected in the decision when applicable. What do you think? We could ask everyone what their preferred mode of communication was and then partner everyone together to ensure that everyone felt connected and informed. [a]

I feel like this could streamline meetings so that we already have an idea of what people are thinking. Taking a poll in advance, email discussion thread, those kinds of things.

I agree with this, but we need to be thorough and inclusive

We plan for and come together in meetings as a whole group to bring up and have thorough discussions about issues which need attention/change.

- When do these meetings happen?

- Who calls the meetings?

- How are they facilitated?

- How do we approach a situation where there are multiple issues to be addressed?[b]

- What are norms for these meetings?
- Do we have different roles like secretary, time-keeper, facilitator, etc.?
    - That would be a great idea, families have different roles!
    - I love this idea!! I think it would be great.
- Does whole group mean the whole school?

No I don't think it can/should be the whole school. It has to be some designate group representative of the population. And what would that look like?

- Are the instances when it may be sub-group or committees? If so, what would those be?

I like the idea of sub-groups and committees, actually having staff-generated PLCs resulting from our respective passions and/or areas of experience/knowledge/interests.

- I like this idea as well. Now, let's think about what the process of self-generation looks like to make sure we have sufficient amount of committees to cover the objectives that the school has at any given moment. Also, I am assuming that setting regular meeting times would be essential.

- I think it is important to establish a norm so that these conversations happen with the whole group present and we do not end up with a couple people having a separate conversation and changing directions or making a decision.
  - Agreed
  - In agreement as well.
  - Agreed - so when you say "whole group present" you mean the larger staff?

Then at our larger staff meetings, we can present our ideas/solutions to problems and come to group consensus.

- I like this format a lot. Making sure we establish a format for clear and consistent communication.

- How will we know when we have discussed an issue thoroughly?

Using a traditional format with agreed-upon protocols

- Is this traditional in the sense of Navajo / Indigenous traditional? My question too

- Are protocols established prior, say through this project, or are they reestablished each meeting?

Whereby each member of the group is given ample time to honestly express his/her ideas and is heard on each issue

- How can we ensure this happens? I know that people have told me that this is not what is currently the norm of most prior meetings

I am probably in the minority on this, but I'm not a fan of the large group discussions we have at meetings. There have been several meetings where I had to email my thoughts afterwards because I needed more time to reflect. I often have nothing to say when put on the spot, in the way that has happened at the past few meetings where everyone is given a chance to speak. It might be helpful for the issues requiring a consideration of change to be gathered beforehand (either a Google form, anonymous suggestion slips, I don't know?[c]), so that we have time to prepare for the meeting, and also time after meetings (through email or shared docs?) for people to think about the issue and share their opinions. I know a lot of people prefer oral communication at meetings, listening & talking on the spot, but not everyone. This is just my opinion.

I agree with preparing for meetings ahead of time is the best way to streamline change / policies

I completely agree with this! There is never enough reflection time for me, until after and by then it feels like there isn't a point in me giving my opinion or any questions/concerns I may have. Some kind of established google doc beforehand would be great!

The group comes to a decision as to what particular action is to be taken. This takes time.

- What is the process of decision making?

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I think voting is a fair, effective and efficient way of making a decision. However, I think that we should sometimes do it anonymously and not during the meeting. I think quick votes with thumbs up/down are good in certain situations, but I often see people looking around to gauge how others are voting before they do. I think giving people time to think and anonymity will lead to results that better reflect how the group feels.

I agree with the option of having an anonymous vote for certain topics.

● What are the terms that dictate the decision?

● How are action plans created and implemented?

I think having a task force for this would work well. We could designate a team leader and a small group of people who would develop goals, a timeline, key milestones, designate resources and oversee the plan. These people could be volunteers or nominated if needed.

● How do we ensure the actions are sustainable for 7 generations?

Documentation is an important component. I know we talked about a binder or maybe some sort of electronic format where all of this info could be stored so that future generations have access to it. Also establishing roles and protocols for longevity early in the action plan and making sure what we develop is not solely dependent on specific individuals at STAR now, so that in the future other people can take the reins.

Meetings and decisions are documented for implementation, publication, dissemination, etc.,

● How are meetings documented, published, and shared?

If we have a secretary role, that person can document during the meetings. Perhaps Marty can provide some guidance on the simplest method to publish and share info? My initial thought is using Google Drive/Sheets/Docs because we are already familiar with that format. As long as we have technology buddies, all staff could have access to this info.

● Where can people access the information?

● How are we evaluating our outcomes and holding the particular action accountable?

I think this would be built into a good action plan. We could designate a role for someone to follow up after a period of time and even use Google Calendar to set reminders so we stay on top of things.

2. How is that change shared with / passed to new staff?

I think we need to establish a mentor program for new staff where they would have a buddy to guide them. As that mentoring process happens for the first time, having the mentor document the process (new employee questions/concerns, lack of systems/protocols/documentation[d][e][f], etc.) would allow us to fine tune the process for the next new employee. As we do this over multiple iterations we will have a very solid new employee transition and knowledge base.

Another important aspect is how departing employees transfer their knowledge to the school or new employees. I think with recent departures this need for a system for old staff leaving has also been highlighted.

I agree that there should be a mentorship for new staff. I think it would also be helpful for new staff to be aware of any students dealing with trauma. Also for students that have specific accommodations for supervision. Agreed.

3. How are the systems passed on to each other?

In some situations where there are multiple employees with similar roles (i.e. teachers, bus drivers) there can be direct conversation and mentoring, but I think there should be written components. For other positions (i.e. managers, administrators) where there is only one person in that role, direct conversation may not be possible if there is no overlap in employment, so those cases would need to be written. I like the idea of writing it all down.

