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Vanessa Anthony-Stevens
University of Idaho, vstevens@uidaho.edu

Johanna Jones
Idaho State Department of Education and Idaho State University, jjones@sde.idaho.gov

Victor Begay
North Idaho College, vhbegay@nic.edu

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Cover Page Footnote

We would like to acknowledge the efforts of the Idaho Indian Education Committee as a critical and persistent voice in transforming education in the state of Idaho. Elevating the visibility of Idaho's tribal histories in public education would not be possible without the committees continued guidance and oversight.

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Vanessa Anthony-Stevens

University of Idaho

Johanna Jones

Idaho State Department of Education/

Idaho State University

Victor Begay

North Idaho College

This paper examines movements in educational policy to address the inequitable schooling experiences of American Indian youth. We look specifically at recent policy revisions to teacher education standards in the state of Idaho which intend to address preservice teachers' knowledge and dispositions to build understanding and respect for Indigenous ways of knowing and tribal sovereignty in classrooms and schools. We argue that critical, culturally based teacher training programs can prepare competent, equity conscious teachers to address the unique challenges of schools, especially those serving Indigenous youth. Such frameworks are vital acts of social justice education which benefit all students.

Keywords: Indigenous education, tribal sovereignty, teacher education, education policy

Introduction

American public education school systems have dominated what are considered the formal learning experiences of children since the earliest conceptions of a common good in the United States. In early 20th century iterations, schools gave little pause to question the homogeneity behind mainstream conceptions of what is good for children and teachers as they moved through the motions of learning, often failing to question “good for whom” and “according to whose beliefs and values.” Scholars and policy reports have long evidenced the myriad of ways schools and schooling in the U.S. reproduce class-based, racial-based segregation, whereby public education serves at the pleasure of reinforcing a common good of a very few: European, White, Male, Christian, middle/upper class (Anyon, 1981; Apple, 1990; Brayboy et al., 2007). While the foundations of American public education are grounded in homogenous and exclusionary notions of knowledge, including overt racism, sexism, and xenophobia, the evolving nature of U.S. civic life, such as civil rights and self-determination legislation, challenges these origins and presents opportunities to create more inclusive school environments. It cannot be denied that contemporary public schools serve an increasingly diverse audience and must reckon with mandates to meet the needs of all learners, rather than a select few (Nieto, 2013).

Given the history and ideologies underscoring public education in the United States, preparing teachers to effectively teach *all* students is among the most challenging tasks facing the field of education (Darling-Hammond, 2010; Milner, 2010). Decades of robust research on cultural diversity and learning find that all preservice teachers need opportunities to develop knowledge, skills, and perspectives which enable them to understand their students' lives in context and to approach diversity as an asset, rather than a deficit, within classrooms (Cochran-

Smith, Davis & Fries, 2004; Gonzalez, Moll & Amanti, 2005; Milner & Laughter, 2015). Such paradigmatic shifts in the preparation of teachers is paramount for American Indian and Alaska Native youth (also referred to as Indigenous) who have experienced over a century of colonization, ethnocide, and linguicide at the core of schooling in the Americas (McCarty & Lee, 2014). While nearly 90 percent of American Indian students attend public schools (Brayboy et al., 2015), Indigenous students lack access to Indigenous teachers and experience low teacher expectations, inappropriate tracking into special education, and unfair disciplinary practices (McCarty, 2009; Sabzalian, 2019). The misalignment of teacher experience and perspective negatively impacts Indigenous K-12 experiences, and limits opportunities for Indigenous youth to experience success in K-12 and postsecondary education (Brayboy & Maaka, 2015).

In this paper, we examine movements in educational policy to address the educational inequities perpetuated in the schooling experience of American Indian youth, both on and off tribal nations. We look specifically at recent policy changes to teacher education standards in the state of Idaho which intend to address preservice teachers' knowledge and dispositions to build understanding and respect for Indigenous ways of knowing and tribal sovereignty in classrooms and schools. We recognize the historical bias in schooling undermines American Indian sovereignty and provides detrimental outcomes for public schools that serve large population of American Indian students, staff, faculty, administrators, and communities. We argue that critical, culturally based teacher training programs can prepare competent, socially minded, and prepared teachers to address the unique challenges of these schools. Further, we believe such frameworks are "a vital act of social justice and diversity education that can benefit all students" (McInnes, 2017, p. 1). Using the case of Idaho, we discuss the evolution of policy changes to the state's teacher accreditation professional standards and explore the opportunity such changes present for generating deepened attention to culturally responsive pedagogy through Indigenous knowledge (IK) in teacher education programs (TEPs) in the state. In exploring these issues in a state known for its conservative politics and resistance to support for cultural diversity (Gill, 2011), we emphasize that preparing teachers to honor Indigenous histories, truths, and experiences is long overdue.

