



Culture and Language Revitalization for Native American Students

An Annotated Bibliography

January 2015

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West Comprehensive Center at WestEd



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**Prepared by
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West Comprehensive Center at WestEd**

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Contents

| | |
|---|----|
| Introduction | 1 |
| Methods..... | 3 |
| College-Community Partnerships..... | 6 |
| Culture-Based Education and Culturally Responsive Teaching | 9 |
| Early Childhood Education | 20 |
| Family and Community Involvement/Engagement..... | 24 |
| Language Revitalization and Immersion Efforts..... | 31 |
| Mentoring and Peer Tutoring..... | 36 |
| Policy Considerations | 37 |
| Teacher Preparation and Support | 41 |
| Appendix: Summary of Topics Covered in All Articles Contained in the Annotated Bibliography of Culture and Language Revitalization Literature | 44 |
| References | 53 |

Introduction

Throughout the United States, efforts to revitalize culture and language continue to be of crucial importance to Native American populations.

Numerous Native languages, for example, are threatened with extinction, with only small numbers of fluent speakers remaining, and many other languages have already perished (Crawford, 1995).

Federal, state, and local recognition of the vital importance of revitalizing Native language and culture has led to a number of major programmatic, research, and funding initiatives over the last 25 years (Beaulieu, 2008; McCoy, 2000; Warhol, 2011). At the federal level, policy has been enacted through executive orders as well as by congressional acts; some of the key initiatives in support of Native culture and language are listed below.

The *Native American Language Act of 1990* declares as policy that Native Americans are entitled to use their own languages.

- Executive Order 13096, “American Indian and Alaska Native Education,” signed by President Clinton in 1998, centers on improving academic performance and reducing the dropout rate of American Indian and Alaska Native (AI/AN) students.
- Executive Order 13336, “American Indian and Alaska Native Education,” signed into law by President Bush in 2004, calls for the formation of an Interagency Working Group

composed of representatives from the Department of Education, the Department of Health and Human Services, and other government agencies to ensure that AI/AN students meet the requirements of the *No Child Left Behind Act of 2001* in “a manner consistent with tribal traditions, languages, and cultures” (p. 1).

- The *Esther Martinez Native American Languages Preservation Act*, signed into law by President Bush in 2006, intends to prevent the loss of heritage and culture through funding of language immersion programs.
- Executive Order 13175, “Consultation and Coordination with Tribal Governments,” signed by President Obama in 2009, intends to improve relationships between federal agencies and tribal governments.

Native communities from across the country are deeply engaged in the complex and often difficult process of teaching young people the value of traditional languages and cultural practices while ensuring that youth are also prepared to acquire the academic knowledge and career skills needed for life in the 21st century (Warhol, 2011). This annotated bibliography has been prepared to inform educators, tribal leaders, researchers, and policymakers about research-based efforts to identify promising practices related to reclaiming and revitalizing language and culture at all stages of education, from early childhood to postsecondary education.



While most articles, or entries (e.g., reports, books, journal articles), describe culture- and language-revitalization efforts with specific populations in a few geographic locations, there are persistent indications across the literature that some key practices, such as family involvement, academically rigorous language instruction, and the thoughtful integration of culture throughout various

subject areas, may be generalizable to a broad segment of Native communities. The articles described in this bibliography provide examples of how some Native communities approach teaching languages and cultural traditions to their youth while simultaneously preparing students for life in the modern technological age.



Methods



An initial search of the literature addressing Native American graduation and dropout rates and issues yielded approximately 4,270 articles. They were found through Internet searches conducted using several academic search engines, including Academic Search Premier, ERIC, Google Scholar, and LexisNexis Academic.

A number of key words were used in the search, including the following:

Alaska Native, American Indian, child development, college-community partnerships, community engagement, community-university partnerships, cultural competence, cultural programming, cultural relevance, culturally appropriate, culturally based education, culturally responsive instruction/pedagogy/schooling, curriculum, dropout prevention, dropouts, early childhood education, educational aspirations, educational outcomes, family and community involvement, family and community support, graduation, heritage language, indigenous Americans, language immersion/renewal/revitalization, mentoring, Native American, Native Hawaiian, parents, policy, pre-professional training, professional development, protective factors, resiliency, retention strategies, school failure, student achievement, teacher preparation, teacher support, traditional culture, transition from high school to higher education, tribal communities, and tutoring.

Acceptable publications included articles from research periodicals, literature reviews, books or book chapters based on recent research, doctoral dissertations, papers presented at conferences, and research-based information briefs or reports. Excluded documents included newspaper and magazine articles and simple program descriptions lacking methodology or references. After using these criteria to filter the articles identified in the initial search, approximately 1,820 articles remained. These remaining articles were then filtered again using the following criteria:

- written during the 20-year period from 1994 through the end of 2014, when this bibliography was drafted;
- pertaining to Native American populations residing within the United States; and
- including a minimum sample size in research studies of 20 respondents from a single category (e.g., students, teachers, or parents).

This final filtering process resulted in a total of 75 articles selected for review. Those articles were then categorized into eight topic areas related to Native American culture and language preservation. Although many of the articles pertain to multiple topics, to avoid redundancy, each was categorized under its predominant theme and is not duplicated elsewhere in the document. Tables displaying each article according to its primary topic



area, as well as the other topic areas discussed, appear in the appendix.

Each entry in this annotated bibliography features the name of the publication, bibliographic information, a content abstract, and, if available, a web link to the article itself or to information about purchasing it. Findings, recommendations, and implications for policy, practice, and research are highlighted in each entry as applicable.

The eight topics areas are described below.

College-Community Partnerships.

Articles in this section discuss ways that institutions of higher education can collaborate with tribal communities to provide a sense of academic, social, and cultural continuity to students and to promote research and education partnerships that are perceived as mutually beneficial.

Culture-Based Education and Culturally Responsive Teaching.

Demmert and Towner (2003) defined culture-based education programs as having six critical elements: (1) recognition and use of Native American (i.e., American Indian, Alaska Native, and Native Hawaiian) languages; (2) pedagogy that emphasizes traditional cultural characteristics and adult-child interactions as the starting place for education; (3) pedagogy in which teaching strategies are congruent with traditional culture as well as with contemporary ways of knowing and learning; (4) curriculum that is based on traditional culture, recognizes the importance of Native spirituality, and places the education of young children in a contemporary context; (5) strong Native community participation; and (6) knowledge

of the use of social and political mores of the community. Entries in this section explore the research literature on this topic, effective programs for the development of culture-based education in schools, and teaching practices that appropriately support cultural heritage and expression.

Early Childhood Education. The incorporation of culturally appropriate curriculum, parent involvement, professional development, and Native language instruction in early childhood education programs are among the issues examined under this topic. Articles here address the need for high-quality early childhood education in Native communities and factors that promote a supportive learning environment.

Family and Community Involvement/Engagement.

A strong sense of support from family and community is associated with positive self-image, cultural identity, and resilience in Native youth. Items in this section examine the specific factors that support students' well-being and promote the engagement of parents and families in their children's school.

Language Revitalization and

Immersion Efforts. Researchers have documented a precipitous decline in the number of Native languages being used in this country, with many existing languages only utilized by a small number of older speakers. Recognizing the inextricable link between language and culture, dozens of tribal communities have initiated efforts to revitalize their Native languages, often through the use of immersion programs. Articles detail the need for, and multiple



benefits of, language programs. Descriptions of exemplary programs in language instruction and immersion are included.

Mentoring and Peer Tutoring. Both cross-age mentoring efforts and peer mentoring are described in articles that document impacts on Native students' academic, career, and cultural aspirations.

Policy Considerations. Several resources in this section provide historical perspectives on the many federal policies that have profoundly impacted the lives, languages, and cultures of the Native American population in this country. Other publications look at implications of contemporary education policies affecting Native students, families, and communities.

Teacher Preparation and Support.

A variety of articles address teacher training programs and teacher knowledge essential for the implementation of culturally responsive classrooms. Adequate preparation and support for teachers working with Native American populations are key factors in teacher commitment, student retention, creation of instruction that is engaging to Native students, and collaboration with Native families in support of students' academic, social, and emotional well-being.

Note: Within the field, how Indigenous people and groups are referred to varies. With a few exceptions, each annotated article in this bibliography uses the terminology of its author(s).



College-Community Partnerships

American Indians and Alaska Natives in Higher Education: Promoting Access and Achievement

Pavel, D. M. (1999). American Indians and Alaska Natives in higher education: Promoting access and achievement. In K. G. Swisher & J. W. Tippeconnic III (Eds.), *Next steps: Research and practice to advance Indian education* (pp. 239–258). Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

Utilizing findings from an extensive review of the literature focused on the achievement of American Indian and Alaska Native (AI/AN) students in higher education, this publication suggests that AI/AN students are more likely to attend a 2-year college and less likely to complete a bachelor's degree than other U.S. ethnic groups. The author recommends that colleges and governments promote K–16 partnerships with tribes to ease the transition from high school to college for Native American students. Institutions of higher education should provide culturally specific academic programs, student service support, mentoring, and sufficient financial aid. Tribal colleges are viewed as exemplary in terms of recruiting, retaining, and having supportive campus environments for AI/AN students. The author suggests that non-Indian institutions may benefit from following the approach of tribal colleges.

Available at <http://files.eric.ed.gov/fulltext/ED427912.pdf>

Better Together: Coeur d'Alene Reservation Communities and the University of Idaho

Salant, P., & Laumatia, L. (2011). Better together: Coeur d'Alene reservation communities and the University of Idaho. *Journal of Higher Education Outreach and Engagement*, 15(3), 101–112.

This article describes the partnership between the University of Idaho's Better Together program (Horizons and Building Sustainable Communities Initiative) and the Coeur d'Alene reservation communities. This partnership was created through the Outreach Scholarship, supported by the W. K. Kellogg Foundation Engagement Award for the Western Region. The article summarizes findings from partnership activities that occurred from 2006 to 2009. The partnership was intended to serve the Coeur d'Alene reservation community and the students that attended the University of Idaho. Five lessons were learned from this partnership: (1) successful community engagement occurred through helping teaching and research faculty build local relationships and access local knowledge with the reservation; (2) offering hands-on, place-based graduate programs attracted more qualified and motivated candidates; (3) capacity- and leadership-building programs helped facilitate effective partnerships between the university and tribal communities; (4) the department-based structure in universities was not well-suited for working with complex



communities; and (5) working with tribes was an iterative process through which the university community learned about being a good partner.

Available at <http://eric.ed.gov/?id=EJ945484>

Building Community-University Partnerships by Listening, Learning, and Responding

Martenson, D. M., Newman, D. A., & Zak, D. M. (2011). Building community-university partnerships by listening, learning, and responding. *Journal of Extension*, 49(5), 1–7.

This article describes a partnership approach that was developed by the University of Minnesota Extension to expand work in Indian country. The approach taken by the extension was to build community-university partnerships through a methodology of gathering data by listening; learning by creating opportunities for professional development; and responding by building trusting relationships in Indian Country. This approach resulted in more educators working in partnership with Native communities. The authors suggest that educators who seek a mutually beneficial exchange of knowledge and resources with community partners will be more likely to address the interests of the community in an appropriate and sustainable manner. The authors emphasize that positive outcomes are achieved when there is a mutual respect for the strengths of each partner and the joint identification of opportunities, solutions, and success.

Available at <http://www.joe.org/joe/2011october/a4.php>

Identifying Community Needs and Resources in a Native Community: A Research Partnership in the Pacific Northwest

Thomas, L. R., Donovan, D. M., & Sigo, R. L. W. (2010). Identifying community needs and resources in a Native community: A research partnership in the Pacific Northwest. *International Journal of Mental Health Addiction*, 8(2), 362–373.

This article emphasizes the ways in which blending participatory research, theory, and practice with community-driven assessment of assets and needs can help academic and community-based researchers better identify needs and resources with Native populations. The authors discuss the utility of this approach in terms of developing interventions and health promotion programs that respect tribal sovereignty. The study provides a case study in which this blended approach is utilized and describes how this case can inform other similar research partnerships.

Available for purchase at <http://link.springer.com/article/10.1007%2Fs11469-009-9233-1>

Retaining American Indian/Alaskan Native Students in Higher Education: A Case Study of One Partnership Between the Tohono O’odham Nation and Pima Community College, Tucson, Arizona

Campbell, A. E. (2007). Retaining American Indian/Alaskan Native students in higher education: A case study of one partnership between the Tohono O’odham Nation and Pima Community College, Tucson, Arizona. *Journal of American Indian Education*, 46(2), 19–41.