4. How do we implement trauma informed practices at STAR?

This is relatively straight forward. There are many other schools that are already doing this so we can use them as models. What are Native American trauma-informed schools doing? A few ideas I have based on my NME training thus far:
- It needs to be an all staff effort, not just teachers. Relationships are the most critical component in healing trauma. And we have heard from members of our staff that dwelling on the traumatic event(s) is not the way toward healing, so there is need to strike a balance.
- Starting with a book study of "The Boy Who Was Raised as a Dog" is common practice possibly over summer break.
- An initial presentation about brain states, the stress continuum, etc to orient staff on basic concepts early on, ideally during orientation week.
- Getting students involved in the process: teaching them about the brain (doing this now in middle school science), having them develop brain body connections and identify when they are dysregulated (usually done using pulse meters)
- Incorporating brain breaks and rhythm activities into the classroom and daily routine
- Training teachers on strategies in the classroom that can help students regulate when they (student or teacher) identifies the need

- Implementing a "safe room" at school where students can go when the classroom interventions are not effective (Alberta has some great ideas to do this related to Diné art and culture. Yes, Carol and I discussed a safe space for students who are feeling overwhelmed to take a mental break. The student could come in and take a few minutes to meditate, weave, smudge, draw, read, etc. This room would need to be staffed, yes?
- Incorporate animal therapy concepts.

5. How do we make sure our teachings are culturally sustainable and revitalizing?

Could we also have a buddy system for this? I really want to bring native concepts into my teaching but need some help. I would also appreciate some guidance on taboos. I have had a couple instances this year where students told me I was not supposed to show or talk about certain things and I didn't even know and felt bad about that. Having a native staff member to help develop culturally relevant lessons or provide advice on what to avoid would be a good starting point for me.

As far as science goes, I can think of a number of state standards that could be tied into traditional knowledge. I think this is a double whammy if we can be simultaneously standards-based and culturally relevant.

I agree that there should be some educating on taboos. Growing up in the public school system, I was exposed to a lot of things I wasn't supposed to be exposed to.

The same goes for some of my fellow classmates growing up. Maybe this could be implemented during the staff training before the school year begins.

[a]Thumbs up. I think we need this.

[b]Could our regularly scheduled Wednesday meetings allow time to bring up and address items? We could prioritize importance of items to be addressed, and agree to "parking lot" items for next Wednesday, etc.?

[c]Yes!!!!

[d]Was this from the brainstorming?

[e]I can't seem to find it in the earlier documents. Just trying to remember its context.

[f]If I remember correctly, we reflected on what is was like to start working at STAR and felt like these were elements that came up. But again, this is ████████████████ writing, so I may not be capturing his intentions here.

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Appendix P: CBR Action Plan

Colors to be able to have digital conversations: Alberta Alicia Andy April Elaine Lisa Lorissa Pamela Pauline Rachel.

CBR PROJECT ACTION PLANNING

Collaborative Objective: Create and Implement Staff Orientation

April 19th, 2019

<u>NAHAT'Á:</u>
- **Week of April 22nd:** Alicia to send out "newsletter" on our project progress: I'd love some support :). Also, I am going to re-submit IRB, therefore it is important that we establish the big-picture outcomes that we want from the orientation. <u>See section and modify below.</u>
- **May 14th** - Tuesday @ 2:00pm - CAT Meeting - project progression, modifications, planning
- **Week of May 20th** - TBD - Community Meeting - review project progression, modify, and plan for orientation
- **Week of July 8th –** Team meeting to finalize plans
- **Week of July 15th (?)** - Staff Orientation
- **Week of July 22nd (?)** - Student Orientation / Project Outcomes Evaluation

<u>4/17 Meeting Summary (Please edit as necessary, especially if I have recorded something untrue or I forgot anything)</u>

- As we conduct research, we must be aware and careful of how we are doing it
  - "Helicopter" researchers are known for coming into Indigenous communities, taking what they "need" and leaving without being accountable to the community in terms of immediate negative effects as well as prolonged harm from misrepresentation, misinformation, exploitation, bias, appropriation, and more
- We also need to be very careful about how we approach, talk about, and publish the research
  - There are agencies and states with deeply-invested interests in repealing the Indian Child Welfare Act
  - Alberta was kind enough to share this information with us, and here is some further reading/listening:
    - https://www.nativeamericacalling.com/tuesday-april-2-2019-the-future-of-the-indian-child-welfare-act/
    - https://www.nicwa.org/home-2/texas-v-zinke-case-summary/
    - https://www.theatlantic.com/family/archive/2019/02/indian-child-welfare-acts-uncertain-future/582628/
- We all agreed that the 4 Rs Rubric in the staff room is problematic at least
  - It was proposed to
    - Eliminate association to animals
    - Eliminate everything except the highest level; the behavior that everyone should be striving for
  - This might have been something that the school board creating, so addressing this with Mark is the best place to start.
    - I'll email Mark this weekend and report back, unless you would like to be a co-sender with me, which I invite!
    - I mentioned to Mark about him attending one of our meetings regarding the 4r rubric. He said he would like it very much but I guess we need to let him know in advance because he has a full schedule.
      - Awesome, I will make sure he is in the loop. I am still waiting to hear back from admin about the last week of school's schedule before marking the next large meeting.
    - Understanding the school as a sacred place is essential in order to be able to lead and teach the youth in a good way.
- It is important to recognize that education and research have been done by Navajo and other Native peoples for thousands of years. In other words, the practices are not new.
- We really want some cultural taboo training before this year starts
- The Corn Stalk Diné Philosophy of Education be a frame from which we can ground some of the work we do. You can read more about that here
- There is also the Diné Cycle of Thinking that Pauline explained to me. It appears that the work we are doing aligns with this cycle very well. There is more information here.
- There is overlap in what we are doing and what the admin is planning and leading, which may be due to lack of sharing information / collaborating.
  - I will also include this topic in the email to Mark
- A discussion with admin needs to be had about the format of the orientation this year
  - What date do we come back?
  - How much time will we have?
  - Can we do a retreat?
  - Can we come back on July 11th?
  - Yes!! I think some kind of retreat would be so helpful for getting to know each other, and to build relationships!!
- The topics / content of the workshops were agreed upon.
  - Everyone present voiced interest in participating / leading the workshops they currently associated with. (rewritten below)
- Each group can be working on (set up separate meeting times, please don't wait for me):
  - Learning objectives for their workshop
  - How to center relationships
  - Culturally sustaining and revitalizing frameworks to guide workshops
  - Brainstorming year-long goals & meeting schedule/frequency
  - Format and resources you will need

