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ABSTRACT

This report outlines a comprehensive research agenda for Indian education from the Native perspective. It resulted from a meeting held in Albuquerque, New Mexico in April 2000, planned by a national steering committee of Indian education researchers, administrators, and association executives. The introduction describes four traits of research in Indian education and calls for a long-term commitment of funding for the basic research that needs to be done, including gathering baseline information, the interaction of culture and education, factors that make Native students successful, school/family cooperation, the nature of Indian teacher and Indian student interaction, the effects of having more Indian teachers, characteristics of exemplary programs, and identifying policy changes that will improve outcomes for Indian students. Following the mission statement and summary is a statement of current problems and descriptions of task force recommendations. Separate task forces addressed each of 10 topics: early childhood education and teaching and learning styles, special education, social factors, professional preparation, tribal colleges and universities, mainstream colleges, multicultural and bilingual education, community education, education finance, and curriculum. Each task force presents its own statement of problems and identifies research priorities. Ten appendices present the meeting agenda, sponsoring organizations, steering committee members, conference chairman biography, Executive Order 13096, descriptions of topic areas, production of Native American teachers by college and year, list of attendees, invited guests, and a bibliography containing 23 references. (TD)

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ED 447 985

DECONSTRUCTING THE MYTHS

A RESEARCH AGENDA FOR AMERICAN INDIAN EDUCATION

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Dean Chavers, Ph. D.
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DECONSTRUCTING

THE

MYTHS

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INTRODUCTION

This book outlines a comprehensive research agenda for Indian education from the point of view of Indian researchers, administrators, parents, school district employees, and tribal officials. It resulted from a two-day meeting held in Albuquerque, New Mexico on April 14-15, 2000.

The meeting was planned by a national steering committee of Indian education researchers, administrators, and association executives. Researchers are frustrated at the very small number of research projects being done on Indian education. Administrators are frustrated at the lack of knowledge of how to deal with culturally different students. Association executives are frustrated at the lack of information available to them to carry out their missions.

Research in Indian education is characterized by several traits. **First**, most of the research done is by graduate students satisfying the requirements for a master's degree or a doctorate. Most of them never do another research project once they earn their degrees.

Second, most of the research done is focused on negative outcomes. Researchers look at the factors associated with the high dropout rate, or at factors associated with low test scores for Native students, for instance.

Third, on a periodic basis some national researcher obtains a huge grant and conducts a national study of Indian education. The report of this national study inevitably points out how badly Native students do in school. Unfortunately, little progress has come about because of these reports.

Fourth, many of the concepts that are bandied about in regard to Indian education are not explicated in detail or understood by either researchers or practitioners. Such concepts as cultural differences, cooperative learning, learning styles, learning patterns, and others are generally accepted by many without having been adequately explicated or tested. Thus much research rests on assumptions rather than on facts.

The Steering Committee felt very strongly, to a person, that a much stronger emphasis on research on Native education is needed. What we discovered as we planned the project was that **no one is funding research on Indian education.** Most research done in the past has come from periodic grants, such as the federal sponsored funds that paid for the Fuchs and Havighurst study of 30 years ago. That was a one-time funding effort. What is needed, the Committee feels, is some long term commitment from one or more agencies to sponsor at least the basic research that needs to be done.

The most basic type of research needed is baseline information. For instance, we need to know as a nation how many Indian students are placed into Special Education.

We need to know accurately what the dropout rate is from high school and college for Indian students.

We need to know what the daily attendance rate for Indian students is.

We need to know how many books Indian students read outside the classroom, and what types of books they read.

We need to know how many teachers have actual contact with Indian parents, and the nature of their interactions. We need to know what the expectations of parents are for their children, and how this compares with the expectations of teachers and counselors.

We need to know how many Native students speak their Native languages at home, and what their overall ability in language is.

We need to know how many of them are taking college prep classes, how many are taking vocational classes, and how many are not taking any particular set of classes.

We need to know with some certainty beyond anecdotal data how many Native students enter college. We need to know how many of the students who enter college finish, and how long it takes them to finish. We need to know what fields of study are most popular with students, and the obverse, what fields of study are being avoided; we also need to know why students choose the fields they choose.

Beyond baseline data, we need a great deal of research done on culture and its interaction with education. We need to look at the interaction of different learning styles in the classroom and their impact on outcomes.

We need to know what motivates successful Native students and how they used structures and people to persist and become successful.

We need to understand what is happening in the lack of a connection between the classroom and the home. We need to know what parents can do that is effective in making sure their children in receiving an excellent education.

Finally, we need to know what the interaction is between Indian teachers and Indian students, and the possible effects of having more Indian teachers in the classroom. We need to know what exemplary programs, which are now starting to emerge, do that is different from the typical program. We need to know what works in special funding programs for Indian education, to formulate policy changes that will improve outcomes for Indian students.

Dean Chavers

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MISSION STATEMENT

The mission of the Summit Meeting on Indian Education Research is to deconstruct the myths that surround Indian education and Indian students. Research must strive to improve academic success and student outcomes. Research should look at success and not only at negative factors.

Research in Indian education must seek systemic changes. It should demonstrate the genius of the Native intellect. It should be both quantitative and qualitative. It should involve the Indian communities and the parents of students and build on their assets. It should be culturally relevant.

Research must encourage schools to do the things they should be doing, and discourage them from doing the things they should not be doing. Research should offer hope to its users and its subjects.

This book reports the results of a meeting held in Albuquerque on April 14-15, 2000. The sponsors were the American Indian Science and Engineering Society (AISES), the Association of American Indian Physicians (AAIP), the National Indian Health Board (NIHB), and the Native American Scholarship Fund (which has since changed its name to Catching the Dream [CTD])

The meeting was planned by a national steering committee of researchers, school superintendents, and association executives (see Appendix 3, page 65). The steering committee adopted the mission statement prior to the meeting.

There were 10 different Task Forces at the meeting. Participants selected the topic in which they were interested prior to the meeting and stayed in that Task Force group for the whole two days. Each Task Force developed its own priorities and statements of the problems. At the end of each day, each Task Force facilitator reported the results to the entire group, which then allowed members of other Task Forces to make comments.