The case study describes a partnership between the Tohono O’odham Nation and Pima Community College in Tucson, Arizona. The partnership was intended to address a critical need in the tribe for qualified health personnel and was designed to meet the needs of nontraditional students who chose to live on the reservation. Twenty-four students participated in the program, with seven earning degrees during the program. The author describes the social context in which this program was developed, the culturally responsive curriculum it provided, the application of a functional collaborative approach through this program, and the overall results of the partnership. The author concludes with contextual factors that seemed to be most beneficial in the program and for students. These factors included providing scholarships to tribal members so the tribe could have health care workers who were knowledgeable and sensitive to traditional cultural practices. Other contributing factors to program success were: (1) a flexible administration team; (2) committed teaching faculty; (3) collaborative reading and writing departments; (4) early designation of the program liaisons and representatives; and (5) tribal supports, such as offering stipends to allow students to stay in Tucson for classes and not have to drive the long distance from the reservation.

Available at https://jaie.asu.edu/sites/default/files/462_2007_2_campbell.pdf

‘Walk Softly and Listen Carefully’: Building Research Relationships with Tribal Communities

NCAI Policy Research Center and MSU Center for Native Health Partnerships. (2012). *‘Walk softly and listen carefully’: Building research relationships with tribal communities*. Washington, DC, and Bozeman, MT: Authors.

This collaborative partnership between the National Congress of American Indians (NCAI), the NCAI Policy Research Center, Montana State University, and the Crow Indian Reservation highlights strategies to build research relationships with tribal communities. The policy report describes a variety of partnerships between these agencies and highlights a program intended for at-risk youth called RezRIDERS. The program has four major components: (1) extreme sports paired with activity clusters; (2) indigenized behavioral-cognitive lessons; (3) Native adult cultural mentorship; and (4) youth-driven community empowerment/action projects. Findings from this research partnership suggest the following as being effective practices: (1) personal, sustained relationships between community-based and academic researchers; (2) dedicated and committed people; (3) establishing a Tribal Research Team (TRT) to inform stakeholders; and (4) selecting a topic with lasting significance for the community to form the foundation for a sustained partnership.

Available at http://www.ncai.org/attachments/PolicyPaper_SpMCHTcjxRRjMEjDnPmesENPzjHTwhOIOWxlWOIWdSrykJuQggG_NCAI-WalkSoftly.pdf

Culture-Based Education and Culturally Responsive Teaching

A Review of the Research Literature on the Influences of Culturally Based Education on the Academic Performance of Native American Students

Demmert, W. G., Jr., & Towner, J. C. (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students*. Portland, OR: Northwest Regional Education Laboratory.

This review examined research literature about the impact of culture-based education programs on the school performance of American Indian, Alaska Native, and Native Hawaiian children. The review included studies classified as experimental or quasi-experimental, with a small number of non-experimental comparative studies included. Citing the paucity of sophisticated research in this area, the authors called for more high-quality research studies to explore the connection between culture-based education and improved academic performance.

Available at <http://educationnorthwest.org/resources/review-research-literature-influences-culturally-based-education-academic-performance>

A Survey and Assessment of Culturally Based Education Programs for Native American Students in the United States

Beaulieu, D. (2006). A survey and assessment of culturally based education programs for

Native American students in the United States. *Journal of American Indian Education*, 45(2), 50–61.

This article defines the essential features of culture-based education (CBE) and reviews the findings of a comprehensive survey of CBE programs in the United States. The author found five distinct types of CBE programs: culture-based instruction, Native language instruction, Native studies, Native cultural enrichment, and culturally relevant materials. The author maintains that too few programs serve as models, and schools need to be redesigned to more effectively educate Native American students. Recommended components of school redesign include cultivating significant, long-term, and sustained efforts to train teachers from the local community; applying appropriate professional development strategies; using locally based research to inform educators and community members; developing local standards for the education of Native students; identifying curricular approaches consistent with locally defined educational objectives; creating accreditation standards to evaluate the quality and accomplishment of efforts; and fostering new knowledge necessary to guide this development among tribal leaders.

Available at https://jaie.asu.edu/sites/default/files/452_2006_8_beaulieu.pdf



American Indian Cultures and the Classroom

Van Hamme, L. (1995). American Indian cultures and the classroom. *Journal of American Indian Education*, 35(2), 21–36.

This article examines ways to support the maintenance of traditional and contemporary American Indian cultures in schools while helping students prepare for the future. The author first outlines the history of American Indian cultures and the education system and, then, presents issues, definitions, and perceptions of multicultural education. Educators of American Indian youth are encouraged to validate and support culture in the classroom and thereby help to extend cultural strengths developed by youth back into their communities.

An Exploratory Study of Cultural Identity and Culture-Based Educational Programs for Urban American Indian Students

Powers, K. M. (2006). An exploratory study of cultural identity and culture-based educational programs for urban American Indian students. *Urban Education*, 41(1), 20–49.

Using a sample of 240 students from an urban area, the author explored culture-based education practices for American Indian students. Findings indicate that culture-based programming had a mostly indirect effect that was largely mediated by conditions that benefited all students, such as safer school climates, more parental involvement, and a higher quality of instruction. These conditions, in turn, were associated with higher achievement. The effect of cultural programs on student outcomes in achievement, participation, and completion was higher for students

who had stronger cultural identification. The author concluded that American Indian students benefited from factors that tended to support learning for all students, and CBE programs served to improve student outcomes most noticeably when other fundamental conditions of quality schools were present and when students possessed strong cultural identification.

Available at <https://www.csulb.edu/org/college/spsa/docs/documents/UrbanEducationfinalarticle.pdf>

Cultural Differences of Teaching and Learning: A Native American Perspective of Participating in Educational Systems and Organizations

Bowman, N. R. (2003). Cultural differences of teaching and learning: A Native American perspective of participating in educational systems and organizations. *American Indian Quarterly*, 27(1/2), 91–102.

The purpose of this paper is to examine Native American graduation rates and achievement gaps. The author found that Native Americans are underrepresented in higher education and in research agendas. The paper suggests that such systemic strategies as collaborative learning, multi-ethnic research teams, culturally relevant programs, multicultural education integrated into the classroom, Native American mentors, cultural understanding, and policy changes to support diversity and high poverty should be examined and perhaps implemented.

Available at <http://www.jstor.org/discover/4138847?sid=21104885214361&uid=2&uid=4&uid=3739256>



Culturally Appropriate Curriculum: A Research-Based Rationale

Yazzie, T. (1999). Culturally appropriate curriculum: A research-based rationale. In K. G. Swisher & J. W. Tippeconnic III (Eds.), *Next steps: Research and practice to advance Indian education* (pp. 83–106). Charlotte, WV: Appalachia Educational Laboratory, ERIC Clearinghouse on Rural Education and Small Schools.

This article examines theoretical and practical research studies that support and inform the development of culturally appropriate curriculum for American Indian children in K–12 classrooms. The studies fall into the following five areas: (1) historical roots, including the Merriam Report of 1928; (2) theoretical frameworks, which include modes of linguistic interaction, supportive learning environments, and communication and interaction styles of students and teachers; (3) curriculum development, including approaches to overcoming culture conflict, parent and community involvement, inquiry-based curriculum, role of Native language in concept development, local community issues, and appropriate communication with elders; (4) curriculum practice and implementation, such as characteristics and behaviors of effective teachers, and teacher role; and (5) implications for education research and practice.

Available at <http://files.eric.ed.gov/fulltext/ED427906.pdf>

Culturally Responsive Schooling for Indigenous Youth: A Review of the Literature

Castagno, A. E., & Brayboy, B. M. J. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941–993.

This article reviews the literature on culturally responsive schooling (CRS) for Native youth in the United States. The authors first provide an historical overview of CRS for Native students. Second, the authors identify ways in which CRS has been defined and conceptualized in the research. Third, they discuss commonly used rationale for educators to use CRS with Native youth. Fourth, the authors review the two most commonly discussed topics related to CRS with this population: pedagogy and curriculum. Fifth, the authors describe how teacher characteristics such as being warm, caring, and respectful are necessary for teachers to engage Native youth using a CRS approach. Sixth, school- and district-level issues related to CRS are discussed. Finally, case studies and other successful attempts with CRS and Native youth are described. The authors argue that future CRS research should focus on tribal sovereignty and self-determination, racism, and indigenous epistemologies.

Available for purchase at <http://rer.sagepub.com/content/78/4/941>



Culture, Chaos, and Complexity: Catalysts for Change in Indigenous Education

Barnhardt, R., & Kawagley, A. O. (1998). Culture, chaos, and complexity: Catalysts for change in Indigenous education. *Cultural Survival Quarterly*, 27(4), 59–64.

In 1995, the Alaska Native/Rural Education Consortium established the Alaska Rural Systemic Initiative (AKRSI) to unite more than 50 organizations serving Native youth. AKRSI was established to promote the complementary relationship between Native systems of knowledge and the way that educators approach teaching Native students. Specifically, the reform strategy of AKRSI focuses on strengthening Native student education by creating a dual system that leverages indigenous knowledge systems of Native cultures and formal education, and integrating these two systems. The AKRSI dual system resulted in the development of the following reform strategy components: (1) Native ways of knowing, (2) academy of elders, (3) cultural standards, (4) cultural documentation/cultural atlas, (5) Native science fairs, (6) Alaska Native Knowledge Network, (7) Alaska Native science education coalition, (8) math and science performance standards, (9) performance assessment system, (10) math/science unit-building workshops, (11) village science curriculum, and (12) Native educator associations. This reform strategy was associated with the following positive outcomes for Native students: (1) decreased rate of dropout; (2) increased student achievement; (3) more students attending college; and (4) increased interest in science, technology, engineering, and math (STEM) courses and positions.

Available at <http://files.eric.ed.gov/fulltext/ED425032.pdf>

Does Cultural Programming Improve Educational Outcomes for American Indian Youth?

Powers, K., Potthof, S. J., Bearinger, L. H., & Resnick, M. D. (2003). Does cultural programming improve educational outcomes for American Indian youth? *Journal of American Indian Education*, 42(2), 17–49.

The purpose of this study was to examine the effects of culturally responsive programming on student outcomes for urban American Indian youth. The authors approached this study through the lens of ecological systems theory, suggesting that student learning in school stems from multiple bidirectional and complex environmental transactions. Relationships between culturally responsive programming and student outcomes were examined with a sample of 240 American Indian students. Study participants were surveyed as part of the Indian Youth Resiliency Impact Study (IRIS). Students were either enrolled in a culture-based afterschool program, which included academic tutoring, sports activities, social skills development, and substance-use resistance skills, or were selected from public school enrollment records to be part of a comparison group. Structural equation modeling revealed that cultural programming moderately and indirectly influenced student outcomes. The strongest predictors of school success appeared to be the extent to which schools provided supportive personnel and safe and drug-free environments.

Available at https://jaie.asu.edu/sites/default/files/422_2003_2_powers_et_al.pdf



Effective Practices for Creating Transformative Informal Science Education Programs Grounded in Native Ways of Knowing

Mack, E., Augare, H., Cloud-Jones, L. D., & Wippert, R. (2012). Effective practices for creating transformative informal science education programs grounded in Native ways of knowing. *Cultural Studies of Science Education*, 7(1), 49–70.

The authors assert that informal science education (ISE) has the potential to incorporate Native ways of knowing into science learning among Native youth. This article reviews research on the associations among culture, traditional knowledge, and science learning. It then examines effective practices for the development and use of curriculum that incorporates traditional knowledge into science. In addition to the literature review, interviews with 21 educators across the nation and nine Indigenous education and science experts were conducted to identify best practices in ISE programs. Results suggest three best practices for creating successful ISE programs based on Native ways of knowing. The first is to create lessons reflecting the culture of people in the area. The second is to utilize the surrounding community as an integral resource. The third is making use of the Native language in Native youth pedagogy and curriculum. The authors also discuss other recommendations generated by the Consensus Advisory Committee to help realize effective ISE practices, such as providing programs with community-specific values, engaging community members, viewing culture as foundational, promoting cultural relevancy and context,

using traditional ways of teaching, and creating space for knowledge to be shared and respected. The authors conclude by emphasizing the importance of integrating Native ways of knowing into ISE programs and provide the following recommendations to implement and strengthen existing programs: (1) create hands-on, inquiry-based lessons that reflect the people in their aboriginal homeland; (2) use the community as an integral resource in developing curriculum and instruction; (3) use Native language to facilitate instruction and to promote the Native worldview; (4) match the values of the program to the values of the people; (5) seek out and engage people from the community and beyond who can share cultural and scientific knowledge related to the community; (6) ensure that culture is foundational to the program; (7) use traditional ways of teaching and pedagogy; (8) create space for all knowledge and experience to be shared and respected; (9) approach learning sacredly; (10) seek out creative collaborations to utilize resources within the tribe and community; (11) encourage policy change by modeling processes and educating stakeholders; and (12) incorporate research on Native ways of knowing and Western science that is community initiated and overseen.