****INPUT IS ESPECIALLY NEEDED HERE:

- We began brainstorming whole-orientation objectives apart from individual objectives for each workshop: At the end of the week, or before school starts:
  - What skills and knowledge will the staff have?
  - What will our relationships look and feel like?
  - Ideas
    - The goal will be to share knowledge and skills in Service to All our Relations at school. Staff members will know more about the various initiatives occurring simultaneously around the school and gain relevant skills to apply them to their own work. Staff will know who is involved in the initiatives in order to access resources as needed throughout the year.
- How are we going to evaluate individual and whole-orientation outcomes?
  - Simple Google Form at the end of each session and at the end of the week?[a][b]
    - I feel like this will be beneficial, especially because sometimes meeting up as groups can be complicated.
  - Talking circle with this team?
  - Anything else that would capture outcomes?
- What will student orientation look like?
  - Whole group

[c][d][e][f]

    - Yes I love the idea of doing a whole group situation, and I really think doing a first day of school breakfast would be a idea.[g]
  - Individual classes[h][i][j][k]
  - Do we want to evaluate outcomes? Students? Staff?
- Are we going to reestablish a Student Council / 4R Stewards?
  - Who will manage this program?
  - How does this foster relationships?
  - What would the objectives be?
  - What kind of time commitment from students and staff does it require?
  - Is it just the oldest kids or is it representative?

- Revised Staff-led Orientation Content Foci (4/19/19)
  - 100% literacy for K-3rd (Enrichment?)
    - Pamela- Lead
    - Lisa
  - Place-based, multisensory math curricula
    - Pamela
    - Alicia / New math teacher
    - Kate Hawke
  - Wellness committee
    - April
    - Rachel
  - Increasing book love in 4th-8th
    - Rachel
    - Elaine[l][m][n]
    - Pamela
  - Culturally Sustaining and Revitalizing Curriculum & Instruction
    - Alberta
    - Pauline
    - Lou?
    - Revaline?
  - Trauma-informed practices
    - Andy
    - Carol
    - Alicia
  - Montessori
    - Lisa – Lead
    - Nicole
    - Brianna?
  - 4R / STAR People / Relationships / Parent Involvement (more than 1 team?)
    - Lorissa
    - Pauline [o]
    - Alicia
  - Standards-based teaching
    - Alicia
    - Andy

(Pre-meeting 4/17 info)

Timeline:
- **May 14th** – Tuesday @ 2:00pm – CAT Meeting – project progression, modifications, planning
- **Week of May 20th** – TBD – Community Meeting – review project progression, modify, and plan for orientation
- **Week of July 8th** – Team meeting to finalize plans
- **Week of July 15th (?)** – Staff Orientation
- **Week of July 22nd (?)** – Student Orientation / Project Outcomes Evaluation

Next Steps:
- Establish content for workshops
  - Topics
  - Leaders
  - Logistics
    - Materials Needed
    - Space
    - Time

- Decide what outcomes we are seeking and how we want to evaluate them
  - I am happy to do the evaluation, as I will be recording it as data for my dissertation, I would just like to do it in a way that the group agrees is best for us to know and learn from
  -
- Schedule meeting with admin regarding plan & scheduling
- Define year-long PLC structures