SUMMARY

Conference participants made the following recommendations for research on Indian education:

EARLY CHILDHOOD EDUCATION/TEACHING AND LEARNING STYLES

1. What are the most effective teaching/learning methods for Native students?
2. What institutional changes are needed to make Indian education effective?
3. How can cultural education for teachers be mandated to require teachers of Native students to understand the culture of their students?
4. How can testing be improved?
5. What policy changes are needed?
6. How can the education system access alternative resources?
7. What elements are crucial to success in school in high school and college?

SPECIAL EDUCATION

1. Are too many Native students placed into Special Education? What criteria are used to place them now?
2. What is the effect of current assessment practices on the rate of placement of Native students into Special Education?
3. What is the effect of placing Native students into Special Education? What percentage of them is returned to mainstream classes?
4. What percentage of Native students is placed into Special Education when they should not be?
5. What effect does placement in Special Education have on adult employment and higher education?
6. To what extent is the current assessment protocol biased against the culturally different Native child?

SOCIAL FACTORS

1. What is the relationship between cultural sensitivity in the classroom and educational success?
2. What has been the impact of forced attendance at BIA boarding schools on family cohesion and attitudes toward education?
3. What types of interventions are needed to overcome trauma associated with generations of boarding school children?
4. What is the impact of incorporating indigenous holistic principles into school curricula on education outcomes?
5. What implications do measurement of multiple intelligences have on results with Native students?

6. What effects do mentoring and role modeling have on Native students and their educational outcomes?
7. What motivated successful Indian leaders to persist and earn degrees?
8. What effects do parenting programs have on student success?
9. What effect does peer support have on Native students?

PROFESSIONAL PREPARATION

1. What tactics are effective in motivating young Native people to work toward a career in the classroom?
2. What is it about the presence of American Indians as teachers and administrators that has the potential for improving the status of education for American Indian children?
3. Are there special needs in the preparation of American Indians as teachers and administrators?
4. Are there special needs in the preparation of all administrators as a means of providing a better climate for American Indian children in American schools?
5. Are current teaching practices guided by specific goals?
6. How are teachers prepared in countries where students excel academically?
7. What are the characteristics of exemplary teachers, administrators, and schools on the outcomes for Native students?
8. What are the characteristics of successful teacher preparation programs that produce exemplary teachers and administrators?
9. What are the effects of American Indian teachers on achievement of American Indian students?
10. What motivators attract American Indians to teacher education?
11. What are the effects of alternative certification programs on teacher production, including Troops to Teachers?
12. What are the effectiveness and the role of distance learning in professional preparation?
13. How large is the pipeline for new Indian teachers?

TRIBAL COLLEGES AND UNIVERSITIES

1. How can we research and measure the contributions of tribal colleges to Indian Country?
2. What impact does support services have on tribal identity and academic performance?
3. How well do tribal college curricula standards articulate with other higher education institutions?
4. What effects do bridge and orientation programs at tribal colleges have on students making a successful transition to other colleges?
5. What effects do tribal colleges have on the education of adults and other non-traditional students?

6. What factors are associated with successful students who have attended tribal colleges?
7. What effects does campus environment have on student success?
8. What are the differential costs/benefits of tribal college education and other settings?

MAINSTREAM COLLGES

1. Why is the college attendance rate for Native students so low?
2. What characteristics of Native students let them be successful in mainstream institutions?
3. What characteristics do successful college programs for Native students share?
4 What is the relationship between maintaining cultural identity and success in college?
5. What is the relationship between level of support services and student success in college?
6. What effects do overt and covert racism have on student success?
7. What effect does tracking in high school have on student success?
8. What effect does transferring colleges have on student success?
9. What effects do cultural learning patterns have on student success?
10. What expectations do tribes and Native families have for college success?
11. What are the leading motivators for Native students to attend college?
12. What have been the effects of the anti-affirmative action policies on Native student matriculation?
13. What are the most important factors contributing to retention and completion of Native students?
14. What is the impact of family support on student completion? What types of family support are the most important?
15. What effect does mentoring have on student success?

MULTICULTURAL/BILINGUAL EDUCATION

1 What is the volume of the pipeline for Native language teachers?
2 How many Native students now are being taught their Native language in school?
3. What effects does teaching Native language have on social and cultural identity?
4. What effects does teaching Native language have on academic success?
5 What level of support for teaching Native language do Native parents evince?
6. What is the relationship between community support and Native language teaching?

COMMUNITY EDUCATION

1. What methods can we employ to promote a successful supportive community?
2. What effects does community cohesion have on student success?
3. How effective is educating Native students using a Native curriculum?
4. What are the effects of stereotypes on Native student success?
5. What are the effects of parent participation in the schools on student success?
6. What factors are most useful in creating parent participation in the schools?
7. What factors are successful in planting early seeds for academic success?
8. What methods work to create health life styles in Native communities?

EDUCATION FINANCE

1. What is the relationship between education funding and student success?
2. What are the highest needs for school finance? What areas are most in need, such as transportation, computer technology, deferred maintenance, professional development, staff housing, etc.?
3. How appropriately are Native students served in schools with mixed racial and ethnic groups in the student body?
4. What is the relationship between school funding and rates of student enrollment in college?
5. What resources are available to Indian schools now that are not being used?

CURRICULUM

1. What is the relationship between success for Native students and culturally integrated curriculum?
2. How many Native students are placed in Special Education? What are the variables associated with such placement?
3. What is the effect in Native American literature of having Native heros and heroines on reading scores for Native students?
4. What variables reflect the input and involvement of the Native community on preparation of teachers for Native students?
5. What school board strategies best meet the needs of Native students?
6. What effect does having a Native American Studies endorsement for teachers have on student outcomes?

THE CURRENT PROBLEMS

- Native students are not getting a good education in U. S. schools. Too many students drop out of high school (50%) and college (85%).

- Too little is known of the parameters of the educational experience for Native students. Very little research is being done. No agency—federal government, state government, professional association, private foundation, public corporation—is sponsoring research on Indian education.

- The age of eliminating the "Indian problem" by trying to assimilate Indians into the U. S. mainstream is over. The current school models call for diversity in student composition, curriculum, orientation, and cultural studies.