Available for purchase at <http://link.springer.com/article/10.1007%2Fs11422-011-9374-y>

Effective Standards-Based Practices for Native American Students: A Review of Research Literature

Apthorp, H. S., D'Amato, E. D., & Richardson, A. (2002). *Effective standards-based practices for Native American students: A review*



of research literature. Washington, DC: U.S. Department of Education, Institute of Education Sciences, National Center for Education Evaluation and Regional Assistance, Mid-Continent Research for Education and Learning, Aurora, CO.

This report reviews education programs and practices that have improved Native American student achievement in English language arts and mathematics. In Navajo tribal schools, teaching Indigenous language and literacy first, followed by teaching English and promoting bilingualism, helped students perform well on tests of vocabulary, comprehension, and writing. In Hawaii, a culturally congruent English language arts program significantly improved Native Hawaiian children's achievement in reading. Emphasis on comprehension over mechanics and phonics allowed children to learn in ways that were congruent with their everyday experiences outside of school. The use of ethnomathematics, based on the same principles of cultural congruence, led to improved achievement for Native Hawaiian children and Alaskan rural middle school students. All of these programs required extensive collaboration between homes, schools, and other relevant stakeholders (e.g., local community members, educators, university faculty, outside researchers) and time across years to build relationships. Although limited in scope, the evidence suggests that congruency between the school environment and the culture of the community is critical to education success. Collaborative research and development efforts, carried out at the local level, are needed. Seven action steps to improve student achievement are recommended,

including: (1) developing collaborative partnerships between researchers, community members, and school staff; (2) using informal assessments, such as interviews and observations, to track student and learning interaction; (3) providing funding support to teachers and external partners to evaluate cultural congruence and to develop or adapt curriculum that incorporates students' cultural knowledge in ways that connect with content-area knowledge and skills; (4) establishing and monitoring benchmarks in reading comprehension, communication, and mathematics; (5) using multiple measures, such as formal assessments and observation protocols, to track student progress; (6) establishing observation protocols to ensure implementation quality; and (7) using multiple measures and observation protocols to support field testing, address issues, and revise curriculum as necessary.

Available at <http://files.eric.ed.gov/fulltext/ED469297.pdf>

Effective Teaching Strategies for Engaging Native American Students

Sorkness, H. L., & Kelting-Gibson, L. (2006, February). *Effective teaching strategies for engaging Native American students*. Paper presented at the National Association of Native American Studies Conference, Baton Rouge, LA.

Statistical data from 2003 for the states of Montana and South Dakota revealed a high dropout rate among Native American students and a high school graduation rate that was the lowest among various minorities in those states. Achievement test scores in both states were also low for Native American



students. To find ways to improve this situation, the study surveyed teachers from two schools in South Dakota with a significant Native population, as well as a group of K–12 teachers from Montana, to determine what strategies teachers had found to be most successful in raising the achievement of Native students. Teachers were also asked about aspects of Native American culture that had the most significant impact on classroom interactions and about historical and cultural obstacles to students' education success. Effective teaching strategies described by teachers included developing personal relationships with students, maintaining respect for Native culture, integrating Native history and culture into the curriculum, and reinforcing student pride in their heritage.

Available at http://www2.ed.gov/rschstat/research/pubs/oieresearch/conference/sorkness_200602.pdf

Engaging Native American Learners with Rigor and Cultural Relevance

Oakes, A., & Maday, T. (2009). *Engaging Native American learners with rigor and cultural relevance* [Issue brief]. Washington, DC: The Center for Comprehensive School Reform and Improvement.

This information brief identifies strategies that simultaneously foster Native American student engagement and improved academic achievement. The document explores three areas that are identified in the literature as culturally relevant strategies for Native students: (1) instructional practices (e.g., using culturally relevant and responsive instruction); (2) curriculum content (e.g., infusing culturally relevant

practices across school curriculum, providing content that is accurate and free of bias); and (3) school climate (e.g., ensuring student engagement, high expectations). The authors conclude with examples of practice that exemplify these culturally relevant strategies, such as Zuni Public School District in New Mexico and Denver Public Schools in Colorado.

Available at <http://eric.ed.gov/?id=ED507588>

Handbook of Heritage, Community, and Native American Languages in the United States: Research, Policy, and Educational Practice

Wiley, T. G., Peyton, J. K., Christian, D., Moore, S. C., & Liu, N. (2014). *Handbook of heritage, community, and Native American languages in the United States: Research, policy, and educational practice*. New York, NY: Routledge.

This book addresses major issues and research related to heritage, community, and Native American languages in the United States. The publication examines speakers' use of languages in the home, community, and wider society; patterns of acquisition, retention, loss, and revitalization of the languages; and specific educational efforts devoted to developing stronger connections with them as well as proficiency in them. One section of the book profiles seven Native American languages — Navajo, Pueblo, Miami, Hawaiian, and three languages spoken by the Confederated Tribes of Warm Springs Reservation in central Oregon — and efforts to revitalize them. Another section of the book focuses on language programs and explores different types of programs, funding options,



instructional approaches, identity construction with students, assessment of language proficiency, and teacher preparation.

Available for purchase at

<http://www.routledge.com/books/details/9780415520676/>

Learning Styles of American Indian/ Alaska Native Students: A Review of the Literature and Implications for Practice

Pewewardy, C. (2002). Learning styles of American Indian/Alaska Native students: A review of the literature and implications for practice. *Journal of American Indian Education*, 41(3), 22–56.

This extensive literature review examines theories, research, and models of learning styles of American Indian/Alaska Native students and suggests that these students generally learn in ways characterized by social/affective emphasis, harmony, holistic perspectives, expressive creativity, and nonverbal communication. The author states that Native learning styles are somewhat different from the mainstream but not in any sense deficient. The article discusses implications for instruction, curricula, assessment, and future research.

National Indian Education Study 2009 - Part II: The Educational Experiences of American Indian and Alaska Native Students in Grades 4 and 8

Mead, N., Grigg, W., Moran, R., & Kuang, M. (2010). *National Indian Education Study 2009 - Part II: The Educational Experiences of American Indian and Alaska Native Students in Grades 4 and 8* (NCES 2010-463). Washington, DC: National Center for

Education Statistics, Institute of Education Sciences, U.S. Department of Education.

This report is the second from a study designed to describe education for American Indian and Alaska Native (AI/AN) students, and it seeks to inform the reader of the education experiences of 4th- and 8th-grade indigenous students. The study utilizes results from a sample of 22,000 students who participated in the National Indian Education Study in 2009. Data were also collected from approximately 8,400 teachers who provided information about their education practices to promote academic achievement for AI/AN students and from about 4,200 school administrators who addressed questions about school climate for this population. Findings suggest that AI/AN students report different levels of exposure to Native culture, with students in Bureau of Indian Education (BIE) schools reporting more exposure to Native culture in the curriculum than AI/AN students in public or private schools. Additionally, 55 percent of 8th graders attending BIE schools and 57 percent attending public schools report that they planned to attend college. From the teacher survey, results suggest that at least 87 percent of AI/AN students receive instruction in core subjects exclusively in English. A highlighted finding from school administrators is that the highest proportion (i.e., more than 75 percent) of AI/AN teachers are teaching in BIE schools rather than in public and private schools. This comprehensive report provides a wealth of information about AI/AN students in the nation.

Available at <http://nces.ed.gov/nationsreportcard/pdf/studies/2010463.pdf>



Research in American Indian and Alaska Native Education: From Assimilation to Self-Determination

Deyhle, D., & Swisher, K. (1997). Research in American Indian and Alaska Native education: From assimilation to self-determination. *Review of Research in Education*, 22, 113–194.

The authors detail the many barriers hindering the education of Native students, including ongoing economic, social, and health problems within Native communities; unpredictable funding for K–12 schools and higher education; schools that do not promote academic, social, cultural, and spiritual development among Native students; and curricula that do not include tribal history, culture, and language. The authors state that in spite of enormous adversity, American Indian and Alaska Native people have been successful in the development and operation of their own schools and possess substantial knowledge about effective practices.

Available at https://www.jstor.org/stable/1167375?seq=1 - page_scan_tab_contents

Self-Determination through Self-Education: Culturally Responsive Schooling for Indigenous Students in the USA

Brayboy, B. M. J., & Castagno, A. E. (2009). Self-determination through self-education: Culturally responsive schooling for Indigenous students in the USA. *Teaching Education*, 20(1), 31–53.

This article describes culturally responsive schooling (CRS) efforts designed to support

literacy for American Indigenous youth on the national and local levels. The authors first describe research literature on the impact of CRS. The methodologies being used in this research include analyses of national datasets with student achievement outcomes, qualitative research studies, and case studies of successful implementation of CRS. To improve the educational experiences of Indigenous youth, the authors recommend that future policy and practice include: diverse curricular materials that are relevant to students' lives; professional development opportunities for educators around their role in social change for greater educational equity; alignment of state and federal policies with tribal sovereignty; locally developed educational and cultural standards with corresponding assessments; and the recruitment of indigenous teachers through better collaboration between local schools and tribal colleges.

Available for purchase at <http://www.tandfonline.com/doi/full/10.1080/10476210802681709>

The Educational Aspirations/Attainment Gap among Rural Alaska Native Students

Doyle, A., Kleinfeld, J., & Reyes, M. (2009). The educational aspirations/attainment gap among rural Alaska Native students. *The Rural Educator*, 30(3), 25–33.

This study sought to explain the factors that deter students from achieving their goals for postsecondary programs or employment. Interviews with a sample of 49 grade-12 Alaska Native high school students, conducted over the course of a year, were used to examine education and occupational



goals and factors that influenced their plans. Some students were classified as “drifting” if they failed to pursue meaningful goals, while others were considered “directed” if they showed plans, means to attain goals, and/or concrete action to accomplish objectives. Most rural students were considered to be drifting. The study includes two student case studies and identification of several themes that emerged from student interviews, including indications that drifting students had difficulty understanding how to obtain goals, while directed students shared career ambitions with peers. Factors that made a difference in post-high school achievement included direct follow-up (e.g., help with filling out applications) and structured pathways, such as the National Guard or Alaska Scholars Program.

Available at <http://files.eric.ed.gov/fulltext/EJ869312.pdf>

The Influence of Culture on Learning and Assessment among Native American Students

Demmert, W. G., Jr. (2005). The influence of culture on learning and assessment among Native American students. *Learning Disabilities Research and Practice*, 20(1), 16–23.

This article examines the influence of Native American culture on learning and assessment. The issue is explored through cultural aspects of practices and principles of learning and assessment. Analysis of data from the Early Childhood Longitudinal Survey (ECLS) and the National Assessment of Educational Progress data (NAEP) demonstrate that

Native American students perform worse than white students in many content areas. However, the author suggests that these tests are not designed with cultural sensitivity to the types of questions and knowledge valued in cultures such as those of Native American youth. The author concludes by suggesting that culture, environment, attitudes, context, and perspectives of Native American and other minority students must be examined in order to guide consideration of culturally sensitive assessment.

Available at <http://blogs.ubc.ca/dryan/files/2008/10/fulltext.pdf>

Traditional Culture and Academic Success among American Indian Children in the Upper Midwest

Whitbeck, L. B., Hoyt, D. R., Stubben, J. D., & LaFramboise, T. (2001). Traditional culture and academic success among American Indian children in the upper Midwest. *Journal of American Indian Education*, 40(2), 48–60.

This article identifies factors related to school success for a sample of 196 American Indian children in grades 5 through 8 from three reservations in the upper Midwest. The regression model used to identify effective practices included age, gender, family structure, parent occupation and income, maternal warmth, extracurricular activities, enculturation, and self-esteem. The results indicate that traditional culture positively affects the academic performance of students in grades 5 through 8 and helps to support the resiliency and well-being of American Indian children.



Virtual Museum Projects for Culturally Responsive Teaching in American Indian Education

Christal, M. A. (2003). *Virtual museum projects for culturally responsive teaching in American Indian education* [Doctoral dissertation]. University of Texas, Austin.