ıs so far:
- Getting into authentically staff-created (not imposed) PLCs at or near the beginning of the school year based on areas of passion and/or expertise
- Dedicated and protected time (maybe 1-2 hours from our early release days) to meet twice a month (giving people the chance to join 2 committees if they want)
- Establish a mentor program for new staff
  - Document the process (new employee questions/concerns, systems /protocols/documentation, etc.)
  - Do this over multiple iterations to create solid new employee transition and knowledge base.
- Establish a Buddy System to ensure communication across different modes (technology vs face-to-face/phone)
  - This could also be a team that works on cultural norms, assets, taboos
- Establish a way for departing employees to transfer their knowledge to the school / new employees.
- Trauma-informed training
  - may need to begin as early as the end of this year with a book study of "The Boy Who Was Raised as a Dog" --I think there could be a more useful book to study. It's a great book, but so far (I'm more than ¾ of the way finished) it's almost entirely case studies in clinical settings and I'm not sure much would be applicable to our school. I wonder if there's an equally well-written book by an expert, but more practical for school programming. I'll do some searching if anyone is interested. Another resource could be this: http://www.k12.wa.us/compassionateschools/pubdocs/TheHeartofLearningandTeaching.pdf – Pamela
  - Good point, Pamela. Perhaps something along the line of working with indigenous youth since we do want to move towards being more culturally cautious.
    - I agree that this is a great route to go. Perhaps Kate Hawke has some resources?
  - It needs to be an all staff effort, not just teachers.
  - Relationships are the most critical component in healing trauma.
    - Dwelling on traumatic event(s) is not the way toward healing, so there is need to strike a balance.
  - An initial presentation about brain states, the stress continuum, etc., to orient staff on basic concepts early on, ideally during orientation week.
  - Getting students involved in the process:
    - teaching them about the brain (doing this now in middle school science)
    - having them develop brain body connections and identify when they are dysregulated (usually done using pulse meters)
  - Incorporating brain breaks and rhythm activities into the classroom and daily routine
  - Training teachers on strategies in the classroom that can help students regulate when they (student or teacher) identify the need
  - Implementing a "safe room" at school where students can go when the classroom interventions are not effective
    - Alberta has some great ideas to do this related to Diné art
    - meditate, weave, smudge, draw, read, etc.
  - Incorporate animal therapy concepts.
- Staff-led Orientation Content Foci (the names are just ideas, not binding!)
  - 100% literacy for K-3rd
    - Pamela
    - Lisa – Lead
  - Place-based, multisensory math curricula
    - Pamela
    - Alicia
    - Andy
  - Health & Well-being (Wellness committee?)
    - April
    - Rachel
  - Increasing book love in 4th-8th
    - Rachel
    - Elaine
  - Culturally Sustaining and Revitalizing Curriculum & Instruction
    - Alberta
    - Pauline
    - Lou
    - Revaline
  - Trauma-informed practices
    - Andy
    - Carol
    - Alicia
  - Montessori
    - Lisa – Lead
    - Nicole
  - 4R / STAR People / Relationships / Parent Involvement (more than 1 team?)
    - Lorissa
    - Pauline
    - Alicia
  - Standards-based teaching
    - Alicia
    - Andy

[a]I like this idea but I think we need to talk about who will review the data and what will be done with it. Will it be used to improve for orientation next year?

[b]If that data would be helpful, then yes. I don't care about the format, I want to do what you all want to do. will be looking at outcomes as the final component of my research, but that could be a focus group or talking circle with the 9 people involved. If that data would be helpu

[c]I think both. April had an idea to do a whole school breakfast on the first day which might be a good time to talk about school wide rules and expectations. Class level will also be helpful to talk about schedules, class norms, etc.

[d]I like the two-tiered format. I also really want to be intentional about students getting to know each other's stories.

[e]Yes! Maybe we can talk about how to structure this for middle school so that it is focused and meaningful.

[f]Yes, let's get together to talk about this!

[g]I like this idea too, +rachel.t_____@_____ I just heard a podcast on a school built on relationships and have some ideas about things that we can do to center relationships right off the bat!

[h]I think both. April had an idea to do a whole school breakfast on the first day which might be a good time to talk about school wide rules and expectations. Class level will also be helpful to talk about schedules, class norms, etc.

[i]I like the two-tiered format. I also really want to be intentional about students getting to know each other's stories.

[j]Yes! Maybe we can talk about how to structure this for middle school so that it is focused and meaningful.

[k]Yes, let's get together to talk about this!

[l]_____g or +rachel_____g Does either of you want to lead this workshop? It would involve gettin with Pamela about the theory behind and and probably reading the book. No pressure, but it felt natural to ask.

[m]Thanks for asking, Alicia. I understand the book is awesome! I received the book from Pamela earlier in the year, although didn't get the chance to start reading it. Honestly, I wouldn't feel confident in presenting without the background knowledge of the book.

[n]Yes me too, if I were able to read the book I would feel more confident. Maybe this summer I can?

[o]+pauline.t_____@_____g, this one too?

2019 Staff In-Service Development Days Evaluation

You are being asked to take part in this survey as part of a research study being done by Alicia Saxe at the University of Denver. Taking this survey and being in this study is completely voluntary.

This survey will help me learn more about the 2019 STAR Staff Showcase, which has been put together in order to build relationships, to learn about the many things going on at STAR, and invite all members of the school community to participate in Professional Learning Communities, which will work together on the various topics throughout the year.

You are being asked to complete this survey because you participated in the Staff Showcase Week and your opinion is valuable. This survey will take about 10 - 15 minutes to complete.

You can skip any questions that you do not want to answer or stop the survey at any time. The survey is anonymous, and no one will be able to link your answers back to you. Please do not include your name or other information that could be used to identify you in the survey responses.

Questions? Please contact Alicia at alicia.saxe@starschool.org or 303-332-4876. Also, you may contact the faculty sponsor for this study, Dr. Maria Salazar, Associate Professor, Morgridge College of Education at 303-847-3885 or maria.salazar@du.edu. If you have questions or concerns about your rights as a research participant, you can contact the DU Human Research Protections Program by emailing IRBAdmin@du.edu or calling (303) 871-2121 to speak to someone other than the researchers.

If you want to participate in this study, please continue. If you do not wish to participate, please close your browser or discard this paper.

1. **On scale from 1 to 10, how much more do you know your colleagues now than before the STAR staff week?**
   Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
I didn't learn anything about anyone	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	I learned so many new things about the people I work with

2. **On scale from 1 to 10, do you feel like you know the presenter(s) of the workshops better than you did before the presentation?**
   Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
I did not learn anything new about the presenters or their interests	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	I learned so much more about the presenter and their interests

3. **Overall, were there things you learned during STAR Staff Week that will influence the way you interact with students?**
   Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
It will not affect the way I conduct my practice with students	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	I will apply all of the things I learned to my practice.

4. **Which Professional Learning Committees are you interested in committing to participate in this year? Choose at least 1, but limit it to your top 3.**
   Check all that apply.