- The lecture method is a strong demotivating force for Native students. Their culture teaches them to learn together, in a cooperative fashion, while the learning style insisted upon by the classroom is individualized, one-on-one interaction between student and teacher. Although reforms in education promote cooperative learning as beneficial to all children, the old style of teacher-student one-on-one interaction remains prevalent in most Native classrooms.

- Indian people are greatly underrepresented at all levels of the education profession: the teacher corps, as principals, and as superintendents in particular. Few Native students ever have an Indian person for a teacher. Almost none has a principal or a superintendent as a role model.

- Native parents are excluded by design from their children's education. This exclusion needs to be reversed; Native parents are the first educators of their children.

- There is a lack of communication between the classroom teacher and the parents of indigenous children. This lack of communication must be addressed by the schools.

- There are very few Native teachers in the classrooms. A major initiative needs to be undertaken to produce thousands of new Indian teachers at all levels.

- Non-Indian teachers coming in to reservation schools need a thorough orientation to the local Native culture, language, history, and arts before they are tasked to work with Native children in a Native American environment.

- Exemplary programs for Native students need to be researched, documented, and the results disseminated on a national level.

- Teacher turnover in reservation schools is very high, leading to an unstable school environment and lack of continuity in curriculum offerings.

DESCRIPTION OF TASK FORCE RECOMMENDATIONS

This Chapter presents the findings, insights, recommendations, suggestions, and comments of each of the ten Task Forces at the Summit meeting. Each facilitator collected these comments during the two days of work, made an initial report at the end of the first day, and a full report at the end of the second day. At the reporting sessions, participants in other task forces made comments to the presenters as they saw fit.

At the end of the session, Dean Chavers collected the written materials from each facilitator and prepared this document. The rough draft was then sent to each of the participants in late July, 2000 for each person to respond with any additional comments. These comments were then integrated into the document in August, and the final printing of the document was made in September, 2000.

Copies of the report are also being sent to the government agencies, private foundations, professional associations, and public corporations which are listed in the report.

EARLY CHILDHOOD EDUCATION/LANGUAGE ACQUISITION

(combined with)

TEACHING AND LEARNING STYLES

Dr. Evelyne Tunley-Daymude, Facilitator
Ms. Sandra Begay-Campbell, Facilitator

(These two topic areas were combined into one Task Force at the request of the participants.)

The current status of differing teaching styles, the types of student learning styles, and the impact of teaching methods and learning styles on education.

STATEMENT OF PURPOSE

Native students learn in styles unique to their cultural upbringing. To be maximally successful, teaching styles should match the learning styles of students. Few teachers in Indian schools, however, understand the culture of their Native students.

Teaching and learning styles for the Alaska Native and American learner are directly impacted by language, culture, spirituality, communication styles, and more (i. e., teaching styles, early learning, extracurricular activities, and testing). There is a current need for analysis, research, and data related to these elements to understand their impact on the very high rate of Native high school dropouts and the very low rate of Native people continuing into college and higher education.

By better understanding teaching and learning styles, specifically the role of the Native teacher, the role of effective teachers in Native communities, and the Native student, we can positively influence the successful education of the Native learner through increased awareness and research-based insight.

The learning styles of indigenous children have been well documented. However, styles of teaching that have been found to be most effective with indigenous students have not been widely disseminated. Many grass roots efforts around cultural curriculum development, culturally appropriate pedagogy, and appropriate assessment exist, but generally are unrecorded. In particular, the effective teaching practices of indigenous educators who share cultural experiences, values, expectations, and communicative norms with their students have not been disseminated.

It is imperative that all teachers of indigenous children have knowledge of the linguistic, cultural, spiritual, and communicative underpinnings of student performance. Research must focus on the excellence of Native teachers that often goes unrecognized in mainstream education. Research must focus on an ongoing definition of the skills and

abilities of Native students that are not tapped by current educational practices and policies.

Facilitator's Note: With the closing comments from each workshop group, the following items surfaced as a need for clarification:

- The "Curriculum" workshop and the "Multicultural/Bilingual Education" workshop had many similarities with this Workshop. Please cross-reference their portions of the final report.
- Due to our time limits, we were able to focus only on formal education (elementary, middle/high school, and college). However, "life long learning" was a parallel theme and should be further explored. In addition, our interest in parent/family involvement in learning spurred much discussion and should also be further explored.
- Caution must be taken to craft a document that conveys the true intent of this work and that does not convey "stereotyping." One of our group members commented that while we were envisioning an ideal educator, we must consider the reality to include current teacher bias.

GROUP DISCUSSION

The teaching style of the typical non-Indian teacher is based on the lecture method. It requires one-to-one interaction between the teacher and each student. Any interaction between and among students is discouraged. The emphasis is on rote memory, on visual learning, on drills, and learning isolated facts. Non-Indian teachers are often hired at the last minute, and are generally not familiar with the history and culture of their students. They tend to teach in an Indian school for one or two years, and leave as soon as they can get a job in an urban or suburban area.

Native students, in contrast, are taught at home with oral skills. Story telling is often used to teach them important cultural values such as honesty, integrity, bravery, honor, respect, and humbleness. A lot of their learning at home is nonverbal. Visual, auditory, and kinesthetic cues are very important to Native learning styles, as are modeling behaviors.

Native students are more and more learning English as their first language. However, they are not learning "standard English" well as shown by vocabulary scores on tests, which tend to be the lowest subsection of the tests.

Many Native students are not learning their Native language at all. Some parents, because of their bad experiences as monolingual or bilingual learners, insist that their children learn English only.

Many Native students need remedial instruction in both their Native language and English. The predominant curriculum in the classroom, however, is English only.

There is a gulf between the home and the school. Indian parents often never meet the teachers of their children. The spirituality Native students are taught at home is often totally ignored by the schools. Events such as Open House, PTA meetings, and Parent Night are notoriously poorly attended. Schools actively discourage contact between parents and teachers. This needs to be reversed; schools need to include Indian parents in the active support of their children's education.

