So That Any Child May Succeed—
INDIGENOUS PATHWAYS TOWARD JUSTICE
and the Promise of BROWN

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Dedication

To Richard Ruiz—Cofounder of AERA’s Brown Lecture; Professor of Language, Reading, and Culture and Head of Mexican American Studies, University of Arizona; beloved colleague, friend, and mentor; and champion of social justice and human rights—with respect and admiration always.
PROLOGUE
Hampton Normal and Agricultural Institute, ca. 1900, 32 years after its founding by Samuel Armstrong

(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
“African American and Indian students in Ancient History class studying Egypt,” Hampton Institute, 1899

(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
Chiricahua Apache children upon arrival at school from Ft. Marion, Florida, Nov. 4, 1886

(Photograph by J.N. Choate, National Museum of the American Indian, www.census.gov/schools)
Chiricahua Apache children four months after their arrival at school

(Photograph by J.N. Choate, National Museum of the American Indian, www.census.gov/schools)
Young Native woman “after arrival,” Hampton, ca. 1899
(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
Young Native man “after arrival,” Hampton, ca. 1899
(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
American Indian and African American students in men’s carpentry workshop, Hampton Institute, ca. 1900

(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
School assembly, Hampton Institute, ca. 1899
(Photograph by Frances Benjamin Johnston, Library of Congress Prints and Photographs Repository)
“[Education] is required in the performance of our most basic public responsibilities....In these days, it is doubtful that any child may reasonably be expected to succeed in life if [s/he] is denied the opportunity of an education."

MOVEMENT 1

Preconditions, 1953–1965
Bureau of Indian Affairs relocation brochure distributed in Indian Country during the 1950s

BIA textbooks published in 1953 for the Special Education Program for youth ages 12-18

A Good Citizen Obeys Rules

Rules tell me how to behave.
Rules tell me what I can do.
Rules tell me what I cannot do.
Good rules make a good school.
My school has good rules.
I will obey them.
I am a good citizen.
Learning “the Hopi way”
Alaska Native Ways of Knowing

Mr. Hamilton taught at Low Mountain School, on the Navajo Reservation (photo from 1957).

Mrs. Alice Pegues taught at Nenahnezad Boarding School, NM (photo from 1962).

Source: Indian Country Today News Media, 2/11/15

What Glover Rawls’ classroom might have looked like:

“Inside a quonset classroom in 1956.”

MOVEMENT 2

The Push for Self-Determination
Three of 5 original Rough Rock school board members: Ada Agnes Singer, John Dick, Teddy McCurtain, 1966

(Photograph courtesy of Rough Rock Community School, reproduced in Teresa L. McCarty, *A Place To Be Navajo*, 2002, p. 79)
Elder Todechine Singer instructing Rough Rock students through Navajo language and storytelling, ca. 1967

Rough Rock children in a bilingual classroom, ca. 1967

Late 20th century policy-making “windows of opportunity”

1972 Indian Education Act
1975 Indian Self-Determination and Educational Assistance Act
1978 Tribally Controlled Community College Act
1990/1992 Native American Languages Act
MOVEMENT 3

The Current Moment
NAEP reading data from 19,000 Native students in 3,900 schools, 2005–2011

(Source: National Center for Education Statistics, National Indian Education Study 2011, p. 2; analyzed in Brayboy & Maaka, 2015)
NAEP mathematics data from 19,000 Native students in 3,900 schools, 2005–2011

(Source: National Center for Education Statistics, National Indian Education Study 2011, p. 3; analyzed in Brayboy & Maaka, 2015)
“Indian Education in New Mexico, 2025”

2008-2010 New Mexico-wide study of “best practices” in American Indian education

Researchers: Theodore Jojola & Tiffany Lee, with A.N. Alcántra, M. Belgarde, C. Bird, Nancy Lopez, & Beverly Singer
Kinship (k’é) based pedagogy

Native Hawaiian language- and culture-based schooling

Kindergarten child reading to classmates in Hawaiian, Nāwahī School, Hilo, HI

(Photograph courtesy of Nāwahīokalaniʻōpuʻu [Nāwahī] School, Hilo, HI)
Native Hawaiian language- and culture-based schooling

Elder Isaiah Kealoha working with kindergarten children in school traditional garden, Nāwahī School, Hilo, HI

(Photograph courtesy of Nāwahīokalaniʻōpuʻu [Nāwahī] School, Hilo, HI)
Nāwahī high school girls and boys performing hula

Photographs courtesy of Nāwahīokalaniʻōpuʻu (Nāwahī) School, Hilo, HI
Puente de Hózhó ("Bridge of Beauty") Trilingual Magnet School, Flagstaff, AZ

Building multilingual, multicultural competencies—"bridges of beauty"—among all students

(Photograph by Rick Wacha, Arizona Daily Sun, 1/18/2009)
Puente de Hózhǫ Trilingual Magnet School, Flagstaff, AZ

Parents work with students in a Navajo-language classroom
(Photograph courtesy of Dawn Trubakoff, Puente de Hózhǫ School)
Cultural learning is integrated throughout the curriculum in purposeful and academically empowering ways.

(Photograph courtesy of Dawn Trubakoff, Puente de Hózhǫ School)
EPILOGUE
Owens Valley Paiute community members in front of their community center, ca. 1923
(Photograph courtesy of Pamela Jones, Big Pine Unified School District, CA)
“The governing body of the school district shall have power to exclude children of filthy or vicious habits,...and also to establish separate schools for Indian children and for children of Chinese, Japanese or Mongolian parentage. When such separate schools are established Indian children and children of Chinese, Japanese or Mongolian parentage must not be admitted to any other school.”

15-year-old Alice Piper shown in back row, far left

(Photograph courtesy of Pamela Jones, Big Pine Unified School District, CA)
Alice Piper statue unveiling, June 2, 2014
(Photographs courtesy of Pamela Jones, Big Pine Unified School District, CA)
Ahéhee’ [in Diné/Navajo] —
THANK YOU