Overview of Issues in American Indian Education

American Indians have always been seen as a problem to the development of an American society built upon European ideals. This historical relevance gives justification and pays deference to the problematic contemporary experience of Native students. Federal policy developed a highly orchestrated form of colonization, ethnocide, and linguicide through the incarceration of Indian children in federally sponsored Indian Boarding Schools in the 19th and 20th centuries (Lomawaima, 1994), whereby American Indians were subjected to deeply paternalistic and oppressive practices of forced assimilation in schools (Lomawaima & McCarty, 2006). American Indians' core experiences with schooling maintain a contentious and contradictory relationship with formal education structures and processes, as "Education" was used as a tool to change Indigenous people's ideologies, beliefs, and behaviors from their historical manifestations to reflect those of European Americans (Adams, 1995). The deeply racist ideologies that informed more than one hundred and fifty years of education policy seeded deep psychological and material violence upon generations of Indigenous youth and produced a legacy of limited and/or misinformation about Indigenous peoples and histories in the United States (Brave Heart et al., 2011; Swisher & Tippeconnic, 1999).

In spite of the "kill the Indian, save the man" history of schooling, Indigenous communities are increasingly working to transform schools through cultural reclamation and

wellbeing for Indigenous youth. Recent statutes and laws, such as those in the Northwest (Washington, Oregon, Idaho, and Montana), are “hard-fought by Indigenous leaders, educators, community members, and allies” and stand to change the terms of teaching and learning in public schools to be more reflective of Indigenous pedagogical sovereignty (Brayboy et al., 2019, p. 1). Teacher education is a critical site to advance attention to Indigenous culturally responsive pedagogies which address self-determination and cultural sovereignty, concepts little understood in the mainstream American psyche, let alone public schools.

Why does emphasis on Tribal sovereignty matter in teacher education?

The United States is made up of nearly 600 federally recognized Indigenous nations with sovereign governments and rights to their lands predating U.S. settlement (Sabzalian, 2019b). American Indians occupy both legal/political and racialized status in the United States (Brayboy, 2005; Coffey & Tsosie, 2001). While civics and social studies education are required areas of study across every state in the U.S., social studies curriculum is notoriously silent about Indigenous sovereignty (Shear et al., 2018). In the U.S., members of federally recognized tribes hold a unique political status, different from racial status, as members of sovereign nations (“*Mancari*,” 1974). In the landscape of multicultural education, including courses offered in preservice teacher education, American Indians are grouped into racial minority categories with African Americans, Asian Americans, and Latinos/Latinas. Approaching Indigenous peoples as a racial group devalues Indigenous people’s rights to sovereignty and self-determination outlined in U.S. federal policy. Further, absorbing Indigenous needs generically into “diversity and inclusion” and other multicultural approaches erases Indigenous history and the unique status of federally recognized tribes’ inherent Indigenous sovereignty (Khalifa et al., 2017; Sabzalian, 2019b).

Given this context, preservice teacher candidates rarely come into teacher education with knowledge of Indigenous people and the principles of tribal sovereignty. The little information teacher candidates may have about Indigenous peoples often portrays Indigenous peoples as cultural objects, what San Carlos Apache anthropologist Philip Stevens often calls the static feather and leather mythology, “rather than citizens of nations with political agency” (Sabzalian et al., 2019, p. 15). Teachers play a critical role in facilitating curriculum and instruction that creates, respects, and scaffolds Indigenous social structures, cultural practices, and linguistic variations (Castagno & Brayboy, 2008; Lipka et al., 2005). Teachers also play a critical role in interrupting the improper education about Indigenous histories, cultures, treaty rights, tribal sovereignty, and current issues (Moody, 2019). This is complicated by the reality that teacher education programs in the U.S. prepare an overwhelmingly White, monolingual, middle class, and female teacher workforce (Nieto, 2013; Sleeter, 2001). While changes to teacher education to better serve Indigenous youth is only one aspect of Indigenous self-determination and sovereignty in education, it is a critical issue targeted by Indigenous-led policy changes. Research indicates teachers who possess the knowledge and ability to build reciprocal school-community relationships, and to draw upon Indigenous knowledge and language(s) in the schooling of Native youth can significantly impact the success of Native youth in schools (Brayboy & Castagno, 2009; Nelson-Barber & Johnson, 2019; Swisher & Tippeconnic, 1999).