Native teachers need to be incorporated into the curriculum of reservation schools. There is a national shortage of Native teachers. Mike Pavel reports that only 10% of the teachers in Indian schools are Indians.

The current monocultural curriculum, based on European history and culture to the exclusion of Native topics, needs to be replaced with an approach that is multicultural and multilingual. Where appropriate, the whole language approach needs to tested and used if it works. A holistic approach instead of an atomistic approach works best with Native students who have been exposed to Native culture.

TEACHING SUCCESSES RECALLED BY THE GROUP

- The teacher did not hold me back
- The teacher gave me feedback and paid attention to me
- The thrill of discovery
- The teacher encouraged the use of Native language
- Students were encouraged to make a positive contribution
- Teacher used the personal touch (telephone call)
- The teacher grabbed our attention (good, fun)
- Discipline with love and concern
- Native American teacher/role model
- I was encouraged to do what I was good at
- Understanding my own identity
- Teacher used a lot of coaching.

There is a social/cultural element present in the Native classroom. It is often not acknowledged, but it is there. The Native student is trained at home to use a collective approach to solving problems. The Native style is thus based on collaboration. In the dominant society, the source of most teachers who work in Indian schools, the style is based on individual performance. Native students who work collaboratively with other students, as they have learned to do at home, are either penalized or punished or both.

Native students are used to being free at home. At school, where they have to ask permission to use the bathroom, they feel constrained and their intelligence and common sense feel questioned. They also have trouble with the concept of private property in which the teachers believe so strongly.

Native children acquire and use rhetorical strategies that conflict with different types of strategies that are required in school. They are not used to being "highlighted," or called on singly in class. They basically are taught at home not to stand out from the crowd, to interact amiably and as equals with other students. At school, however, they are expected to stand out by volunteering the answers to questions the teacher asks and by trying to be the first among equals in terms of work done or quality of work.

They frequently use nonverbal protocols and paralinguistic protocols to make their points. These nonverbal cues are frequently not understood or misunderstood by the non-Indian teachers. Since nonverbal cues are so culturally imbedded, teachers either miss their importance altogether or misinterpret them.

Native children shy away from using questioning to challenge others, another style difference from their teachers. The teachers do not understand the story telling concepts the children learn at home. Indian humor is typically completely lost on the non-Indian teachers, so students learn to suppress attempts at humor.

Self-promotion and competition are also not part of the Native learning style, but are part of the Anglo learning style. Teachers frequently are upset when their students refuse to compete to be the best if it means their friends will also not be the best. The Native student is taught to suppress a desire to be better than others, to be the center of attention. They frequently ask, "Does competition have to be in everything we learn?"

While they are taught at home to respect their elders, they see different treatment in the classroom. Respect for age is not as strong a trait with the non-Indian teachers, who may express disagreement with presidents, senators, and governors who are much older than they are. Students come to think that their teachers have no respect for elders.

Native students also are taught to honor and respect others in certain defined ways. But the ways they learn to express these feelings at home are not done at school, which is one more source of disconnection between home and school.

DEFINING NEEDED RESEARCH

There is a need to define needed research in teaching and learning styles and early childhood education. The advent of losing most Native languages, which has been a widely-known reality only within the past ten years (e. g. Cantoni), adds another layer of importance to the need to research this area.

We submit the following framework as one way to look at the statement of research questions in language acquisition and learning styles. But we welcome other ways of framing research questions.

Culture	Communication	Other
Contemporary versus traditional	Non-verbal communication	Stability
Cultural sensitivity	Verbal communication	Nonverbal cues, extracurricular activities
Multicultural classroom	Visual learners	Education through experience
Native teachers/role models	English only	Whole language approach
Language		Holistic approach
Spirituality		Testing options and challenges
Access to resources outside classroom		Teaching success
Cultural activities		Teaching early (i. e., Head Start)
		Student "baggage"
		Parent support

RESEARCH AGENDA

Note: Test new against old. Does it still work? Has it worked traditionally?

1. **What are the most effective teaching/learning methods and communication styles for learning?**

- What is the effect of cooperative learning for the Indian student and how does cooperative learning impact success?

- What teaching methods are best for different topics, for different ages?

- Teacher-student relationships: are teachers establishing culturally appropriate relationships with Indian students?

[To define "most effective teaching/learning methods" for the Indian student, an inventory of current and archived programs must be established and a survey tool developed to assess "effective programs."]

2. **What institutional changes are needed?**

To understand the impact of currently funded programs, an analysis of a sample of programs (i. e., Title IX, Johnson-O'Malley) must be completed with collected data on impact and Indian student success.

To assess Native leadership in the classroom accurately, a survey tool needs to be developed to account for teachers, teacher aides, and other classroom support to establish the impact of Native role models, level of education, and rate of pay.

- Can old textbooks/outdated materials be replaced with current appropriately worded books and materials that instill an accurate image of American Indians?
- Can teachers use old textbooks and dated materials and point out bias?
- As we add to the curriculum, can we add to the length of the school day or the length of the school year?
- Are schools institutions for learning or places for indoctrination?
- Can teacher education standards be raised to produce teachers more qualified to teach in the multicultural classroom?
- Can the issue of teacher pay be evaluated nationally, with an impact study on the student (as pay increases, does the student benefit?)?
- Are we encouraging potential Native teachers or do we provoke negativity about teaching as a career?
- How do schools choose those who excel and are placed into gifted programs? Are the standards followed, or are only certain children pre-selected and encouraged to be in gifted programs?
- What is the success rate for traditional Native high school graduates versus home schooling?
- What is the Native parent's role in education? What should it be?
- Can we change the teacher's view of "home?" Can we educate teachers about the cultural differences in the Indian home?
- What has led to the success of students who have done well? Is it possible to survey graduating high school students and evaluate keys to success?
- Is Johnson-O'Malley effective? What is the impact of JOM programs on K-12 student achievement?