This study examines the contributions of virtual museum projects to culturally responsive teaching practices. Four case studies were conducted to document partnerships between American Indian schools controlled by the tribes and Native

American museum collections. In these partnerships, Native American high school students worked with community members to create a virtual exhibit, using technology, history of the pieces, and essays about the objects. The researcher conducted interviews, videotaped activities, and performed document analysis. Results suggest that the virtual museum projects worked to affirm culture, understanding of place in the world, collaboration, hands-on experience, object aspects, and student independence.

Available at <http://www.lib.utexas.edu/etd/d/2003/christalma032/christalma032.pdf>

Early Childhood Education

A Summary of Research and Publications on Early Childhood for American Indian and Alaska Native Children

Marks, E. L., Moyer, M. K., Roche, M., & Graham, E. T. (2003). *A summary of research and publications on early childhood for American Indian and Alaska Native children*. Washington, DC: U.S. Department of Health and Human Services.

This report is the culmination of an effort launched by the Federal Administration for Children and Families (ACF) to review existing information and explore research needs for Head Start programs that serve American Indian/Alaska Native (AI/AN) populations. Information is organized in two parts. The first part summarizes issues and observations from position papers, opinions, experiences, and syntheses; the second part presents information from research studies. Topics include culturally appropriate curricula and practice, language and literacy acquisition, teacher training and professional development, parent involvement, assessment tools and practices, health and physical well-being, mental health, and conducting research. The report suggests that additional training for teachers of AI/AN children is critical. The section on parent involvement highlights barriers to involvement that parents may experience, such as alienation, lack of cultural awareness, and lack of parent education programs. The section on assessment tools being used with AI/AN students suggests that current assessments may be biased or inadequate

measures with these youth. The health and physical well-being section highlights the health disparities experienced by AI/AN youth compared to other youth. The mental health section focuses on the need for more research in this area because AI/AN youth face mental health issues. The authors believe that future research should focus on the strengths of AI/AN children and on examining the institutions and practices that serve AI/AN children. This report concludes by emphasizing that the field of early childhood education for AI/AN is understudied and that there is a need for more systematic and substantial research in this area.

Available at <http://www.acf.hhs.gov/programs/opre/resource/a-summary-of-research-and-publications-on-early-childhood-for-american>

An Investigation of How Culture Shapes Curriculum in Early Care and Education Programs on a Native American Indian Reservation

Gilliard, J. L., & Moore, R. A. (2007). An investigation of how culture shapes curriculum in early care and education programs on a Native American Indian reservation. *Early Childhood Education Journal*, 34(4), 251–254.

This article explores the ways in which culture shapes instruction in three early care and education programs on the Flathead Indian Reservation. Interviews were conducted with eight early childhood teachers, along



with classroom observations, to learn how the culture of the family and community shape curriculum. Results of data analysis suggested that ongoing communication with parents and community about teaching within a culturally relevant context, building a sense of belonging and community through ritual, and respecting children, families, and community were essential to defining the Native American Indian culture within these early learning programs.

Available for purchase at <http://link.springer.com/journal/10643/34/4/page/1>

Dear Children: Preferred Preparation for Native Early Childhood Education

CHiXapkaid (Pavel, M.), Strong, Z. H., Dolata, J., & Baker, A. (2014). *Dear children: Preferred preparation for Native early childhood education*. Seattle, WA: Thrive by Five (now Thrive).

Undertaken to support partnerships and collaboration within the state of Washington on behalf of Native children, this study illustrates ways to support Native teachers in the classroom and to establish Native language, culture, and oral traditions as a preferred means of preparing the next generation of early childhood educators. Recommendations from the study include: (1) leaders should learn from the existing research literature about the incorporation of Native language, culture, and oral traditions into early childhood education; (2) the state should create statewide presentations on early learning efforts for Native children; (3) the state should provide professional development to teachers on the preservation and enhancement of tribal language and

culture in early learning; (4) the state should develop appropriate coursework for educators in early childhood education; and (5) the state should share stories of success in the education of young children in Native communities, to inspire collaborations between schools and tribes.

Available at https://thrivewa.org/wp-content/uploads/Dear_Children_Final_Report.pdf

For Each and Every Child: A Strategy for Education Equity and Excellence

U.S. Department of Education, Equity and Excellence Commission. (2013). *For each and every child: A strategy for education equity and excellence*. Washington, DC: Government Printing Office.

This report from the Equity and Excellence Commission, a federal advisory committee chartered by Congress, was developed to provide advice to the Secretary of the U.S. Department of Education on ways in which federal policies could address disparities in education opportunities that give rise to achievement gaps. One chapter of the report addresses the need to ensure access to high-quality early childhood education. Universal access to high-quality early learning programs is noted as a matter of the highest national priority, with a special priority for children in the country's poorest communities. In addition, the authors recommend that the Bureau of Indian Education work to expand access to full-day kindergarten programs for students from low-income backgrounds.

Available at <http://www2.ed.gov/about/bdscomm/list/eec/equity-excellence-commission-report.pdf>



Improving Academic Performance among Native American Students — A Review of the Research Literature

Demmert, W. G., Jr. (2001). *Improving academic performance among Native American students — A review of the research literature*. Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

This comprehensive literature review identifies research projects with information on factors and programs associated with improved academic performance of Native students. One section covers early childhood environment and experiences. Research findings underscore the importance of early childhood education programs for parents to help them understand ways to support their children's improved cognition and academic performance; the need for more Native teachers and culture-based curricula; and the strong links between cognitive development resulting from a challenging and stimulating environment for young children and later achievement in a formal setting.

Available at <http://www.gpo.gov/fdsys/pkg/ERIC-ED463917/pdf/ERIC-ED463917.pdf>

Proceedings of the Rural Early Childhood Forum on American Indian and Alaska Native Early Learning

National Center for Rural Early Childhood Learning Initiatives. (2006). *Proceedings of the Rural Early Childhood Forum on American Indian and Alaska Native Early Learning, July 28–29, 2005, Little Rock, AR* (Rural Early Childhood Report No. 2). Mississippi State, MS: Mississippi State University Early Childhood Institute.

This volume provides a collection of papers that were presented at the Rural Early Childhood Forum on American Indian and Alaska Native Early Learning by experts in the field (e.g., academic researchers and faculty, Native educators, early childhood education specialists, community leaders). The National Center for Rural Early Childhood Learning Initiatives, known as Rural Early Childhood, Pennsylvania State University's American Indian Leadership Program), and the university's Center for Rural Education and Communities held this forum to address research needs and gaps with regard to Native American early childhood education and education leadership. Specifically, the purpose of this volume was to assess the current state of rural Indian early childhood education, with an emphasis on the years prior to formal school entry, as well as education leadership as it pertains to rural Indian early childhood education. The papers and reviews in this volume include: (1) Early childhood educational opportunities for American Indian and Alaska Native children and families; (2) The health and development of American Indian and Alaska Native children in relationship to reservation and rural/urban residence; (3) Effective early education programs that promote the learning of English language and tribal languages and cultures; (4) Transitions of American Indian and Alaska Native children pre-school to kindergarten; (5) American Indian and Alaska Native school readiness; (6) Young American Indian/Alaskan Native Children with disabilities: Implications for policy, research, and practice; (7) American Indian and Alaska Native early childhood family involvement: A review of the literature; and (8) School leaders. This volume



summarizes the state of knowledge regarding rural early childhood education of Native youth. The authors conclude that there is a lack of research in all areas of American Indian and Alaska Native early care and education and, as a result, more research,

especially culturally sensitive research, is needed. The authors argue that research should not be conducted *on* Native people, but rather *with* Native people.

Available at <http://eric.ed.gov/?id=ED498834>

Family and Community Involvement/Engagement

A Native American Community's Involvement and Empowerment to Guide Their Children's Development in the School Setting

Rivera, H. H., & Tharp, R. G. (2006). A Native American community's involvement and empowerment to guide their children's development in the school setting. *Journal of Community Psychology*, 34(4), 435–451.

This study provides an empirical description of the dimensions of community values, beliefs, and opinions through a survey conducted in the Pueblo Indian community of Zuni in New Mexico. The sample was composed of 200 randomly chosen community members ranging in age from 21 to 103 years. A principal component factor analysis was conducted, as well as a multivariate analysis of variance, to explore gender, age, education, language, and socioeconomic (SES) differences on values, beliefs, and opinions from survey participants. Findings suggest a strong agreement by the community on the direction to be taken by their school district in their efforts to improve classroom instruction, as well as in their efforts to guide their children's development as Native Americans. Stakeholders recommended the following strategies: (1) promote contextual and meaningful instruction in the classroom and involve Zuni community and non-community members in community activities; (2) empower community members; and (3)

combine Zuni cultural practices with the teaching of the Zuni language.

Available for purchase at <http://onlinelibrary.wiley.com/doi/10.1002/jcop.20108/abstract>

Examining American Indian Perspectives in the Central Region on Parent Involvement in Children's Education

Mackety, D. M., & Linder-VanBerschot, J. A. (2008). *Examining American Indian perspectives in the central region on parent involvement in children's education* (Issues & Answers Report, REL 2008-No. 059). Washington, DC: Department of Education, Institute of Education Sciences, National Center for Education Evaluation and Regional Assistance.

This study examines American Indian parents' perceptions of parent involvement in their children's education and factors that may encourage or discourage involvement. This report was organized around the following research questions: (1) What do American Indian parents perceive as parent involvement in their children's education, (2) Why do American Indian parents get involved, (3) What do parents perceive as barriers to involvement, and (4) What school strategies do parents perceive encourage involvement? Qualitative data were collected from two central region communities via five focus groups ($N = 47$). This study found that greater parental involvement was encouraged



by such factors as a caring, supportive, and communicative school staff and a culturally respectful environment; access to American Indian programs, resource centers, after school activities and clubs; and the presence of an advocate or liaison in each school.

Available at http://ies.ed.gov/ncee/edlabs/regions/central/pdf/REL_2008059_sum.pdf

Factors Influencing Transition for Students with Disabilities: The American Indian Experience

Applequist, K., Mears, R., & Loyless, R. (2009). Factors influencing transition for students with disabilities: The American Indian experience. *International Journal of Special Education*, 24(3), 45–56.

This study explored factors influencing the successful transition of American Indian students with mild to moderate disabilities to postsecondary academic settings and other lifelong learning opportunities. Thirty-five individuals from three Southwestern tribes were interviewed about personal factors during transition, as well as about secondary and postsecondary experiences. Approximately two years later, a second interview was conducted with 14 participants to follow up on the progress of those individuals after transition. Participants emphasized the importance of family and religion in their lives throughout the transition process. Those participating in both interviews showed statistically significant positive changes in self-ratings of dimensions of self-advocacy and self-determination.

Available for purchase at <http://eric.ed.gov/?id=EJ877922>

Families and Schools Together: An Experimental Analysis of a Parent-Mediated Multi-Family Group Program for American Indian Children

Kratochwill, T. R., McDonald, L., Levin, J. R., Bear-Tibbetts, H. Y., & Demaray, M. K. (2004). Families and schools together: An experimental analysis of a parent-mediated multi-family group program for American Indian children. *Journal of School Psychology*, 42(5), 359–383.

The goals of this study were to assess the extent to which participation in the multi-family group program called Families and Schools Together (FAST) resulted in increased academic performance among American Indian children ages 4–9 years and reduced problem behaviors in the classroom. In collaboration with the College of Menominee Nation, this parent intervention approach was adapted in three American Indian Nations in Wisconsin to express tribal values while maintaining its core components. Fifty pairs of recruited American Indian students at three schools were assessed, matched on five variables, and then randomly assigned to either the FAST or non-FAST control condition. Over three years, seven multi-family group cycles of FAST were implemented, each lasting eight weeks. Pretest, posttest, and 9- to 12-month follow-up data were collected by American Indian staff and university students on multiple indicators of academic and behavioral performance. Of the 50 families that attended FAST meetings at least once, 40 (80 percent) graduated from the seven FAST cycles. On the immediate posttest, statistically significant differences in improvement favoring FAST participants



were found on the Aggressive Behavior scale of the teacher-rated Child Behavior Checklist (CBCL) and on the parent-rated Withdrawn scale of the same instrument. On the one-year follow-up assessment, parent CBCL ratings indicated that FAST students were less socially withdrawn, and teacher ratings on the Social Skills Rating Scale (SSRS) revealed that FAST participants had exhibited relatively greater improvement in their academic competence. Parent surveys of the graduated students generally showed satisfaction with the program.