Indian Education in the Northwest

The Northwest is home to diverse Indigenous peoples and over 50 federally recognized tribes in the states of Oregon, Washington, Idaho, and Montana. Here we will provide a brief overview of

recent groundbreaking statutes and laws that push public schools to engage Indigenous histories and pedagogical sovereignty.

Montana has been a beacon in the quest to recognize Indian education as a necessary and equitable foundation in mainstream education. Two decades ago, Montana's legislature passed the Indian Education for All (IEFA) Act, implemented to decrease cultural bias against Indigenous peoples, expand the educational opportunities for all students to learn about Montana's rich Indigenous history, and to revitalize cultural pride and identity among Indigenous youth (Stanton, Carjuzaa, & Hall, 2019). Research on the impacts of IEFA demonstrate academic, social, and cultural benefits for both Indigenous and non-Indigenous students (Carjuzza, 2012) as well as a contribution to building partnerships between Indigenous parents and classroom teachers (Ngai & Koehn, 2011). According to the Administrative Rules of Montana 10.57.411, every licensed teacher candidate must complete an introduction course to "Indian Education for All in Montana" (Office of Public Instruction, n.d.). The improvements to Indigenous education in Montana brought about through IEFA are noteworthy, yet critical evaluation of its impacts suggest "one-shot" workshops and courses in teacher preparation and professional development do not encourage the depth of change desired (Stanton et al., 2019).

The state of Oregon approved Senate Bill 12 (SB13) Tribal History/Shared History in 2017, which "mandates the development of curriculum on tribal history, governance, and sovereignty in K-12 public school in Oregon" (Sabzalian et al., 2019, p. 34). Uniquely, SB13 included a \$2 million budgetary allocation to provide grants to each of the states nine federally recognized tribes to develop curriculum and resources for the state and to provide capacity building for in-service teachers to implement the curriculum (Jacob et al., 2018). This statutory authority also addresses cultural competency and equity in TEPs and requires teacher candidates to demonstrate equitable student learning. In the 2019-2020 academic year, the Oregon Department of Education released its first series of resources to guide teachers on the implementation of Tribal History/Shared History curriculum for K-12 settings as well as regional workshops to build teacher capacity to interact with teaching the curriculum.

In 2005, Washington State Legislature passed House Bill (HB) 1495 requiring the inclusion of tribal history, culture, and government in social studies curriculum, intended to address widespread misunderstanding of the American Indians' heritage, treaty rights, and contributions to US society (Smith, Brown, & Costantino, 2011). Such powerful legislation unfortunately lacked funding to implement curriculum and teacher capacity building (ibid). Washington's Office of the Superintendent of Public Instruction (OSPI) in collaboration with teachers, and legislatures, worked with tribal leaders to build curriculum and professional development. Currently, Washington's OSPI hosts the Indian-Ed.org comprehensive platform, *Since Time Immemorial: Tribal Sovereignty in Washington State*, with curriculum reflecting the interests and needs of the states' 29 Federally Recognized Tribes. Washington is currently undergoing teacher readiness changes through state TEPs. Candidates now have to complete a portfolio-based assessment, included in the edTPA, during their student teaching. While the extent to which highly prescriptive assessments such as edTPA support the preparation of teachers to serve diverse students should be critiqued, Washington's state level assessments aim to provide data on how well prepared the candidates are to serve diverse students, including the implementation of *Since Time Immemorial* (State of Washington Professional Educator Board Standards, 2018).

As seen in Montana, Oregon, and Washington, mobilization of statewide policy education changes are slow processes. Further, policy such as tribal history mandates often preceded changes to preservice teacher education of TEP mandates.