3. **How can we mandate cultural education for teachers, appropriate to the region, and therefore extend culturally appropriate and effective curriculum throughout the learning process?**

- How can we evaluate or assess teacher bias and racism and determine its effects on student achievement?
- How can we designate continuing education for teachers?
- How can the cultural curriculum be extended and connected through learning?
- Can teacher orientation material be crafted to include regionally appropriate cultural continuing education?
- How can we begin cultural training at the earliest level for teachers (i. e., college level, recruitment level, teacher orientation)?
- How can we evaluate teacher motivation and cultural orientation?
- What are the continuing education requirements to maintain teacher certification by the States, and how can we further expand them to include mandated requirements for teachers in Indian schools?

4. **How can we provide standardized testing with the student feeling successful?**

- Should standardized testing be revamped to be culturally sensitive?
- What effects do cultural bias in testing have on Native students?
- How well do Indian students relate to language and situations presented in standardized testing?
- Are test questions culturally appropriate (e. g., evolution)?
- Can regional tests replace standardized tests (regional adaptations)?
- Are time limits necessary on standardized tests?
- What test-taking skills can be presented or taught to Native students?
- Coaching: What is the success rate of students who have received coaching on testing versus those who have received none?

5. **Are there policies that influence Native education?**

- What institutional policies are currently in place?
- How can we integrate traditional skills into the classroom to enhance basic education skills?
- How can exemplary projects be recognized and honored so that teachers could (and would willingly want to) tap into these multiple resources/

6. **How can the education system better access alternative resources?**

- How can teachers better access "outside" resources?
- How can cultural/traditional curriculum be better utilized in the classroom?

7. **Can we implement an evaluation process to identify key elements in successful completion of both high school and higher education?**

- What is cultural sensitivity (defined)?
- What is the impact of cultural extracurricular activities regarding staying in school?

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SPECIAL EDUCATION

Mr. Henry Strom, Facilitator

"Native American students are likely to be labeled handicapped or learning disabled. [in a national study] Eleven percent of Indian sophomores in public and private schools were enrolled in special-education programs; 36 percent were classified as having some form of handicap; and only 53 percent were termed "not handicapped." For comparison purposes, 9 percent of Blacks and 7 percent of Hispanics were in special programs."

Education Secretary Dr. Lauro F. Cavazos, speech to National Indian Education Association, 1989.

SUMMATIVE STATEMENT

Native students are placed into Special Education programs, especially those for slow learners, at a very high rate. Many of them are placed in Special Education because they do not have adequate development in the English language. Since Special Education tracks students for decades, labeling students with an underdeveloped vocabulary in English as slow learners is putting a very high number of Indian students into alternative tracks in school instead of regular tracks.

Unfortunately, we suspect that most of the Native students who are placed into Special Education remain in the program for the balance of their school years. It is highly likely that these students constitute most of the cohort of Native dropouts, which is 50% nationally.

Each student placed into Special Education has to have an assessment done of his and his education record, his physical abilities, his home environment, and so on. The parents of students who are referred to Special Education have to agree to place them in the program, and sign their agreement. Many times the parents do not understand the process, and sign the consent forms only grudgingly.

Assessment should lead to effective intervention in the classroom, at home, and in the community. Current assessment of students who are experiencing a low level of achievement in school is fragmented and ineffective. Appropriate assessment and remediation would have a positive impact on many of the areas identified in this conference.

This assessment model would take into consideration the impact of a child's culture, social factors, language acquisition, and learning styles, and how they will affect the child's academic performance and behavior.

STATEMENT OF THE PROBLEM

Parents, teachers, and professionals are dissatisfied with present assessment models for Special Education. A great deal of anecdotal evidence supports this belief. Appropriate assessment is key to providing effective individualized intervention. Rigid models that assign labels and allow for limited flexibility in service delivery are unacceptable.

DEFINING NEEDED RESEARCH

With the aforementioned statement of the problem, the type of research that is most likely to demonstrate improvement can be best documented in a case study format that follows student achievement over time and which can later be replicated on a larger scale. The advantages of this approach are that it is cost effective, flexible, and easily operationalized in any environment.

IMPORTANCE OF THE RESEARCH

Awareness

How will knowledge make a difference?

If parents and professionals are convinced of the ineffectiveness of the discrepancy model, they will be more open to trying new approaches.

Insight

What is the potential of new information to change the present focus?

When parents are shown that the current assessment is inflexible, not individualized, culturally biased, and invalid, they will gain insight into the problems with the current discrepancy model.

Action

How will these change priorities?

Research will change research agendas. Professionals will be more willing to look for alternative forms of assessment. Parents will demand a new model of assessing.

Development of more consistent individualized assessment methods and tools as a basis for both assessment and remediation would be helpful.

INTERVENTIONS

Given the above statements on the inadequacy of the discrepancy model, the following are strategies that could provide documentation of the effectiveness of assessment and remediation methods. The case study method allows a mechanism for service delivery and documentation of program effectiveness through research.

THE PRINCIPLES OF AN IDEAL ASSESSMENT PROTOCOL

A child with low reading scores is identified and referred for evaluation.

Members of the initial team are a speech/language pathologist, a school psychologist, the child's parents, and the teacher.

The school psychologist's battery of testing would consist of, but would not be limited to, an informal inventory, curriculum based measurement, a dynamic assessment, an interview, and a few selected standardized tests. The battery would de-emphasize standardized tests, which measure a singular intelligence and focus on the identification of individual skills, strengths, and needs.

Language ability will be assessed using the above principles. Direct observation of the way a child uses language in a classroom-like environment is critical; the emphasis will be on what underlying factors affect a child's skills, rather than what "level" the child is.

The evaluation team would produce an initial report that combined the above testing with parent and teacher input. This document would provide initial recommendations for intervention and additional second level evaluation as necessary.

Identifying resources in the extended community, which may include a traditional healer for behavioral issues, will help parents seek such assistance, such as in a traditional Navajo community. Other examples are health issues, which require a licensed health care provider, or other social service providers.

> Progress will be evaluated with the above principles using multi-factorial criteria and standardized referenced assessment of the child's progress. Other means are portfolio assessment and informal or formal reports from parents and teachers.

Research following these procedures will validate and justify these assessment and intervention techniques.

POSSIBLE RESEARCH TOPICS

1. What is the relationship between being placed into Special Education and high school completion?

2. What percentage of Special Education students is returned to the mainstream?

3. What is the vocabulary development of students referred to Special Education? Is their problem really language development instead of being slow learners?