Available for purchase at <http://www.sciencedirect.com/science/article/pii/S0022440504000664>

Family, Community, and School Influences on Resilience among American Indian Adolescents in the Upper Midwest

LaFromboise, T. D., Hoyt, D. R., Oliver, L., & Whitbeck, L. B. (2006). Family, community, and school influences on resilience among American Indian adolescents in the upper Midwest. *Journal of Community Psychology*, 34(2), 193–209.

This research examined resilience among a sample of 212 American Indian youth (115 boys and 97 girls) in fifth through eighth grades living on or near reservations in the upper Midwest. This study utilized a latent class analysis method to identify youth with prosocial outcomes (60.5 percent) and low-adversity households (38.4 percent). The authors defined resilience in the context of positive outcomes in the face of adversity and applied logistic regression to examine the predictors of prosocial behavior among youth who lived in moderate- to high-

adversity households. Findings from these analyses identified key risk and protective factors regarding the resilience of American Indian adolescents in the study. Perceived discrimination was identified as a primary risk factor while the influence of family, community, and culture served as protective factors. Having a warm and supportive mother, perceived community support, and higher levels of enculturation were associated with increased likelihood of prosocial outcomes. Youth self-esteem was not associated with resilience outcomes.

Available at <http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1025&context=sociologyfacpub>

Home-Going as a Strategy for Success among Haudenosaunee College and University Students

Waterman, S. J. (2012). Home-going as a strategy for success among Haudenosaunee college and university students. *Journal of Student Affairs Research and Practice*, 49(2), 193–209.

This study focused on home-going as a strategy for success among Haudenosaunee (Iroquois) college graduates living in residence halls while enrolled in college. The sample of 54 students obtained a college education while remaining culturally centered and connected to their families through frequent visits home. Findings from this qualitative study suggest that Native American students find strength in their families, communities, and culture, and home-going is a positive strategy for college success among these university students. The author concludes that by Haudenosaunee students returning home,



they are able to continue their connection to family and community while sustaining their cultural integrity.

Available for purchase at <http://www.degruyter.com/view/j/jsarp.2012.49.issue-2/1949-6605.6378/1949-6605.6378.xml>

“My Culture, My Family, My School, Me”: Identifying Strengths and Challenges in the Lives and Communities of American Indian Youth

McMahon, T. R., Kenyon, D. B., & Carter, J. S. (2013). “My culture, my family, my school, me”: Identifying strengths and challenges in the lives and communities of American Indian youth. *Journal of Child and Family Studies*, 22(5), 694–706.

This study examined the ways in which community assets and community challenges are related to personal strengths and challenges in the lives of American Indian youth. A sample of 95 reservation-based, Northern plains youth between the ages of 14 and 20 (37 males, 58 females) participated in this study. Qualitative data were collected from four open-ended survey questions. Findings suggested that sources of strength for American Indian students include their families (58.9 percent), their friends/significant other (36.8 percent), the students themselves (24.2 percent), extracurricular activities/jobs (23.2 percent), and schools (23.2 percent). The authors argue that the findings are consistent with American Indian traditional values of collectivism and community. When Native youth were asked what, if anything, they would change about their lives, most responded that they would not change anything (32.6 percent), followed by the

choices they made (23.2 percent), school-related choices (14.7 percent), substance abuse (12.6 percent), and living situation/environment (12.6 percent). Native youth also reported the following community strengths: people/atmosphere (43.8 percent), facilities/resources/activities (22.5 percent), culture/traditions (19.1 percent), location/environment (14.6 percent), and nothing (9.0 percent). Native youth reported aspects of their community that needed to be changed, such as substance abuse (20.0 percent), appearance/environment (17.8 percent), nothing (16.7 percent), lack of support (15.6 percent), and people (14.7 percent). The authors discuss the implications of this study and recommend using a strengths-based approach in the development of programs intended to reduce the challenges in the lives of American Indian youth.

Available for purchase at <http://link.springer.com/article/10.1007%2Fs10826-012-9623-z>

Navajo Culture and Family Influences on Academic Success: Traditionalism Is Not a Significant Predictor of Achievement among Navajo Youth

Willeto, A. A. A. (1999). Navajo culture and family influences on academic success: Traditionalism is not a significant predictor of achievement among Navajo youth. *Journal of American Indian Education*, 38(2), 1–24.

This study examined the impact of traditionalism as a predictor of achievement among Navajo youth. A field study was conducted with a sample of 451 young Navajos. Results indicated there may be no relationship between academic achievement and the behavior of these Navajos in relation



to Navajo culture. Findings suggested that youth participation in ritual activities, cultural conventions, and language did not predict their education failure or disengagement from school. However, the family was found to affect academic performance and goals, as was gender. The author suggests that the role of tribal culture in the education of American Indian youths may need more study.

Reforming Education from the Inside-Out: A Study of Community Engagement and Educational Reform in Rural Alaska

Kushman, J. W., & Barnhardt, R. (2001). Reforming education from the inside-out: A study of community engagement and educational reform in rural Alaska. *Journal of Research in Rural Education*, 17(1), 12–26.

This study examined school reform strategies in seven rural Alaskan communities. The reform effort, called Alaska Onward to Excellence (AOTE), was designed to increase community engagement and parental involvement. The researchers aspired to answer two questions: (1) What does it take for school and communities to work together successfully to achieve common goals for Alaska Native students? and (2) What factors help promote school-community partnerships in rural settings? A participatory action research approach was used to answer these questions. The four major findings were: (1) educators must create a trusting relationship with the community before the reform effort; (2) parents need to expand the vision of their roles to include active participation in school life; (3) shared leadership between educators, parents, and the community is necessary for a successful reform; and (4) education in Alaska is

expected to include cultural standards. This project illuminates the importance of families, communities, and schools coming together to create a shared vision of success for Native youth.

Available at <http://www.ankn.uaf.edu/Curriculum/Articles/RayBarnhardt/ReformingEd.html>

Supporting American Indian Students in the Transition to Postsecondary Education

Bosse, S. A., Duncan, K., Gapp, S. C., & Newland, L. A. (2011). Supporting American Indian students in the transition to postsecondary education. *Journal of The First-Year Experience and Students in Transition*, 23(2), 33–51.

This qualitative study examined the factors that may promote successful transition into and through postsecondary education among American Indian students. Interview data were collected from students who had completed postsecondary education as well as from school counselors and college advisors. A phenomenological approach was utilized that focused on significant statements and themes from the interviews. Findings from this study revealed that the following factors contributed to the successful transition of American Indian students in postsecondary education: (1) strong academic preparation; (2) motivation and self-confidence; (3) family support; (4) ongoing relations with culturally sensitive faculty members and advisors; (5) strong connections with culturally relevant peer groups; and (6) a clear focus on the future. The authors provide a conceptual model for assisting American



Indian students in their transition to higher education that focuses on family and student needs and strengths, education setting, staff and resources, and peer and social resources. Student empowerment is seen as being enhanced through respectful support, cultural identity, and national context.

Available at <http://www.se.edu/dept/native-american-center/files/2012/04/Supporting-Native-American-Students-Transition.pdf>

Supporting Native Indian Preschoolers and Their Families: Family-School-Community Partnerships

McWilliams, S. M., Maldonado-Mancebo, T., Szczepaniak, P. S., & Jones, J. (2011). Supporting Native Indian preschoolers and their families: Family-school-community partnerships. *Young Children*, 66(6), 34–41.

This case study describes a multigenerational program in which Native Indian students pre-K through grade 12 attend four meetings a year hosted by the Native Indian Centered Education (NICE) program. This program is funded by a U.S. Department of Education Experimental Education grant. The purpose of this program is to address the achievement gap between children in low-income minority communities and other student subpopulations. This article describes the program and the ways in which family, school, and community partnerships are formed on an ongoing basis as a result of NICE. Families become engaged in the program in a number of ways: parent-child classroom interactions involving culturally relevant arts, crafts, and literacy activities; districtwide Native family nights that encourage community fellowship; school gardens that invite the

participation of all family members in the preparation, planting, and tending of plants; an annual harvest celebration and powwow that includes extended family members; and inclusion of family members, including parents, grandparents, and older siblings, as classroom volunteers. The NICE preschool has increased the rate of family participation and helped more Native American families enroll their children in preschool settings. Thirty-two Native children were enrolled in district preschools as compared to the average of three to five children enrolled in the previous years.

Available at http://www.naeyc.org/files/yc/file/201111/McWilliams_Family_-_School_-_Community_Partnerships_Online%201111.pdf

The Context and Meaning of Family Strengthening in Indian America

Besaw, A., Kalt, J. P., Lee, A., Sethi, J., & Wilson, J. B. (2004). *The context and meaning of family strengthening in Indian America*. Baltimore, MD: Annie E. Casey Foundation.

This review was commissioned by the Annie E. Casey Foundation and conducted by the Harvard Project on American Indian Economic Development. The purpose was to define and understand the forces that affect American Indian families and children, focusing on the actors and activities (e.g., tribal governments, non-tribal governments, Native NGOs, non-Native NGOs, philanthropic foundations) that address the needs of this group. This report covers five key areas related to family strengthening in Indian America: (1) the state of children, families, and communities in



Indian America; (2) case studies in effective family strengthening; (3) a framework for understanding family strengthening; (4) observations on effective family strengthening; and (5) recommendations to the philanthropic community. The authors made the following six recommendations: (1) embrace self-determination as the overarching theme of current and future efforts to strengthen families in Indian America; (2) be flexible in grant-making, recognizing that there is great diversity of context and need throughout Indian America; (3) work with the relevant actors and institutions, not just the easiest to fund or most well-connected; (4) foster connections within and across sectors; (5) strengthen institutions, especially among tribal governments and Native nonprofits; and (6) institutionalize American Indian related grant-making.

Available at <http://files.eric.ed.gov/fulltext/ED485942.pdf>

The Traditional Tribal Values of Ojibwa Parents and the School Performance of Their Children: An Exploratory Study

Coggins, K., Radin, N., & Williams, E. (1996). *The traditional tribal values of Ojibwa parents and the school performance of their children: An exploratory study*. Ann Arbor, MI: University of Michigan.

This study examined the traditional tribal values of Ojibwa parents and the school performance of their children, using a qualitative research method. The sample consisted of 19 northern Michigan Ojibwa families: 15 mothers and 14 fathers with children between the ages of 3 and 11. The authors examined the extent to which mothers' and fathers' traditional value scores predicted child GPA and social functioning as measured by school performance and learning items from the Achenbach's Teacher's Report Form of Child Behavior Checklist (Achenbach & Edlebrock, 1986). Findings from this study suggest that a mother's traditional values, but not the father's, predicted academic and social performance in school.

Available at <http://files.eric.ed.gov/fulltext/ED400116.pdf>

Language Revitalization and Immersion Efforts

Grassroots Suggestions for Linking Native-Language Learning, Native American Studies, and Mainstream Education in Reservation Schools with Mixed Indian and White Student Populations

Ngai, P. B. (2006). Grassroots suggestions for linking Native-language learning, Native American studies, and mainstream education in reservation schools with mixed Indian and white student populations. *Language, Culture, and Curriculum*, 19(2), 220–236.

In 2002 and 2003, the researcher conducted interviews with 89 individuals on the Flathead Indian Reservation, located in western Montana, as part of a study related to language revitalization. The purpose was to identify ways to create a preK–16 Native language curriculum in rural and small-town communities on the reservation with a mixture of Native and non-Native populations. The curriculum was intended to create connections across Indian language education programs, between Indian language classrooms and mainstream classrooms, and between Indian language education and Native American Studies. Findings from interviews suggested that prospects for long-term survival of Native languages are enhanced when language education is perceived as beneficial to most or all members of mixed-race communities and when indigenous language learning is set within a framework of place-based multicultural education.

Available for purchase at <http://rer.sagepub.com/content/78/4/941>

Indigenous Language Revitalization: Encouragement, Guidance, & Lessons Learned

Reyhner, J., & Lockard, L. (Eds.). (2009). *Indigenous language revitalization: Encouragement, guidance, & lessons learned*. Flagstaff, AZ: Northern Arizona University.

Based on presentations delivered at the 14th and 15th annual Stabilizing Indigenous Languages conferences, this book describes effective approaches to language revitalization and language immersion. Among the papers presented in this book is a profile of the Cuts Wood School in Montana, which is a nationally recognized model for Native language immersion with a multi-generational approach. Other essays include an analysis of how linguists and language activists can cooperate in language revitalization efforts; efforts of Hawaiians to make their language vital in the modern world; outreach strategies used by Native Hawaiians to help Alaska Natives in their language revitalization efforts; and the uses of technology in language revitalization. A final section deals with the assessment of language revitalization efforts.