Idaho

There are five federally recognized tribes—the Coeur d’Alene, Kootenai, Nez Perce, Shoshone-Bannock, and Shoshone-Paiute—in Idaho. The diverse cultural and geographic landscape of Indigenous Idaho is rich with intellectual, linguistic, cultural, and spiritual assets necessary to maintaining individual and community well-being (Jones, et al., 2018). When taken as a group, the five tribes of Idaho are among the top 10 employers in the state, regulating nearly 1 million acres of Idaho’s land base, and donating over \$2 million to Idaho’s charities and public schools (Peterson, 2014). Unlike Washington and Oregon, Idaho serves a predominately rural population and ranks near last in per capita spending per student (Dearian, 2016). The schools and districts that serve the highest percentages of American Indian youth rank among the lowest in every standardized test, high school graduation rate, and go-on rates to postsecondary education (Dearian, 2016). Tribal citizens in Idaho face immense discrimination and educational obstacles in public schools. Idaho’s Indigenous youth and communities also embody a persistence that redefines success “as collectivity, contribution, and connection” (Schneider, 2020, p. 24), as seen in recent efforts to mobilize change in state and local education efforts talking back to decades of educational marginalization.

As educators and scholars working in Idaho, our own positionalities offer unique insights into the changing landscape of education. Vanessa, faculty in teacher education at the University of Idaho, is director of Indigenous Knowledge for Effective Education Program working to prepare and retain Indigenous teachers in the region. Johanna (Seminole) is coordinator of the Office of Indian Education in the Idaho State Department of Education closely involved in culturally responsive policy changes. Victor (Navajo) is director of American Indian Studies at North Idaho College and leads a certificate program for American Indian Studies. Our mapping of teacher education policy changes comes from on-the-ground advocacy and long careers as advocates in Indigenous education.

Coalitions for Change: Idaho’s Office of Indian Education and the Idaho Indian Education Committee

In 2013, the Idaho State Board of Education created the Idaho Indian Education Committee (IIEC). Official representation includes tribal councils, tribal education agencies, public two-year and public four-year post-secondary institutions, Bureau of Indian education tribal school administrators, and a State Board member. The committee is staffed by the State Department’s Office of Indian Education (OIE) and a program manager from the Office of the State Board of Education. The Committee operates as an advisory board to the Department and the Board and its work is guided by a state Indian Education strategic plan. The strategic plan is based on two goals: 1) American Indian Academic Excellence and 2) Culturally Relevant Pedagogy. Each goal has performance measures and benchmarks. In 2016-2017, the Office of Indian Education worked with subject matter experts from each of the state’s five tribes to create a resource for educators to address the misinformation of Indigenous peoples and to help educators at all levels gain a better understanding of responsive education for Indigenous youth. This effort resulted in the production of an introductory reader titled *United Voices: Awakening Cultural*

Understandings featuring Essential Understanding of Idaho Tribes and brief tribal profiles put forward by each tribal government (Jones et al., 2018).

In Idaho, the governing body for approving teacher preparation standards and educator preparation programs is the Professional Standards Commission (PSC). Idaho Administration Code 08.02.02, Section 33-114 states the official vehicle for approval of traditional educator preparation programs is the Council for the Accreditation of Educator Preparation (CAEP). The Idaho Standards for Initial Certification of Professional School Personnel is guided by a set of core standards. The core standards are routinely reviewed every four years by a committee of volunteers consisting of current certificated teachers, post-secondary educator preparation program staff, and State Department of Education (SDE) staff. Recommendations are made and reviewed by the Professional Standards Commission; if recommendations are accepted, they move to State Board of Education (SBOE) consideration for approval. Upon approval from the SBOE, the standards undergo a public comment period before proceeding to legislation for consideration of incorporation. When approved by all entities, the standards are incorporated by reference at the end of the legislative session. Two years after legislative approval, TEPs are held accountable for their teacher candidates meeting the standards at an acceptable level or above (Idaho State Department of Education, n.d.).

As the IIEC created the Indian education strategic plan, the group conducted an informal survey of certificated public school American Indian educators and found the numbers to be less than 20 in the state. Most of the 20 worked in the public schools located on or near Idaho's reservations. With this dismal number, the IIEC noted the critical need to first recruit and prepare more American Indian educators. The founding of the Indigenous Knowledge for Effective Education Program at the University of Idaho, a program to recruit and prepare Indigenous educators, was a collaborative result the IIEC's concerts (Anthony-Stevens, Mahfouz, & Bisbee, 2020). Secondly, the IIEC noted the urgent need to incorporate culturally responsive pedagogy into the core standards for the benefit of all students.