4. To what extent do cultural considerations enter into the assessment process?

5. Is the current assessment process multifaceted, getting every piece of information, using a multi-disciplinary approach?

6. To what extent is criterion-based testing used in the assessment process?

7. Do the people doing the assessment understand the culture of the students they are assessing? Do they know how to separate cultural considerations from other factors such as intelligence, readiness to learn, motivation, and the environment of the home?

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BACKGROUND

The culture and society of Indian tribes is the template on which are drawn the first outlines of the learning of Native students. Unfortunately, almost no non-Indian teachers understand the concept of culture. Almost none has an insight into what is means to be an Indian person—the importance of home, family, language, culture, traditions, ceremonies, and so on. Almost none has any ability to speak the Native language of their charges.

This academic imperialism has had devastating effects on education outcomes for Native students. The forcing of Indian students to attend out-of-state boarding schools, which was a standard practice from before 1890 until a generation ago, has left many Indian families without anchors either in their Native culture or in the dominant society and culture.

The main effort of the federal government has been to "assimilate" Indian people into the mainstream of U. S. society. Achieving assimilation necessarily means losing all aspects of Native life - language, customs, religion, philosophy, government systems, lineages, inheritance practices, land usage practices, use of Native foods, and Native legal systems.

There has been a passive resistance to the force of assimilation from the very beginning. This passive resistance has continued to the present. Seldom has there been an active resistance to assimilation.

Instead of maintaining the federal schools for Indians it promised in over a hundred treaties, the U. S. government has forced Indian students to attend local public schools instead. Indian people regard forcing them to attend public schools as a violation of the trust relationship the U. S. government is supposed to honor.

Foreign, European-based government systems have been forced on most tribes in the U. S. The traditional forms of government through clans, tiospayes, moities, kinship, relations, and traditional chiefs is supposedly no longer allowed. In fact, these systems still operate in tandem or in opposition to the modern forms of government, which have ballot boxes, campaigning, formal elections, and mandatory laws.

Almost all Native languages are in danger of being lost forever. Of the 170 Native languages still spoken, three-fourths are spoken only by a tiny handful of elderly people. When these few elders die, the language will die with them.

Issue # 1—School Support for Social Needs

Ninety percent of American Indian children attend non-tribal public schools where they are often in the minority. There exists little social or cultural support for them in these schools.

Needs assessment studies need to be conducted to determine what schools can do to meet the cultural/social needs of youth in these non-tribal public schools.

Best practices in meeting the cultural and social needs of American Indian children would be identified, developed, evaluated, and disseminated by this research. These practices would increase the chances that American Indian children in non-tribal public schools will be successful.

Issue # 2—The Impact of Boarding Schools

Generations of American Indian youth who were forcibly removed from their families to attend boarding schools have experienced profound challenges. The goal of the boarding schools was to eradicate tribal cultures by disrupting the continuity of American Indian family and community and by eliminating all traces of "Indianness."

Research on the impact of boarding schools on Indian child development, parenting styles, parent involvement in schools, and the effective functioning of family and social systems needs to be conducted.

Research of this nature could provide guidelines for the development of interventions to heal the trauma associated with the boarding school era. Information from this research would also explicate the necessary information teachers and administrators need to know in order to appreciate the perceptions parents and community members have concerning the oppressive nature of educational institutions. It should prevent the continuation of negative instructional and disciplinary practices.

Issue # 3—Research on Indigenous Principles

The curriculum in schools today that is primarily Euro-American in focus is often seen by American Indian youth as irrelevant and insensitive to their needs. Thus daily school attendance is low, high school completion rates are very low, and underachievement is high among American Indian students.

Research needs to be conducted on the impact of incorporating holistic indigenous principles into school curricula on educational achievement, parent participation, staffing, and community advancement. Indigenous principles refer to the inclusion of knowledge and practices based upon American Indian beliefs about spirituality, kinship, ecology, and traditional values.

There is a great need to continue research and teaching initiatives aimed at countering school failure and underachievement of American Indian students attending Western oriented schools. There is also a need to evaluate the impact of the recent growth of educational programs that include Indigenous principles.

Issue # 4—Research on Multiple Intelligence

Past and current psychological assessment practices with American Indian students use conventional instruments to assess intelligence, achievement, and aptitude. Alternative assessment inventories, particularly in the area of intelligence testing, need to be developed and validated.

Research on the relevance of Howard Gardner's research and writings on Multiple Intelligence with American Indian youth needs to be conducted. If deemed relevant, further investigations on the implications of this new intelligence paradigm for educational instruction, curriculum, child development, and teacher preparation needs to occur.

This research on Multiple Intelligence may, in fact, validate the beliefs that many Indian tribes have held about the holistic, multifaceted nature of intelligence and giftedness.

Issue # 5—Role Models and Mentoring

American Indian leaders are often isolated from the mainstream and tend to understate their accomplishments. There are many successful American Indian leaders in all walks of life. We need to recognize their achievements and understand the factors that led to their success.

Research needs to be conducted on what motivated these leaders to achieve success. Success needs to be defined from a tribal perspective.

By identifying role models of success and understanding the personal variables, environmental variables, and the interaction of personal and environmental variables that lead to success, more effective programs can be developed to assist students to become leaders. These include academic support services, leadership training programs, parenting programs, and interventions to counteract negative stereotypes of American Indians in the media.

Issue # 6—Peer Support

The American Indian population is remarkably young, yet Indian youth seldom have a voice in the programs that are developed for them. We know little about peer influences and gender influences on American Indian youth development.

Research needs to be conducted to identify the circumstances in which peers can provide support for one another. Research on the impact of peer support among American Indian youth on academic achievement is much needed. Research on interracial friendships among American Indian youth is also needed.

Information from studies on peer socialization could provide insights into the role of peer support on the educational achievement and well-being of American Indian youth.

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INTRODUCTION

American Indians and American schools is a partnership that simply has failed to thrive. But its chances for success can improve with a massive introduction of new, well-prepared American Indian administrators to serve the schools attended by American Indian children.