Available for purchase at <http://jan.ucc.nau.edu/~jar/ILR/>



Language and Tribal Sovereignty: Whose Language Is It Anyway?

Martinez, R. B. (2000). Language and tribal sovereignty: Whose language is it anyway? *Theory into Practice*, 39(4), 211–219.

With the help of bilingual teachers, the Tampa School District of Northern New Mexico attempted to establish a Pueblo-English bilingual program based on the model of Spanish-English bilingual programs. However, members of the Pueblo Indian community angrily rejected this idea. The case study explores how the bilingual teachers and the school district failed to understand the role and sovereignty of the Pueblo language from the perspective of the Pueblo people.

Available for purchase at http://www.tandfonline.com/doi/pdf/10.1207/s15430421tip3904_4#.VB93B150zIU

Native Language Immersion: Innovative Native Education for Children and Families

Pease-Pretty On Top, J. (n.d.). *Native Language immersion: Innovative Native education for children and families*. Denver, CO: American Indian College Fund.

A project of the American Indian College Fund and supported by the W. K. Kellogg Foundation, this study examines Native American language immersion schools and projects throughout the country. The author describes Native American language immersion as being characterized by Native ways of knowing, learning, and indigenous knowledge. The study reviews compelling reasons for language immersion, the

types of methodology used to promote language learning, the role of tribal colleges and universities in promoting language immersion, challenges associated with immersion programs and activities, funding issues, and successful indigenous models. For the purposes of this study, 10 of 50 language immersion schools (e.g., Piegan Institute in Browning, Montana, and Rough Rock Community School in Rough Rock, Arizona) were reviewed. The author describes the three Native American language immersion approaches utilized in these schools: (1) traditional grandparents (i.e., elders and fluent tribal members are primary instructors); (2) Montessori method (i.e., using “interest islands” to provide students with a tribal knowledge base and culturally rich resources); and (3) total physical responses (i.e., progressive learning approach that involves scaffolding). The author describes a number of examples (e.g., Inupiaq Immersion School of Kotzebue, Alaska, Fort Berthold Community College, Tribal Language Mentor Program, Chief Dull Knife College, Northern Cheyenne Language Immersion Camp) that represent year-round schools, summer and seasonal camps, weekend retreats, and seminars. At the conclusion of this book, the author argues that there is a positive relationship between Native and indigenous language and culture, and education achievement. Furthermore, the author emphasizes that Native language immersion programs provide a source of hope for children and families.

Available at <http://www.collegefund.org/userfiles/file/ImmersionBook.pdf>



Native Language Renewal: Dispelling the Myths, Planning for the Future

Ayoungman, V. (1995). Native language renewal: Dispelling the myths, planning for the future. *Bilingual Research Journal*, 19(1), 183–187.

The article examines the misunderstandings surrounding the introduction of Native language instruction in American Indian communities. Despite the concerns of many parents, research indicates that Native language instruction encourages students to succeed in school. Parent-community involvement is essential for revealing the importance of language instruction and reinforcing the Native language at home.

Available for purchase at <http://www.tandfonline.com/doi/abs/10.1080/15235882.1995.10668598#.VB-sC150zIU>

Reclaiming Indigenous Languages: A Reconsideration of the Roles and Responsibilities of Schools

McCarty, T. L., & Nicholas, S. E. (2014). Reclaiming Indigenous languages: A reconsideration of the roles and responsibilities of schools. *Review of Research in Education*, 38, 106–136.

This review examines the roles that schools have played in reclaiming and revitalizing threatened indigenous languages, including approaches that have been successful, as well as pitfalls and challenges associated with the implementation process. The article focuses on school efforts in the United States and

Canada. Four brief case studies of Native communities — Mohawk in Canada and the United States, Hawaiian in the Pacific, and Hopi and Navajo in the American Southwest — are used as examples of the ways in which language reclamation is developed in different settings. Stakeholders, goals, and impacts of language reclamation projects are explored in each location.

Available for purchase at <http://rre.sagepub.com/content/38/1/106.full.pdf>

Revitalising Indigenous Languages in Homogenising Times

McCarty, T. L. (2003). Revitalising Indigenous languages in homogenising times. *Comparative Education*, 39(2), 147–163.

The article describes efforts to counter the decline of Native languages and to preserve linguistic and cultural diversity through the creation of new approaches to indigenous schooling that emphasize immersion in the heritage language. Data from American Indian language immersion programs in three different communities — one Navajo, one Native Hawaiian, and one Keres (in the Acoma and Cochiti Pueblos of New Mexico) — combined with data from a national research project conducted by the University of Arizona suggest that effective immersion programs can both support students' academic success and promote the revitalization of endangered languages.

Available for purchase at http://www.jstor.org/stable/3099876?seq=1#page_scan_tab_contents



Schooling for Self-Determination: Research on the Effects of Including Native Language and Culture in the Schools

Lipka, J. (2002). *Schooling for self-determination: Research on the effects of including Native language and culture in the schools* (ERIC #459989). Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

The ERIC Digest briefly reviews the education effects of forced assimilationist schooling and later efforts to create schools supportive of American Indian/Native Alaska self-determination. The article provides examples of tribally or community controlled education programs that use students' Native language as the language of instruction in at least some classes and incorporate traditional culture into the curriculum. Exemplary programs cited are schools in Rock Point, Arizona, which teach all classes in the local Navajo language; schools in Fort Defiance, Arizona, which offer the option of being taught with Navajo as the language of instruction; the Kamehameha Early Learning Project in Honolulu, Hawaii, which uses an experimental mathematics curriculum based on the ways that Native Hawaiian children develop mathematical knowledge in everyday life; and the Kativik schools in Northern Quebec, Canada, which involve Inuit students in an Inuktitut language program.

Available at <https://www.uaf.edu/files/mcc/Articles/schooling-for-self-determination.pdf>

The Atse Kituwah Academy: An Immersion Model That Holds the Key to the Future of the Cherokee Language and Culture

Redmond, M., & Wiethaus, U. (2009). The Atse Kituwah Academy: An immersion model that holds the key to the future of the Cherokee language and culture. *Learning Languages*, 15(1), 34–37.

A comprehensive study of the health of the Cherokee language conducted in 2005 with members of the Eastern Band of Cherokee Indians in North Carolina revealed that only about 420 out of a population of 10,000 tribal members were fluent speakers. Of those, almost three fourths (72 percent) were older than 51. The study concluded that, without intervention, there would be no more fluent speakers once these individuals passed away. Two years after publication of that study, the Kituwah Language Revitalization Initiative was begun to guide a comprehensive effort to save and revitalize the Cherokee language. An immersion school became the key component of the Kituwah Initiative, supported by the tribal government and augmented by programs to re-establish the usage of Cherokee in local media and the community at large. In addition to supporting the Atse Kituwah Academy, the Eastern Band of Cherokee Indians created a partnership with a local university to create teacher licensure programs for language teachers, through university courses and internships. The university partnership includes language revitalization research and scholarship.

Available at <http://pieducators.com/sites/default/files/Cherokee-Immersion.pdf>



State of the Field: The Role of Native Languages and Cultures in American Indian, Alaska Native, and Native Hawaiian Student Achievement

McCarty, T. L. (2011, July). *State of the field: The role of Native languages and cultures in American Indian, Alaska Native, and Native Hawaiian student achievement*. Tempe: Arizona State University Center for Indian Education.

This policy brief examines evidence for the role and impact of Native language and cultural instruction in the education of American Indian, Alaska Native, and Native Hawaiian students. The document defines key terms related to language and culture, explores promising practices for indigenous students from a variety of linguistic and cultural backgrounds, and provides a summary of findings, including characteristics of “strong” language and culture programs. The author concludes that (1) there is compelling empirical evidence that strong, additive, academically rigorous Native language and culture programs have salutary effects on both Native language and culture maintenance/revitalization and student achievement, as measured by multiple types of assessments; (2) regardless of students’ Native-language expertise on

entering programs characterized as “strong,” time spent learning the Native language is not time lost in developing academic English; (3) it takes a minimum of four to seven years for students to develop age-appropriate academic proficiency in a lesser-used language (English or the Native/heritage language); (4) strong Native language and culture (NLC) programs enhance student motivation, self-esteem, and ethnic pride; (5) strong programs offer unique and varied opportunities to involve parents and elders in children’s learning; (6) strong programs are characterized by strong investments in teachers’ professional development and community intellectual resources, as evidenced by “grow your own” approaches to Native teacher preparation and curriculum development; and (7) the effectiveness of strong NLC programs (i.e., their ability to achieve their goals) rests on the ability of tribes and Native communities to exercise self-determination in the content, process, and medium of instruction.

Available at [https://static1.squarespace.com/static/52cf1070e4b048ae22d972b2/t/54aac6b3e4b0c309d027948a/1420478131256/McCarty+\(2011\).+Role+and+Impact+of+Native+Languages+and+Cultural+Context.pdf](https://static1.squarespace.com/static/52cf1070e4b048ae22d972b2/t/54aac6b3e4b0c309d027948a/1420478131256/McCarty+(2011).+Role+and+Impact+of+Native+Languages+and+Cultural+Context.pdf)

Mentoring and Peer Tutoring

Mentored Research in a Tribal College Setting: The Northern Cheyenne Case

Ward, C., Jones, K. W., Madsen, B., Coles, R., Rich, L., & Knapp, S., (2014). Mentored research in a tribal college setting: The Northern Cheyenne case. *Journal of Research in Rural Education*, 29(3), 1–17.

The purpose of this study was to advance knowledge of effective mentoring and research experience strategies for minority undergraduate students with a focus on retention for students in STEM majors. The study was conducted over 12 years at a tribal college of the Northern Cheyenne Nation in southeastern Montana. Interviews were conducted with 51 student interns, paraprofessionals, and science instructors. The researchers examined student perceptions of mentor research (i.e., undergraduate research experiences that are guided by a mentor, such as a faculty member) and the effects of mentoring programs on student attitudes about science, future plans, student identities, and the context of the program supporting student STEM retention. Results indicated that mentoring had positive outcomes for tribal college students. The authors suggest that mentoring and research opportunities are empowering for tribal college students and encourage them to pursue academic goals, whether or not those goals include returning to their Native community.

Available at <https://tribaleddepartmentsna.files.wordpress.com/2014/05/00042582.pdf>

Mentoring American Indian Middle School Students to Consider Teaching as a Career

Reed, K. (2007). Mentoring American Indian middle school students to consider teaching as a career. *Middle School Journal*, 38(3), 25–33.

During the 2002 academic year, the National Center for Education Statistics reported that less than one percent of the teaching force in the United States was American Indian. Responding to the need for increasing the number of American Indian teachers and recognizing the high dropout rates of American Indian students, the University of South Dakota's School of Education joined with a reservation school in the state to provide career exploration in teaching for American Indian middle school students. The article describes this mentoring/exploratory project, which took place during the fall of 2004. By the end of the project, university students expressed greater confidence in speaking in front of a classroom and working with middle school students, while middle school students reported an elevated level of interest in the teaching profession and confidence in being able to successfully pursue a teaching career.

Available for purchase at <http://www.tandfonline.com/doi/abs/10.1080/00940771.2007.11461580>



Policy Considerations

2014 Native Youth Report

The White House, Executive Office of the President. (2014). *2014 Native Youth Report*. Washington, DC: Author.

This report, written after President Obama visited Indian Country in June of 2014, summarizes the characteristics of federal policies affecting the education of Native children. It examines the root causes, outcomes, and negative consequences of education inequities as a result of these policies. This report makes clear that Native youth today face a variety of barriers but that with a coordinated effort, significant changes can be made to improve their lives. The overarching recommendations include: (1) strengthen tribal control of education; (2) provide comprehensive, community-based student supports; (3) integrate Native cultures and languages into school climate and culture; (4) increase support for highly effective teachers and leaders; (5) promote up-to-date technology for tribal education; (6) expand efforts that target suicide prevention; and (7) address the behavioral health needs of Native youth.

Available at http://www.whitehouse.gov/sites/default/files/docs/20141129nativeyouthreport_final.pdf

American Indian Education: A History

Reyhner, J., & Eder, J. (2006). *American Indian education: A history*. Norman, OK: University of Oklahoma Press.