   ☐ Culturally Sustaining and Revitalizing Practices

   ☐ Trauma-Informed Practices

   ☐ Montessori

   ☐ Literacy

   ☐ Academic Achievement / Standards-based

   ☐ The Four Rs

Culturally Sustaining and Revitalizing Practices

5. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
   Mark only one oval.

   ◯ Yes

   ◯ No

6. **Was this presentation helpful?**
   Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

7. **How could the information presented influence your interaction with students?**

   _____

8. **What more would you like to know?**

   _____
   _____
   _____
   _____
   _____

Neurosequential and Trauma-Informed Practices

9. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
   Mark only one oval.

   ◯ Yes

   ◯ No

10. **Was this presentation helpful?**
    Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

11. **How could the information presented influence your interaction with students?**

    _____

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12. **What more would you like to know?**

_____
_____
_____
_____
_____

Montessori

13. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
    Mark only one oval.

    ◯ Yes
    ◯ No

14. **Was this presentation helpful?**
    Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

15. **How could the information presented influence your interaction with students?**

_____

16. **What more would you like to know?**

_____
_____
_____
_____
_____

Literacy

17. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
    Mark only one oval.

    ◯ Yes
    ◯ No

18. **Was this presentation helpful?**
    Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

19. **How could the information presented influence your interaction with students?**

_____

20. **What more would you like to know?**

_____
_____
_____
_____
_____

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Standards-Based Curriculum

21. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
    Mark only one oval.

    ◯ Yes

    ◯ No

22. **Was this presentation helpful?**
    Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

23. **How could the information presented influence your interaction with students?**

    _____

24. **What more would you like to know?**

    _____
    _____
    _____
    _____
    _____

Relationships & the 4R's

25. **Did you attend this workshop? If no, please answer this question and skip ahead to the next section.**
    Mark only one oval.

    ◯ Yes

    ◯ No

26. **Was this presentation helpful?**
    Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not at all helpful	◯	◯	◯	◯	◯	◯	◯	◯	◯	◯	Extremely Helpful

27. **How could the information presented influence your interaction with students?**

    _____

28. **What more would you like to know?**

    _____
    _____
    _____
    _____
    _____

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STAR School Staff Development Days   July 15-19 & 22-23, 2019

Agenda Overview						
8:00 AM Arrival for Staff Development Days			Breakfast & lunch will be provided. Please bring your own reusable mug & water bottle!			
Sun	Mon. July 15	Tues. July 16	Wed. July 17	Thu. July 18	Fri. July 19	Sat
Yá'át'ééh! Welcome Back!!	**8 - 8:30** Breakfast **8:30 - 12:30** **All-Staff** Sessions @ Training Rm ★ Welcome ★ Introductions ★ STAR Mission, Vision, Core Values **12:30 - 1** Lunch **Rest of Day:** Sm. Group Mtgs. or Work in Areas **2:30 - 4 pm** **New Staff** Orientation	**8 - 8:30** Breakfast **8:30 - 12:30** **All Staff** Sessions @ Training Room ★ Culturally Responsive Instruction ★ Announcements, Logistics **12:30 - 1** Lunch **Rest of Day:** Mtgs./ Work in Areas	**8 - 8:30** Breakfast **8:30 - 12:30** **All Staff** Sessions @ Training Rm ★ AzMERIT Data ★ Enrichment Overview ★ Standards - Based Instruction **12:30 - 1** Lunch **1 - 4pm Various** ★ See details below **3 - 4 pm** BCBS Medical Benefit Info.	**8 - 8:30** Breakfast **Whole Day** All Staff: Mtgs. / Work in Areas **12:30 - 1** Lunch *** Food Sovereignty Group on Campus all day. Using Gym, Training Room &*	**8 - 8:30** Breakfast **8:30 - 12:30** **All-Staff** Sessions @ Training Rm ★ 'Trauma-Informed' ★ Neurosequential Model ★ 4Rs & Behavior Expectations ★ 401k Info. Session **12:30 - 1** Lunch **Rest of Day:** Mtgs / Work in Areas	
Sun	Mon. July 22	Tues. July 23	Wed. July 24	Thu. July 25	Fri. July 26	Sat
	8 - 8:30 Breakfast **8:30 - 12:30** **All-Staff** Sessions @ Training Rm. ★ Literacy ★ Montessori @ STAR ★ First Day Test Run **12:30 - 1** Lunch **Rest of Day:** Mtgs. / Work in Areas	**8 - 8:30** Breakfast **8:30 - 9:45** **All Staff** Session @ Training Room ★ Wellness **Rest of Day** All Staff: Mtgs. / Work in Areas **12:30 - 1** Lunch	**7:30 arrival** First Student Day! (K-8) 1:00 pm release for students 1:30 pm All Staff Mtg.	**7:30 arrival** Regular School Day Regular Schedule: 8am - 3pm	**7:30 arrival** Regular School Day Regular Schedule: 8am - 3pm	

Appendix S: Summary of Survey Responses

Summary of Responses from Evaluation Survey
2019 Staff Development Days
July 15th – 23rd

Section 1 summary of responses

Question	# of responses	Average rating	% of ratings 7 and higher	Lowest rating
On a scale from 1 to 10, how much more do you know your colleagues now than before the STAR staff week?	21	8	82	5
On a scale from 1 to 10, do you feel like you know the presenter(s) of the workshops better than you did before the presentation?	19	8	77	5
Overall, were there things you learned during STAR Staff Week that will influence the way you interact with students?	22	8.5	91	4