The IIEC recommended three representatives to attend the core standards review in 2016; Vanessa and Johanna were among the three representatives present. Among the other reviewers were certificated educators across the K-20 continuum, college of education deans, staff from the Office of Professional Standards (SDE), and other key educational stakeholders. In addition to the review committee, support staff for the committee attended meetings with the Office of the State Board of Education, Idaho Associate of Colleges and Departments of Education (IACTE), and the Professional Standards Commission throughout the process, to answer questions pertaining to the IIEC recommendations.

During the one-day review session, reviewers inquired about the validity and justification of addressing culturally responsive pedagogy through an Indigenous lens. IIEC advocates focused justification repeatedly on tribal sovereignty and federal education policies that address the unique educational needs of American Indian students, policies not well understood by other reviewers.

Yet, as the review progressed, the IIEC's suggested changes were fully incorporated into the teacher core standards document. The changes to teacher knowledge, performance and disposition follow in Table 1: *Changes to Educator Professional Standards*.

Table 1
Changes to Educator Professional Standards

Standard 1 – Learner Development: Knowledge. <i>The teacher understands the role of language, culture, and socio-historical context in learning and differentiates instruction to build on learners’ strengths.</i>
Standard 2 –Learning Differences: Knowledge. <i>The teacher understands that learners bring assets based on prior learning and experiences from contemporary and historical impacts, language, culture, family, and community values.</i>
Standard 2 –Learning Differences: Knowledge. <i>The teacher knows how to access reliable information about the values of diverse cultures and communities and how to incorporate learners’ experiences, cultures, and community resources into instruction.</i>
Standard 2 –Learning Differences: Disposition. <i>The teacher values the cultural resources (language, history, indigenous knowledge) of American Indian students and their communities.</i>
Standard 3 –Learning Environments: Knowledge. <i>The teacher understands the relationship between motivation and engagement and knows how to design learning experiences using strategies that build learner self-direction and ownership of learning (e.g., principles of universal design and culturally responsive pedagogy).</i>
Standard 9 –Professional Learning and Ethical Practice: Knowledge. <i>The teacher knows about the unique status of American Indian tribes and tribal sovereignty, and has knowledge of tribal communities.</i>
Standard 9 –Professional Learning and Ethical Practice: Performance. <i>The teacher engages in respectful inquiry of diverse historical contexts and ways of knowing and leverages that knowledge to cultivate culturally responsive relationships with learners, families, other professionals, and the community.</i>
Standard 9 –Professional Learning and Ethical Practice: Performance. <i>The teacher is committed to culturally responsive teaching.</i>

As of 2020, all TEPs will be held accountable for verifying their teacher candidates have the knowledge and performance skill set to teach through a culturally responsive pedagogical lens, which includes baseline knowledge and dispositional standards for tribal sovereignty. While these changes increase attention to tribal histories, including indicators which ask teacher candidates to recognize the unique ways of knowing and the centrality of relationship building between teachers and Indigenous communities, how teacher educators and candidates address culturally responsive pedagogy remains nebulous. National guidelines for addressing diversity regularly overgeneralize diversity and lump all of America’s students into broad categories such as race, ethnicity, learning modalities, socio-economic background, etc. (Council for the Accreditation of Educator Preparation, n.d.), which undercuts attention to tribal sovereignty and responsibilities of public education to serve tribal citizens. Further, research on regional preservice teacher perceptions of culturally responsive teaching tell us concerted and systematic efforts will be required to debunk legacies of racism and settler colonialism to prevent teachers from embracing diversity as more than a checklist of technical strategies (Anthony-Stevens & Langford, 2020). In this way, the efforts of Idaho’s IIEC to specifically offer standards for teacher candidates to address Indigenous knowledge and sovereignty in education are groundbreaking; however, TEP’s will likely be unprepared to meet the change. The efforts of the states OIE in collaboration with the IIEC recognized that to adequately prepare educators for teaching Indigenous youth there needs to be concerted effort to build educator knowledge of tribal histories, current tribal status, and the cultural capital of students (Yosso, 2005).

Implications: Whose Knowledge and Voices Matter?

While the foundational changes to Idaho’s education landscape are encouraging, much work still needs to be completed in order to effectively create and implement the changes. Part of the central issues lie around the tenuous conversations about “what is knowledge” and “whom decides”. As we contend, education is not neutral nor apolitical (Ladson-Billings, 2006). State authorities, and their policies, construct and reproduce knowledge claims, or epistemic privilege. This practice maintains a status quo that consistently promotes and replicates a distinct narrative counter to the lived experiences of Indigenous communities. As we argue, this process has been detrimental to the learning processes of Indigenous students. It is the very purpose of a critical and engaged TEP to interrupt and challenge that epistemic privilege.