This comprehensive history of American Indian education in the United States, from colonial times to the present, explores the broad spectrum of Native experiences in missionary, government, and tribal boarding and day schools. The one-volume source book describes education reform policies and missionary and government efforts to Christianize and “civilize” American Indian children. Drawing on firsthand accounts from teachers and students, the authors analyze shifting education policies and philosophies, paying special attention to the passage of the Native American Languages Act and current efforts to revitalize Native American cultures.

Available for purchase at <http://www.oupres.com/ECommerce/Book/Detail/67/American%20Indian%20Education>

Indian Education Policies in Five Northwest Region States

Smiley, R., & Sather, S. (2009). *Indian education policies in five Northwest Region states* (Issues & Answers Report, REL 2009 No. 081). Washington, DC: U.S. Department of Education, Institute of Education Sciences, National Center for Education Evaluation and Regional Assistance, Regional Education Laboratory Northwest.

This report categorizes Indian education policies of Alaska, Idaho, Montana, Oregon, and Washington. The study focuses on key Indian education policies, the adoption of these policies, and the mechanisms that states employed to adopt these education policies.



Thirteen key policies from 1991 until 2008 are identified, with commonalities and differences between states highlighted. Policies common to all five states included academic standards addressing Native American culture and history; Native American students learning their Native language as part of the education program; Native American history and culture being part of the school curriculum; Native communities being involved in advisory boards; and teacher certification being promoted for speakers of Native American languages. Data collection included internet and library searches, followed by interviews with key informants. States most commonly used state statutes or regulations to formalize policy. The variety of choices for both policy and adoption mechanisms are also featured in this report.

Available at http://ies.ed.gov/ncee/edlabs/regions/northwest/pdf/REL_2009081.pdf

Native American Language Policy in the United States

Warhol, L. (2011). *Native American language policy in the United States* [Heritage brief]. Washington, DC: Center for Applied Linguistics.

This information brief provides an overview of past and present policies that have impacted Native language maintenance and revitalization efforts. While historically Native American language policy in the United States has entailed a difficult struggle to maintain Native American languages, communities are now using recent federal, state, and local policies to protect their languages and support language revitalization efforts. Appropriations allocated to the federal

Native American Languages Act have funded more than 500 programs to date. Even in states with restrictive English-only policies, public, Bureau of Indian Education, and tribally controlled schools are engaging in dual-immersion programs to reverse Native language loss. As language revitalization efforts grow, maintaining official policies that support and protect Native American languages will continue to be important for federal, state, and tribal governments.

Available at <http://www.cal.org/heritage/pdfs/briefs/native-american-language-policy.pdf>

Native American Education Research and Policy Development in an Era of No Child Left Behind: Native Language and Culture During the Administrations of Presidents Clinton and Bush

Beaulieu, D. (2008). Native American education research and policy development in an era of *No Child Left Behind*: Native language and culture during the administrations of Presidents Clinton and Bush. *Journal of American Indian Education*, 47(1), 10–45.

This article traces the history of policy development in Native American education from the second term of President William J. Clinton and his signing of Executive Order 13096 of August 6, 1998, on American Indian/Alaska Native education, through the passage and implementation of the *No Child Left Behind Act* (NCLB) and initial consideration of its reauthorization near the end of the presidency of George W. Bush. The article describes the interaction of political action, research, and policy development under the umbrella of the growing political influence of the National Indian Education Association



(NIEA), leading up to the successful passage of the Esther Martinez Native American Languages Preservation Act and preparation for reauthorization of NCLB. The analysis provides a perspective of the implementation of NCLB with American Indian, Alaska Native, and Native Hawaiian students through the author's personal narrative of those years, during which he served in key positions within the federal government and NIEA. Throughout this period, a research agenda in American Indian/Alaska Native education evolved with a focus on the role of Native languages and cultures in Native American education. With the passage of NCLB, that role was threatened despite the plain language of Title VII in NCLB and the pronouncements of President Bush's American Indian/Alaska Native education Executive Order. This threat was blunted by a significant effort on the part of NIEA to protect the prominence of Native languages and cultures in the education of Native students. Central to this effort and foundational for future efforts was the 2006 passage of the Esther Martinez Native American Languages Preservation Act in a Republican-controlled Congress and its signing by President Bush.

Available at https://jaie.asu.edu/sites/default/files/471_2008_2_beaulieu.pdf

Native Children's Policy Agenda: Putting First Kids 1st

National Congress of American Indians, National Indian Child Welfare Association, National Indian Education Association, & National Indian Health Board. (August 2015). *Native children's policy agenda: Putting First kids 1st*. Washington, DC: National Congress of American Indians.

The National Congress of American Indians, the National Indian Child Welfare Association, the National Indian Education Association, and the National Indian Health Board created a joint policy agenda for American Indian and Alaska Native children's issues. The policy agenda identified guiding principles for improving the lives of Native children and providing concrete recommendations for implementation. The principles were grouped into four overarching themes: healthy lifestyles, supportive environments, successful students, and vibrant communities. Each subsection includes a list of tribal strategies and policy objectives.

Available at http://www.ncai.org/resources/ncai-publications/Aug_2015_Native_Childrens_Policy_Agenda.pdf

The Impact of High-Stakes Accountability Policies on Native American Learners: Evidence from Research

McCarty, T. L. (2009). The impact of high-stakes accountability policies on Native American learners: Evidence from research. *Teaching Education, 20*(1), 7–29.

This article first examines the education profile of Native American communities and explains tribal sovereignty. The author then addresses the impacts of the *No Child Left Behind Act* for Native American students. The final sections provide examples of promising policies and practices for future education reform. Programs and policies related to closure of the achievement gap include: (1) cultural integration illustrated by a school in Hawaii with a 100 percent graduation rate and an 80 percent college attendance rate; (2) an immersion program in the Navajo Nation in



which English was gradually introduced; and (3) another type of immersion program that integrates three languages and cultures in Arizona. The conclusion includes characteristics of these policies and programs postulated to be associated with their effectiveness for Native American communities.

Available for purchase at
<http://www.tandfonline.com/doi/abs/10.1080/10476210802681600>

The Positive Impact of Culturally Responsive Pedagogy: Montana's Indian Education for All

Carjuzaa, J. (2012). The positive impact of culturally responsive pedagogy: Montana's Indian Education for All. *International Journal of Multicultural Education*, 14(3), 1–17.

This qualitative report examines the impact of Montana's mandate requiring educators to integrate American Indian content into all instruction, known as Montana's *Indian Education for All Act* (IEFA). This mandate addresses the many misunderstandings that appear to be founded on a commonplace lack of cultural awareness in the Western states. The report introduces the culture and context in Montana, continues with the development and implementation of the Act, and concludes with recommendations from IEFA. Findings from this study suggest that teachers need to: (1) feel prepared to make a difference by better understanding American Indian cultures; (2) deconstruct stereotypes and confront biases through multicultural education; (3) increase awareness and knowledge with professional development; (4) build and foster relationships through understanding power

relationships that exist between non-Indians and Indians; and (5) model best practices to connect classrooms and cultures with cultural sensitivity.

Available at <http://ijme-journal.org/index.php/ijme/article/view/620>

Toward an Ideal Democracy: The Impact of Standardization Policies on the American Indian/Alaska Native Community and Language Revitalization Efforts

Cohen, E., & Allan, A. (2013). Toward an ideal democracy: The impact of standardization policies on the American Indian/Alaska Native community and language revitalization efforts. *Educational Policy*, 27(5), 743–769.

This article explores the impact of standardization policies of the *No Child Left Behind Act of 2001* (NCLB) on the American Indian/Alaska Native community. The authors examined current research and data from the National Indian Education Study (NIES) of 2009 and argue that English-only assessments under NCLB devalued indigenous social and cultural capital by having no salient measure of language revitalization efforts. By narrowing the scope of the curriculum, the NCLB standards-based reforms were perceived as straining the relationships between schools and communities. The authors endorse a responsive Indian education policy that unites the concepts of sovereignty, liberty, and equity toward revitalizing indigenous language without sacrificing a focus on raising student achievement.

Available for purchase at <http://epx.sagepub.com/content/27/5/743.abstract>

Teacher Preparation and Support

Effective Teachers: Perceptions of Native American Students in Rural Areas

Prater, G., Rezzonico, A., Pyron, R., Chischille, J., Arthur, V., & Yellowhair, B. (1995, March). *Effective teachers: Perceptions of Native American students in rural areas*. Paper presented at the American Council on Rural Special Education, Las Vegas, NV.

This paper examines Native American student perceptions of effective practices of non-Native teachers. A student survey was administered to students in grades 3–12 living in rural districts on the Navajo Reservation in Arizona. The sample involved 148 Navajo students and 10 non-Native students, with 28 of the students classified as special need. The survey had open-ended questions asking about the types of teachers and instructional practices that facilitated the greatest amount of learning and teachers' sensitivity to students' cultural background. Findings indicated that students learned more from hands-on projects and from teachers who encouraged various means of learning. Students also emphasized the importance of teachers imparting lessons on responsibility and treating students with respect. Students stated that the most important teacher qualities were respect, kindness, positive attitude, patience, and a sense of humor. They also preferred teachers who did not speak quickly, make fun of Native culture, or deliver boring lessons. A large majority of students felt that teachers needed to possess a greater sensitivity to Native culture.

Available at <http://files.eric.ed.gov/fulltext/ED381332.pdf>

Next Steps: Research and Practice to Advance Indian Education

Swisher, K. G., & Tippeconnic, J. W., III. (Eds.). (1999). *Next steps: Research and practice to advance Indian education*. Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

The purpose of this book is to support teacher preparation by describing crucial issues in American Indian/Alaska Native education. The book addresses foundations of Indian education from historical and contemporary perspectives. Curricula are discussed in terms of foundations, theories, and practices viewed through a cultural lens. This section includes best practices, assessment methods, and cross-cultural strategies. Next, the college experience is discussed, with a focus on access to education and achievement. This book concludes with suggestions for research to support practice and ultimately improve Native student education. Chapter authors advocate for several specific improvements to be made to better engage and accommodate Native students. These include having educators examine school and environmental factors that affect the quality of schooling rather than viewing Native students through a deficit model; utilizing community resources and traditional healing practices to help students who may be dealing with mental health issues; and using performance-based



tests that involve not only students but teachers and parents in the assessment of students' progress.

Available at <http://files.eric.ed.gov/fulltext/ED427902.pdf>

Preparing Teachers to Support American Indian and Alaska Native Student Success and Cultural Heritage

Jacobs, D. T., & Reyhner, J. (2002). *Preparing teachers to support American Indian and Alaska Native student success and cultural heritage*. Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

This article reviews research from Native and non-Native sources in order to support the authors' argument that research-based knowledge of cultural approaches to learning exists and should be incorporated into teacher preparation programs. The goal of this article is to promote opportunities for American Indian and Alaska Native students to learn about and contribute to their communities while honoring traditional cultural values. The authors assert that teacher training programs should prepare teachers to provide reflective/responsive teaching; to understand literature on breadth and depth of knowledge, including an examination of Indian dropout studies; to incorporate high academic and cultural expectations; to support values such as spirituality and Native identity within the community; to work with students' families in supporting academic achievement; to motivate and engage students by educating them within a relevant cultural context; and to teach from their own cultural identity. The

authors emphasize that the goal of teacher education is to empower and prepare American Indian and Alaska Native students to feel comfortable moving in different cultures (e.g., school, community, heritage) by valuing their culture.

Available at <http://files.eric.ed.gov/fulltext/ED459990.pdf>

The Oksale Story: Training Teachers for Schools Serving American Indians and Alaska Natives

Pavel, M., Banks, S. R., & Pavel, S. C. (2002). The Oksale story: Training teachers for schools serving American Indians and Alaska Natives. *Journal of American Indian Education*, 41(2), 38–47.

The article describes a teacher-training program for Native students developed through a partnership between a tribal college, Northwest Indian College, and a public research institution, Washington State University. Both institutions have convergent goals of training teachers. Northwest Indian College provides courses leading to a transferable associate of arts degree, while Washington State University offers instruction leading to a bachelor of arts degree and a teacher certification program accredited by the state of Washington. Students learn to apply knowledge gained in coursework through more than 100 hours of practicum experience, and they are provided with academic, financial, and personal support services to facilitate graduation in a timely manner. Students were interviewed to obtain their perspectives on the unique elements of the programs and how their involvement in the Oksale Native teacher



preparation program affected their college experience, personal growth, and cultural knowledge. All students reported that the Oksale Native teacher preparation program greatly enhanced personal and professional growth and encouraged the use of cultural knowledge as a foundation for learning.