The demand for effective educational leaders and high quality teacher preparation programs is drawing increasingly more attention throughout Indian Country. In recognition of its special importance in the education of American Indian youth, the need for more qualified American Indian educational administrators has been a point of federal interest in years past.

However, in spite of that interest, only a small impact has been made on the numbers of American Indians in school administration, despite the fact that several universities have used federal money to support administrator training during the past thirty years. Some of these programs were short-lived operations that received grants but either failed to produce the leaders promised or their graduates did not return to serve American Indian people. And when the funds stopped coming, so did the commitments, the programs, and, sadly, the students.

A contemporary as well as historic failure has been the reluctance of American universities to focus on the preparation of school leaders who are sensitive to the needs of American Indian children.

This failure is manifested in those elementary and secondary schools where our children must face insensitive faculty and staff, who frequently have no idea they are failing to meet the needs of Indian children.

Of course, the sad reality is that in nearly **all** those schools, the leaders who provide vision, make decisions about the ethnic make-up of faculty, decide on text materials to be used in classrooms, and hold the interests of American Indian communities and cultures in their hands, are non-Indian. They are non-Indian from the make-up of boards of education to the make-up of the faculty. This reality has not changed significantly for the past twenty-five years. Although one may be able to name a few American Indian public school superintendents, he will not be able to name many, simply because they do not exist in large numbers (see Chavers, forthcoming, 2000).

The central question is related to the extent to which American Indian school administrators in American public schools are necessary. The value of these Indian administrators to the education of American Indian children, as well as the value of American Indians who serve schools as teachers, is enormous.

What is it about the presence of American Indians as teachers and administrators that has the potential for improving the status of education for American Indian children? Are there special needs in the preparation of American Indians as administrators and teachers? Are there special needs in the preparation of all administrators as a means of providing a better climate for American Indian children in American schools?

STATEMENT OF THE PROBLEM

American Indian people have served other Indians as teachers in formal institutions of learning at least since Adin C. Gibbs, a Delaware, taught in the American Board of Commissioners for Foreign Missions schools in the Choctaw Nation during the 1820's. They have served as school administrators at least since Peter P. Pitchlynn, a Choctaw, was appointed Superintendent of the Choctaw Academy in 1841.

A few other American Indians have served their own people as teachers and administrators in schools established by tribes, missionary groups, the federal government, and other entities, perhaps before those mentioned above, and certainly afterward. However, for the most part, Indian students in the last century and the present have attended schools taught and administered by non-Indian people.

The extent to which American Indians have served as administrators and teachers in public schools never has been expressed adequately. In fact, an adequate method of expressing the need for increased numbers of American Indians in these positions itself has been lacking. In most cases, the low number of American administrators has been used as evidence of discriminatory hiring practices.

But, assuming that affirmative action programs and the independent actions of concerned school leaders have opened the way for the hiring of American Indians as school administrators, how does one determine the extent to which special recruiting efforts are necessary? And how could one determine if the market has become saturated? These are questions that may be given answers by virtue of an analysis and assessment of need.

STATEMENT OF PURPOSE

The purpose of this research is to determine the disparity between the number of American Indians currently serving as school administrators and the number required for parity within the general population. The need for additional American Indian administrators might be stated as an "index of need" while at the same time acknowledging that

need also is based on criteria other than raw numbers and percentages. These other criteria are more intangible but have to do with informed aggressive and capable leadership, knowledge of local cultures, and credibility with the local population. These more intangible issues are subjects most frequently ignored by the existing non-Indian school leadership and majority faculty.

IMPORTANCE OF THE RESEARCH

As one might expect, the literature pertinent to professional preparation is rather limited. However, that which does exist presents compelling data regarding the disparity between the numbers of Indian administrators required and the actual numbers in existence. An example of this is the study by Fuchs and Havighurst which approximately thirty years ago documented the low numbers of American Indians even in the Bureau of Indian Affairs schools. Although the numbers in the BIA schools may have changed, the public school data do not appear to have made significant gains.

An *index of need*, as previously conceptualized, is based on the idea that the percent of Indian administrators must equal the percent of Indian students enrolled in a school system. This seems to be a rational measure of the hiring performance of public schools.

Data gleaned from the Arizona State Department of Education several years ago revealed that of the 180 superintendents serving in Arizona's public schools, only eight, or four percent, were American Indian. Similarly, of the 932 principals in this state's public schools, fourteen, or 1.5 percent, were American Indian. When the total figures for enrollment in Arizona (639,853 students) were compared with the Indian enrollment figures (44,150 students), it was found that the percent of Indian enrollment was 6.9 percent. The difference between the percent of Indian enrollment and the percent of Indian superintendents is 2.9 percent. The difference between the percent of Indian enrollment and the percent of Indian principals is 5.4 percent.

These percentages represent the indices of need reflecting the overall percent increase necessary to bring the numbers of Indian administrators to the expected level according to the number of Indian students being served. To compute real numbers, it was determined that the percentage ratio of students to superintendents is 1.72:1, and the ratio for principals is 4.6:1. Multiplying the actual numbers of administrators by this ratio demonstrates that the actual need for superintendents and principals in Arizona is 14 and 64, respectively. Subtracting the sum of the Indian administrators identified as being present (22) from the sum of those needed (78), we find that the actual index of need for Indian school administrators in the State of Arizona is 56. A growth of 254% if needed to reach parity in the State.

The above data reflect the need only for principals and superintendents in one state. Add to those figures similar calculations for associate superintendents and assistant

principals and the need multiplies by factors ranging from two to at least five for each category, indicating the real need in Arizona alone is probably more than 150 total. And, it must be pointed out that these data are extremely conservative since the number of principals probably has grown to more than 1,000 given the rate of new school openings in this fast-growing state.

Additionally, if we add figures from other states to these data, especially those with large American Indian populations such as Oklahoma, California, New Mexico, Michigan, North Dakota, South Dakota, Washington, Montana, Oregon, Wisconsin, Minnesota, New York, and North Carolina, the numbers grow dramatically. These data only represent the need for school administrators. What would be the corresponding numbers for teachers? *

The presence of data such as described above could be presented in the literature and have an influence on the hiring practices of Boards of Education as well as superintendents and principals. It could quite easily contribute to the preparation practices of colleges of education, encouraging them to make appropriate changes. One cannot overemphasize the importance of adjusting preparation to meet the cultural and educational climate needs of American Indian children.