As of yet, there exist no state specific curricula to support the standards change, particularly in Indigenous histories and knowledge, as well as culturally responsive frameworks. While there is regional movement to prepare and certify American Indian educators (see Indigenous teacher education programs at the University of Idaho, the University of Oregon, and Washington State University, including Indigenous school administrator programs at Montana State and Washington State University), as well as module and certificate programs for Indigenous and non-Indigenous in-service educators, (see the University of Washington’s Native Education Certificate Program, and forthcoming Indigenous education modules produced through a collaboration with Idaho OIE and the University of Idaho College of Education, Health and Human Sciences), these efforts remain small. For effective change to occur, we must have more robust evaluation systems in place for culturally responsive pedagogy inclusive of Tribal sovereignty. In addition, we must partner with local tribes in building this curriculum to better engage all collaborators in this process. Taking lessons from regional statutes and mandates in Montana, Oregon, and Washington, we believe the SBOE and statewide TEPs must heed the call to invest early and consistently in efforts that enable teacher candidates to have greater understanding and respect for Idaho’s tribes as sovereign nations. Such foundations stand to build critical awareness and capacity for future teachers to engage in context-rich culturally responsive pedagogies.

Moving forward we see several opportunities for the SBOE and TEPs to realize the regeneration of teacher education through embracing Indigenous knowledge.

Opportunities for SBOE:

- Allocate funds for subject matter experts to create curriculum to comply with new standards. Tribally specific curriculum should be designed by tribes and their citizens in order to help educators to learn *from* Indigenous perspectives, rather than *about* Indigenous peoples (see Sabzalian et al., 2019).
- Develop a survey of TEPs program faculty knowledge of culturally responsive education to gain baseline insight into what is and is not being done to support culturally responsive understandings across TEPs. Survey results offer insight into materials and professional development resources each state can provide to help TEPs comply with culturally responsive pedagogy mandates.
- Develop resources and guidelines to assist teacher educators in understanding appropriate collaboration with local tribal communities as sovereign nations so they can appropriately apprentice teacher candidates.
- Prioritize the selection of diverse teams of professionals to engage in review of TEP compliance. Indigenous representation is critical.

- Create mechanism to provide statewide professional development to pre- or in-service educators on the topics of Indigenous-centered teaching and learning in different regions. Grounding teacher candidates in the history and contemporary experience of local Indigenous groups is a vital starting place (see McInnes, 2017, p. 5).

Opportunities for TEPs

- Review and revise education foundations courses to assess and ensure teacher candidates are prepared to apply culturally responsive pedagogy in complex ways that account for language, community values, and socio-historical context. Such knowledge should be scaffolded and consistent throughout teacher course work and practicum experiences.
- Partner with Tribal Departments of Education to co-develop basic knowledge and course work that values the cultural resources (ie: language, history, indigenous knowledge) of American Indian students and their communities.
- Develop a survey of secondary and elementary social studies content methods courses to gain insight into ways current course work addresses or does not address facts about tribal sovereignty and knowledge about local tribal perspectives. Survey results can guide the consistent and accurate infusion of Idaho tribal history across social studies curricula.

We concur with other scholars of Indigenous education in stating that teachers and teacher education need to act now (Sabzalian et al., 2019). However, the direction and the quality of that action requires investment in professional development and the appropriate selection of knowledge-building tools.

Conclusion

As we write this article, tribes in the state of Idaho are in the process of developing their own curriculum: Coeur d'Alene Tribe 4th grade social studies unit; Shoshone-Bannock Secondary Civics Curriculum; Nez Perce Cultural learning standards, and the development and publication of *United Voices: Awakening Cultural Understandings of Idaho's Five Tribes* (Office of Indian Education, 2018). We believe these local efforts, in collaboration with changes to statewide policy, offer an optimistic outlook for tribal communities and the inclusion of Indigenous knowledges in the preparation of future teachers. The contributions resulting from Indigenous collations in education contribute to the systematizing equity statutes and offer the promise of change in the “doing” of teacher preparation. Such change may only be fully recognized, however, when the next “glass ceiling” is shattered and Indigenous educators are at the table making decisions on teacher preparation standards and other issues affecting the education of all children, but exceptionally so, that of our Indigenous children.

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