What Do We Have to Do to Create Culturally Responsive Programs? The Challenge of Transforming American Indian Teacher Education

Belgarde, M. J., Mitchell, R. D., & Arguero, A. (2002). What do we have to do to create culturally responsive programs? The challenge of transforming American Indian teacher education. *Action in Teacher Education*, 24(2), 42–54.

Culturally responsive education is defined as generally validating cultures and languages of students and allowing them to co-construct knowledge in schools. The authors sought to identify culturally responsive teacher education models for teaching American Indians. The article provides (1) a brief historical overview of American Indian education; (2) a description of efforts to address teacher preparation issues; and (3) lessons learned in culturally responsive teacher training. Three broad changes are proposed to promote practices that benefit American Indian students. First, establish infrastructure for the participation of Native voices in the education process. Second, institutionalize curriculum and instruction

norms that are culturally responsive. Third, advance the scholarly study of teaching and learning within Indian communities to advance knowledge about Indian education.

Available for purchase at <http://www.tandfonline.com/doi/abs/10.1080/01626620.2002.10734418>

What Every Teacher Needs to Know to Teach Native American Students

Morgan, H. (2009). What every teacher needs to know to teach Native American students. *Multicultural Education*, 16(4), 10–12.

The author discusses the culture and learning styles of Native American students in this review paper and offers research-based education practices that will likely aid this group of students to attain greater academic and emotional success in the school context. The author argues that in order to teach Native Americans in a way that reflects their culture, teachers must realize that Native American students are often taught differently at home compared to mainstream students. Native American children can also differ greatly from each other and teachers cannot assume that one instructional approach or strategy will work for all Native students. If Native American students are to reach their potential in school, it is recommended that teachers understand those students' preferred ways of learning.

Available at <http://files.eric.ed.gov/fulltext/EJ858583.pdf>

Appendix: Summary of Topics Covered in All Articles Contained in the Annotated Bibliography of Culture and Language Revitalization Literature



A majority of articles contained in the annotated bibliography contained information pertaining to multiple topic areas. However, to facilitate ease of reading and avoid confusion, each article is only mentioned once in the bibliography, with the category chosen based on its main topic. The following tables include each article by main topic area and any other topics addressed by the content.

TOPIC KEY:

CCP = College-Community Partnerships

CBE = Culture-Based Education and Culturally Responsive Teaching

ECE = Early Childhood Education

FCI = Family and Community Involvement/Engagement

LRI = Language Revitalization and Immersion Efforts

MPT = Mentoring and Peer Tutoring

PC = Policy Considerations

TPS = Teacher Preparation and Support

Table 1. College-Community Partnerships

| Article Title | CBE | ECE | FCI | LRI | MPT | PC | TPS |
|--|-----|-----|-----|-----|-----|----|-----|
| American Indians and Alaska Natives in Higher Education: Promoting Access and Achievement | X | | | | | | |
| Better Together: Coeur d'Alene Reservation Communities and the University of Idaho | | | X | | | | |
| Building Community-University Partnerships by Listening, Learning, and Responding | | | X | | | | |
| Identifying Community Needs and Resources in a Native Community: A Research Partnership in the Pacific Northwest | | | X | | | | |
| Retaining American Indian/Alaskan Native Students in Higher Education: A Case Study of One Partnership Between the Tohono O'odham Nation and Pima Community College, Tucson, Arizona | X | | X | | | | |
| 'Walk Softly and Listen Carefully': Building Research Relationships with Tribal Communities | | | X | | X | | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.



Table 2. Culture-Based Education and Culturally Responsive Teaching

| Article Title | CCP | ECE | FCI | LRI | MPT | PC | TPS |
|---|-----|-----|-----|-----|-----|----|-----|
| A Review of the Research Literature on the Influences of Culturally Based Education on the Academic Performance of Native American Students | | | X | | | | |
| A Survey and Assessment of Culturally Based Education Programs for Native American Students in the United States | X | | | X | | | |
| American Indian Cultures and the Classroom | | | X | | | | X |
| An Exploratory Study of Cultural Identity and Culture-Based Educational Programs for Urban American Indian Students | | | X | | | | |
| Cultural Differences of Teaching and Learning: A Native American Perspective of Participating in Educational Systems and Organizations | | | | | X | X | |
| Culturally Appropriate Curriculum: A Research-Based Rationale | | | X | | | | X |
| Culturally Responsive Schooling for Indigenous Youth: A Review of the Literature | | | | | | | X |
| Culture, Chaos, and Complexity: Catalysts for Change in Indigenous Education | | | X | | | | X |
| Does Cultural Programming Improve Educational Outcomes for American Indian Youth? | | | | | | | |
| Effective Practices for Creating Transformative Informal Science Education Programs Grounded in Native Ways of Knowing | | | X | X | | | |
| Effective Standards-Based Practices for Native American Students: A Review of Research Literature | | | | X | | | |
| Effective Teaching Strategies for Engaging Native American Students | | | | | | | X |
| Engaging Native American Learners with Rigor and Cultural Relevance | | | | | | | |
| Handbook of Heritage, Community, and Native American Languages in the United States: Research, Policy, and Educational Practice | | | X | X | | | |



| Article Title | CCP | ECE | FCI | LRI | MPT | PC | TPS |
|---|-----|-----|-----|-----|-----|----|-----|
| Learning Styles of American Indian/Alaska Native Students: A Review of the Literature and Implications for Practice | | | | | | | X |
| National Indian Education Study 2009 - Part II: The Educational Experiences of American Indian and Alaska Native Students in Grades 4 and 8 (NCES 2010-463) | | | X | | | | |
| Research in American Indian and Alaska Native Education: From Assimilation to Self-Determination | | | | | | | |
| Self-Determination through Self-Education: Culturally Responsive Schooling for Indigenous Students in the USA | | | | | | X | |
| The Educational Aspirations/Attainment Gap Among Rural Alaska Native Students | | | | | X | | |
| The Influence of Culture on Learning and Assessment among Native American Students | | | | | | | |
| Traditional Culture and Academic Success among American Indian Children in the Upper Midwest | | | | | | | |
| Virtual Museum Projects for Culturally Responsive Teaching in American Indian Education | | | X | | | | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

Table 3. Early Childhood Education

| Article Title | CCP | CBE | FCI | LRI | MPT | PC | TPS |
|--|-----|-----|-----|-----|-----|----|-----|
| A Summary of Research and Publications on Early Childhood for American Indian and Alaska Native Children | | X | X | X | | | X |
| An Investigation of How Culture Shapes Curriculum in Early Care and Education Programs on a Native American Indian Reservation | | X | X | | | | X |
| Dear Children: Preferred Preparation for Native Early Childhood Education | | | X | X | | X | X |
| For Each and Every Child: A Strategy for Education Equity and Excellence | | | | | | X | |
| Improving Academic Performance among Native American Students — A Review of the Research Literature | | X | X | | | | |
| Proceedings of the Rural Early Childhood Forum on American Indian and Alaska Native Early Learning | | | | | | | |

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Table 4. Family and Community Involvement/Engagement

| Article Title | CCP | CBE | ECE | LRI | MPT | PC | TPS |
|---|-----|-----|-----|-----|-----|----|-----|
| A Native American Community’s Involvement and Empowerment to Guide Their Children’s Development in the School Setting | | X | | | | | |
| Examining American Indian Perspectives in the Central Region on Parent Involvement in Children’s Education | | X | | | | | X |
| Factors Influencing Transition for Students with Disabilities: The American Indian Experience | | X | | | | | |
| Families and Schools Together: An Experimental Analysis of a Parent-Mediated Multi-Family Group Program for American Indian Children | | X | | | | | |
| Family, Community, and School Influences on Resilience among American Indian Adolescents in the Upper Midwest | | | | | | | |
| Home-Going as a Strategy for Success among Haudenosaunee College and University Students | X | X | | | | | |
| “My Culture, My Family, My School, Me”: Identifying Strengths and Challenges in the Lives and Communities of American Indian Youth | | X | | | | | |
| Navajo Culture and Family Influences on Academic Success: Traditionalism Is Not a Significant Predictor of Achievement among Navajo Youth | | X | | | | | |
| Reforming Education from the Inside-Out: A Study of Community Engagement and Educational Reform in Rural Alaska | | X | | | | X | |
| Supporting American Indian Students in the Transition to Postsecondary Education | X | | | | | | |
| Supporting Native Indian Preschoolers and Their Families: Family-School-Community Partnerships | | X | X | | | | |
| The Context and Meaning of Family Strengthening in Indian America | | | | | | | |
| The Traditional Tribal Values of Ojibwa Parents and the School Performance of Their Children: An Exploratory Study | | X | | | | | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

Table 5. Language Revitalization and Immersion Efforts

| Article Title | CCP | CBE | ECE | FCI | MPT | PC | TPS |
|---|-----|-----|-----|-----|-----|----|-----|
| Grassroots Suggestions for Linking Native-Language Learning, Native American Studies, and Mainstream Education in Reservation Schools with Mixed Indian and White Student Populations | | X | | | | | |
| Indigenous Language Revitalization: Encouragement, Guidance, & Lessons Learned | | X | | | | | |
| Language and Tribal Sovereignty: Whose Language Is It Anyway? | | | | X | | | |
| Native Language Immersion: Innovative Native Education for Children and Families | | X | | X | | | |
| Native Language Renewal: Dispelling the Myths, Planning for the Future | | X | | X | | | |
| Reclaiming Indigenous Languages: A Reconsideration of the Roles and Responsibilities of Schools | | X | | X | | | |
| Revitalising Indigenous Languages in Homogenising Times | | X | | X | | | |
| Schooling for Self-Determination: Research on the Effects of Including Native Language and Culture in the Schools | | X | | | | | |
| The Atse Kituwah Academy: An Immersion Model That Holds the Key to the Future of the Cherokee Language and Culture | | | | | | | |
| State of the Field: The Role of Native Languages and Cultures in American Indian, Alaska Native, and Native Hawaiian Student Achievement | | X | | | | X | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

Table 6. Mentoring and Peer Tutoring

| Article Title | CCP | CBE | ECE | FCI | LRI | PC | TPS |
|---|-----|-----|-----|-----|-----|----|-----|
| Mentored Research in a Tribal College Setting: The Northern Cheyenne Case | X | | | | | | |
| Mentoring American Indian Middle School Students to Consider Teaching as a Career | X | X | | | | | X |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

Table 7. Policy Considerations

| Article Title | CCP | CBE | ECE | FCI | LRI | MPT | TPS |
|--|-----|-----|-----|-----|-----|-----|-----|
| 2014 Native Youth Report | | | | | | | |
| American Indian Education: A History | | | | | | | |
| Indian Education Policies in Five Northwest Region States | | X | | X | X | | X |
| Native American Language Policy in the United States | | X | | | X | | |
| Native American Education Research and Policy Development in an Era of <i>No Child Left Behind</i> : Native Language and Culture During the Administrations of Presidents Clinton and Bush | | X | | | X | | |
| Native Children’s Policy Agenda: Putting First Kids 1st | | | | X | | | |
| The Impact of High Stakes Accountability Policies on Native American Learners: Evidence from Research | | X | | | X | | |
| The Positive Impact of Culturally Responsive Pedagogy: Montana’s Indian Education for All | | X | | X | | | |
| Toward an Ideal Democracy: The Impact of Standardization Policies on the American Indian/Alaska Native Community and Language Revitalization Efforts | | | | | X | | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

Table 8. Teacher Preparation and Support

| Article Title | CCP | CBE | ECE | FCI | LRI | MPT | PC |
|---|-----|-----|-----|-----|-----|-----|----|
| Effective Teachers: Perceptions of Native American Students in Rural Areas | | X | | | | | |
| Next Steps: Research and Practice to Advance Indian Education | | X | | | | | |
| Preparing Teachers to Support American Indian and Alaska Native Student Success and Cultural Heritage | | X | | X | | | |
| The Oksale Story: Training Teachers for Schools Serving American Indians and Alaska Natives | X | X | | | | | |
| What Do We Have to Do to Create Culturally Responsive Programs? The Challenge of Transforming American Indian Teacher Education | X | X | | | | | |
| What Every Teacher Needs to Know to Teach Native American Students | | X | | | | | |

Note: CCP = College-Community Partnerships; CBE = Culture-Based Education and Culturally Responsive Teaching; ECE = Early Childhood Education; FCI = Family and Community Involvement/Engagement; LRI = Language Revitalization and Immersion Efforts; MPT = Mentoring and Peer Tutoring; PC = Policy Considerations; and, TPS = Teacher Preparation and Support.

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