1. **Building staff relationships**
   a. "On a scale from 1 to 10, how much more do you know your colleagues now than before the STAR staff week?"
      i. Average = 8
      ii. 82% of staff reported a 7 or higher
      iii. Lowest report was a 5 (n = 2)
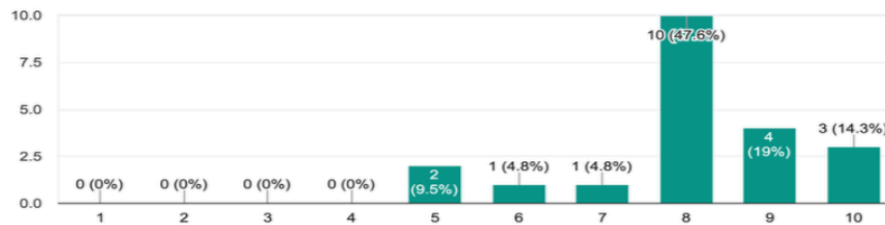
   b. "On a scale from 1 to 10, do you feel like you know the presenter(s) of the workshops better than you did before the presentation?"
      i. Average = 8
      ii. 77% of staff reported a 7 or higher

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iii.   Lowest report was 5 (n = 2)

19 responses
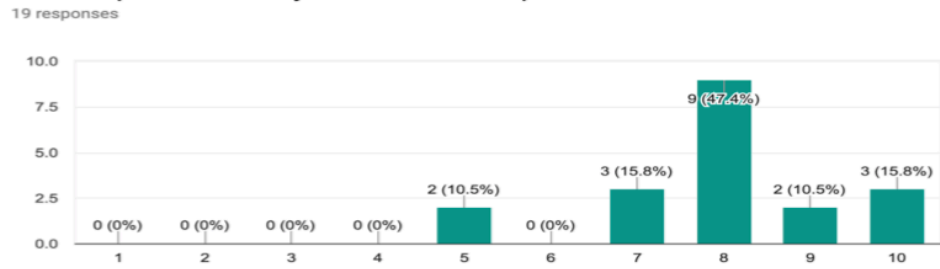
2. **Teaching and Learning together (further data in workshop sections)**
   a. Overall, were there things you learned during STAR Staff Week that will influence the way you interact with students?
      i.   Average = 8.5
      ii.   91% of staff reported a 7 or higher
      iii. Lowest report was a 4 (n = 1)
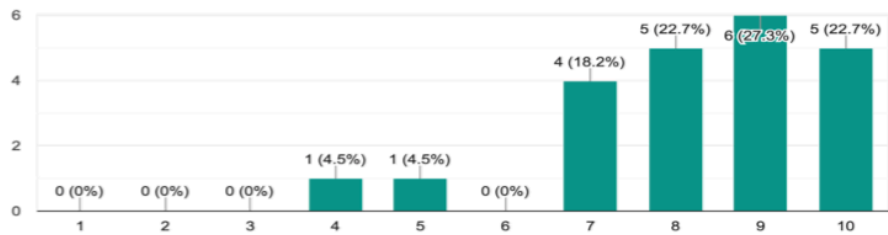
Professional Learning Committee Interest

PLC	# of staff interested	% of staff interested
Culturally Sustaining and Revitalizing Practices	14	64
Trauma-Informed Practices	15	68
Academic Achievement & Standards-Based Pedagogy	7	32
Montessori	7	32
Literacy	4	18
STAR Values	12	54

Workshop section summary of responses: Was this presentation helpful?

Workshop	# of responses	Average Rating	% of ratings 7 and higher	Lowest rating
Culturally Sustaining and Revitalizing	20	7.5	80	1
Trauma-Informed Practices	19	8.4	89	3

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Standards–Based Pedagogy	13	8	85	5
Montessori	16	7.4	69	4
Literacy	16	8.4	81	5
STAR Values	22	7.8	80	5

Culturally Sustaining and Revitalizing Practices	
How could the information presented influence your interaction with students?	**What more would you like to know?**
I have a better understanding of how clans are organized and which subjects are taboo to talk about.	I would like to learn more words in Navajo to use in my lessons.
I learned more about how the clan systems work and how Navajo people are related and see each other as being related. I learned about some taboos and traditions with the baby board. I appreciated the traditional snacks that were made and shared too.	I would like to continue to receive lessons in language and culture. I will also do research on my own to learn these things. I would also like to know more about Hopi culture and if there are anymore students at the school with different cultures, I would like to be able to learn about them too.
being more cautious of cultural taboos in my curriculum	Please share culturally responsive resources
Finding and conducting appropriate cultural responsive lessons & practice	how to collaborate being trauma informed and culturally responsive practices
By taking care of ourselves, we can establish a positive learning environment each day. We can take the skills learned to become a vital part of an effective and responsive adult within a culturally responsive setting.	I would like to continue to learn more language and cultural practices and how to incorporate this knowledge in both my teaching and my interaction with students.
I will work on being more culturally understanding! I really want to work on being able to speak some Navajo with the students.	Learning more practices of the culture.
In lesson plans and content, as well as the style of presentation	Really many things, but I feel this was a good start!
Personally, seeing how passionate and proud certain staff members were of their backgrounds made me realize how influential culture and tradition might be in some of my students' lives. Understanding this will certainly have an effect on how I interact with students. Knowing - to some degree - where students are coming from and what they identify with has helped me to make more connections with students this past week.	Are administrators effectively involved within each of the presentations evaluated and if so, are they able to present our works or results from their personal observations throughout each areas involved?
Being culturally aware and my interactions with students and staff.	Elaborate more on the social customs and establishing "kinship" among all staff. Not enough time on this, I could listen all day
I more cautious approach, especially if it has to do with nature and animals.	I would love to know more about indigenous practices and customs involving traditional foods and how we can further incorporate them into our school.
In my personal position, I will use the information to bring excitement and passion to the students about their native and traditional foods and customs around the ingredients.	To be more aware of who they are and where they come from.

Trauma-informed	
How could the information presented influence your interaction with students?	**What more would you like to know?**
Organizing classes and paying attention to student needs	More class structure ideas

I feel more comfortable identifying and attending to students who may be dysregulated.	How to help a child transition from Fear/Alarmed to Calm
It helps with our reactions to student behavior, knowing how to help them feel safe.	I would like to continue to learn teaching strategies, based on the neurosequential model.
understanding how important it is to regulate	Regulation strategies.
I think this workshop is very applicable to every single person that works with the school, because we all interact with children that have experienced trauma at one point or another during our jobs. This information will help me better understand the behavior of my students, and work with them to navigate conflict in a healthy, trauma informed way.	Resources and strategies presented through role-playing with the help of personal observations in our classrooms/other areas. New information other than repeated versions of past presentations shared.
Just with remembering that students do go through trauma and school is the safe place for them.	more practices on how to regulate yourself and students
This presentation really resonated with me. In my previous teaching position, I worked with students with language based learning disabilities. For some students, emotionally, they were fine. For others, the baggage of having a disability had bled into their mental health. Last year, I had a particular student that was going through a very difficult time and could not meet basic classroom expectations (i.e. staying seated, not swearing, working on material). For the whole year, I tried to explain the rational behind what I was asking her to do whenever she was struggling to meet expectations. It felt like I was beating my head up against a wall for an entire year, but it was only when I attended this presentation that I realized that, most likely, she couldn't access the part of her brain devoted to critical thinking and analysis. Moving forward, I'm glad to have a better understanding of how you need students' brains to be on the same "wave length" as the questions that your asking.	I want to be able to have a regulation station in my classroom. I would like to know the steps to take if a student needs attention that I cannot provide myself during class.
Knowing how to address a child when they are acting from a different part of his/her brain.	Please share the neosequential model presentation
Dysfunctional behavior model is helpful when working with students and working from the bottom-up.	All the things!!
The introduction of mental states involved can be distinguished.	Not really, but I'll ask Andy for more info if I need
Just gave me pause. Reminded me to think before I open my mouth also.	
I was unable to attend most of the workshops due to work commitments that were required of me during the scheduled times; however, I still learned so much about this topic over the past school year through pd days and talking openly and honestly with staff about their interpretation of the state of our student's emotional and developmental capacities.	Applicable ways to create a trauma informed classroom environment that is warm and welcoming, and information on disciplinary systems that are trauma informed.

Montessori	
How could the information presented influence your interaction with students?	**What more would you like to know?**
It really does not apply to me because I teacher older kids and my classroom is not Montessori style. But I did enjoy learning the background of the system and core concepts.	the actual hands on process of the work cycle
I learned how Montessori thought of learning and how I can see the students that way. I was reminded how spacially and with colors we can code things to make sense to students.	I would like to be able to apply some of the philosophy to student choice in the upper grades.
how to discuss what it is while talking to peers, colleagues, and potential parents	the actual hands on process of the work cycle
I have more insight into how their day flows.	I'd like to know more about the correlation between Montessori and stages of development
In class style and presentation	I always want to learn more about Montessori
All of it	Could have spent more time talking about philosophy

Understanding child development and periods help with developmental appropriate practices.	When the dates are the PLC? Maybe meetings twice a month?
The background information shared was important to understand the Montessori setting. The idea of the different stages of development could be used within prioritizing the lessons being taught within each age category.	The Montessori methods that can be used within language and math.

Literacy	
How could the information presented influence your interaction with students?	**What more would you like to know?**
I am planning to teacher a lesson like the one Pamela presented to vocabulary.	daily practices with students or my own children
Being able to see specific skills that children need in order to read is helpful.	I would like to know if there is simple practice or activities I can apply outside of reading class.
It will help me be more aware of students' literacy needs.	How best to help different kinds of learners
being patient with students after realizing how stressful it can be to learn how to read	I feel this was a good start, and I will be sure to ask more questions as time goes on.
It was particularly relevant to my work with an enrichment reading group	Practicing methods/Applied methods and programs
In really all aspects of my class	Please offer support and PD for early childhood teachers.
Emphasis reading, comprehension, and literacy.	STAR resources that are available and being trained within utilizing these resources during language development, enrichment, reading, writing, etc.
Literacy is important for early childhood education.	More specific activities
The transitions within each area of language development are important for understanding sounds, fluency, and comprehension.	

Academic Achievement & Standards-based	
How could the information presented influence your interaction with students?	**What more would you like to know?**
Making my lesson plans more standards based	identifying skills and knowledge
I will be able to design lessons and units better with assessment analysis.	I would like to know more about success criteria.
It's helpful to have "backwards design" in mind while planning lessons.	More on success criteria
how to reword information for IP students while testing	I would have liked to have gotten a little bit more hands on experience with Galileo. I know I'll get help along the way, and I know that we only had limited timing, but I felt like the workshop ended just when I had gotten my head around the nuts and bolts around setting up standards based instruction.
Class content and evaluations	Planning our Standards to be taught: by utilizing Montessori materials/classroom resources/curriculum that STAR has currently in place or ordering Montessori materials/classroom resources/curriculum for each grade level within the subject areas to create a benchmark (quarter plan) plan for standards in subject areas (ELA, Math, Writing, Science, Social Studies, Art, Dine' Culture, etc) to be taught throughout the year. Then introducing SMART goals to be used within these areas throughout the year. Scheduling effective lessons within IEP's by collaborating and following up when needed. Learning how to utilize/administer/assign Galileo lessons, quizzes, and assessments within each standard. Recording and sharing standards through quiz data, benchmark data, and assessment data during team meetings.

As a new staff member, it was super helpful to see the big picture of how to take in student data and generate curriculum.	
Backwards Design lesson planning is helpful for teachers and we should use the template.	
Being able to break down a standard.	

STAR Values	
How could the information presented influence your interaction with students?	**What more would you like to know?**
I am planning to work with my students on the first day of school to talk about what the 4Rs look like in the classroom as they relate to other students, the teacher and the space/materials.	What our system of consequences will be.
It will help set the rules for the school.	When are we going to teach the students and how are we going to enforce the rules.
It's helpful for new staff members to know about our school values.	I don't think I learned anything new. It was a nice review & good for new staff.
how to implement it in my lesson plan	more examples of modeling the 4 R's
This workshop helped me better understand the STAR school's code of conduct for the students.	Is this a PLC?
Just reminding the students of their 4R's	Examples and role-modeling strategies to share in certain areas of a student or staff's daily routine would be helpful in supporting all areas of the 4 R's in a culturally responsive environment. Building a model to incorporate throughout a school-year plan to teach these areas would be the beginning to acknowledge how important it is in our community, family, and school.
The four R's have been a great guide to developing classroom expectations and culture. Getting students to reflect upon the four R's this past week has been really great to see. Moving forward, I'm hopeful that the four R's can continue to guide our class towards caring and supportive interactions.	If we can get those posters made, that would help me reinforce it in the classroom
Reminding them of our 4 Core Values	How do the 4 Rs relate to the Navajo wellness way of life- hozho?
We should emphasis the language of the 4Rs campus wide from PreK to 8th grade.	
This was most valuable information to use within our school to emphasize within our school this year. The meaning behind each "R" will be carried throughout all areas by understanding the meaning and expectation to follow within every setting we encounter with students and staff.	
Will definitely base classroom rules.	
The 4 Rs are the cornerstone of star, and all decisions and reactions can be tied back to them.	

Appendix T: 2019 PLC & PD Schedule

2019-2020 STAR School PLC Schedule   Wednesday Meetings//Full-day PD

Culturally Sustaining and Revitalizing Practices			
Date	Time	Duration	Format
Aug 14th	TBD	1.5 hrs	Meeting
Aug 28th	1:30 – 3:00	1.5 hrs	Meeting
Sep 11th	2:50 – 4:20	1.5 hrs	Meeting
Sep 18th	TBD	1.5 – 2 hrs	Presentation / Workshop
Oct 23rd	TBD	1.5 hrs	Meeting
Nov 20th	TBD	1.5 hrs	Meeting
Dec 11th	TBD	1.5 – 2 hrs	Presentation / Workshop
Jan 6th	TBD	1.5 hrs	Meeting
Jan 29	1:30 – 3:00	1.5 hrs	Meeting
Feb 5th	TBD	1.5 – 2 hrs	Presentation / Workshop
Feb 26th	1:30 – 3:30	1.5 hrs	Meeting
Apr 1st or 8th?	1:30 – 3:30	1.5 hrs	Presentation / Workshop?
Apr 29th / May 6th?	1:30 – 3:30	1.5 hrs	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

Literacy		
Date	Time	Format
Aug 14th	TBD	Meeting
Sep 11th	2:50 – 4:20	Meeting
Oct 23rd	TBD	Meeting
Dec 11th	TBD	Meeting
Jan 6th	TBD	Meeting
Feb 5th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Meeting
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

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4 Rs & Community		
Date	Time	Format
Aug 14th?	TBD	Meeting
Oct 23rd	TBD	Meeting
Dec 11th	TBD	Meeting
Jan 6th	TBD	Meeting
Feb 5th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Meeting
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

Montessori		
Date	Time	Format
Aug 14th	TBD	Meeting
Aug 21st	1:30 – 3:00pm	Meeting
Sep 11th	1:20 – 2:45	Meeting
Oct 23rd	TBD	Meeting
Nov 13th	TBD	Meeting
Dec 11th	TBD	Meeting
Jan 6th	TBD	Meeting
Feb 5th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Meeting
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

Academic Achievement / Standards-based		
Date	Time	Format
Aug 14th	TBD	Meeting
Aug 28th	1:30 – 3:00	Meeting
Sep 11th	1:20 – 2:45	Meeting
Oct 23rd	TBD	Meeting
Nov 20th	TBD	Meeting
Dec 11th	TBD	Meeting
Jan 6th	TBD	Meeting
Feb 5th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Meeting
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

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Trauma-informed		
Date	Time	Format
Aug 14th	TBD	Meeting
Sep 11th	2:50 – 4:25	Meeting
Sep 18th	TBD	Presentation / Workshop
Oct 23rd	TBD	Meeting
Nov 20th	TBD	Meeting
Dec 11th	TBD	Presentation / Workshop
Jan 6th	TBD	Meeting
Jan 29	1:30 – 3:00	Meeting
Feb 5th	TBD	Presentation / Workshop
Feb 26th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Presentation / Workshop?
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps

Wellness		
Date	Time	Format
Aug 14th	TBD	Meeting
Sep 18th	TBD	Meeting
Oct 23rd	TBD	Meeting
Nov 13th (?)	TBD	Meeting
Dec 11th	TBD	Meeting
Jan 6th	TBD	Meeting
Feb 5th	TBD	Meeting
Apr 1st or 8th?	1:30 – 3:30	Meeting
Apr 29th / May 6th?	1:30 – 3:30	Short presentation to all staff regarding progress, accomplishments, evaluation data, next steps