RESEARCH TOPICS

1. **Are teaching practices guided by specific goals?**
   a. Awareness: If they have written goals, does it make them a more effective teacher?
   b. Insight: Do goals become more realistic in terms of student learning?
   c. Action: Incorporate goal identification and reflection in teacher preparation programs.

   Assumption: Teachers who don't have goals are not likely to teach children to plan and develop educational goals.

2. **How are teachers prepared in countries where students excel academically?**

3. **Studies of exemplary teachers, administrators, and schools need to be done. The purpose of these studies will be to identify and characterize exemplary teachers, administrators, and schools serving Native American students.**
   a. Awareness: To identify those characteristics that are related to success.
   b. Insight: It could change school practices and teacher preparation.
   c. Action: Disseminate results to schools and universities nationwide.

** Editor's note: see Chavers, 2000, forthcoming.*

4. **Studies of preparation programs preparing these exemplary teachers and administrators need to be done.**
   a. (same as Number 3)

5. **The effects of American Indian teachers on achievement of American Indian students need to be researched.**
   a. Awareness: Validate current efforts to obtain funds and develop cross-cultural teaming.
   b. Insight: Provides the potential to define characteristics of teachers that can be incorporated into teacher preparation programs.
   c. Action: Increase emphasis on recruiting of Native American teachers and validating the influence of cultural knowledge on effective teaching.

6. **Identify motivators that attract American Indians to teacher education.**

7. **The effects of alternative certification programs, including Troops to Teachers, needs to be studied.**

8. **The effectiveness of and the role of distance learning in professional preparation need to be researched.**

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TRIBAL COLLEGES AND UNIVERSITIES

Mr. Gerald Cobell, Facilitator

BACKGROUND

There are now some 30 tribal colleges in the U. S. and Canada. They enroll some 5,000 students. The oldest of these colleges was founded just over 30 years ago. They remain underfunded despite many reports in Congress testifying to their importance to Indian Country, their track record of effectiveness, their support by tribal governments, their too-low per-pupil expenditures, and the great need for their services. They are banded together as the American Indian Higher Education Association (AIHEC).

Despite their struggles, they have made great strides in bringing higher education to populations that otherwise would not have access to it. They have launched their own scholarly journal, launched a separate successful private sector fund raising arm (the American Indian College Fund, AICF), and initiated several studies at the national level.

At least 75-100 large tribes that need a college on their reservation, including the Jicarilla Apaches, Choctaw, Cherokee, Chickasaw, Creek, San Carlos, Whiteriver, Wind River, Colville, Yakama, and many others, still have no college of their own. At the same time, higher education is denied to many of the members of these tribes because of the distances between their reservations and the nearest college, which is often 100 to 300 miles or more.

RESEARCH STATEMENT

How can we effectively develop quantitative and qualitative measures of tribal college contributions to the Indian people and to Indian country?

PRIORITIZED RESEACH ISSUES

1. Research is needed on tribal colleges and universities support services to determine their impact on tribal identity and academic performance.

2. Research is needed on tribal college and university curricula to determine their effect on tribal identity and academic performance.

3. A comprehensive analysis of tribal college and university math and English competency tests and programs is needed.

4. Research is needed on tribal college and university curricula standards that effectively articulate with other higher education institutions.

5. An analysis is needed of programs of study that benefit tribal people and meet economic, social, and academic needs.

6. An analysis is needed of tribally directed programs of study that focus on specific tribal needs.

7. A comprehensive analysis of bridge and orientation programs is needed, to identify the characteristics and factors that promote successful transition to institutional cultures and environments.

8. Research is needed to determine the effects of tribal colleges and universities on the education of adults and other nontraditional students.

9. Case study research is needed on factors contributing to successful students who have attended tribal colleges.

10. Research is needed on state universities to determine factors that promote institutional agreements to transfer tribal college credits.

11. Case studies are needed of effective partnerships between tribal colleges and universities and private sector organizations that promote internships, training, employment opportunities, and career development.

12. An analysis is needed of tribal college and university infrastructure (campus environment) to determine its effect upon student success.

13. Case studies are needed of successful data base management programs that identify research and training needs in tribal colleges and universities.

14. Cost/benefit analysis that compares tribal students in traditional colleges and tribal colleges (social, cultural, economic, academic outcomes) is needed.

15 Research to determine the comparative costs of attending tribal colleges and other colleges is needed.

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MAINSTREAM COLLEGES

Dr. Dean Chavers, Facilitator

The role of mainstream colleges in Indian education.

STATEMENT OF PURPOSE

Mainstream colleges enroll the bulk of Native college students. Over 90% of the current 60,000 Native students are enrolled in state colleges, public community colleges, state universities, and private colleges. Only a small handful of Native students is enrolled in Ivy League colleges, however. The largest numbers are enrolled in public community colleges.

While the U. S. college attendance rate is 67 percent, the rate for Native students is only 17%. Thus there is a huge **50 percent discrepancy** between the college attendance rates of Native and other students.

Few Native students are graduated from college. The dropout rate is very high—over 80 percent. This Task Force is charged with finding ways to improve outcomes for Native college students.

RATIONALE

THE MYTH: There are 130,000 Native students in college. **THE FACT:** The National Center for Education Statistics reports the 130,000 figure using unverified student counts from colleges, in which students self-report their ethnicity. There are only 60,000 Native students in college who can document that they are enrolled tribal members. Half of all the college students who claim to be Indians can not document that they are enrolled. This over reporting greatly distorts all the data on Indians from the federal government, the professional associations, education testers, state governments, colleges, and others.

THE MYTH: Native American students can not be successful in mainstream colleges. **THE FACT:** Native students who are properly prepared, properly oriented, and properly monitored can and do exceed national success rates.

THE MYTH: Institutions of higher education know best how to educate Native American students. **THE FACT:** Very few of the 300 mainstream colleges with Indian students enrolled have a respectable record of educating Native students. The exceptions—Dartmouth, Arizona State, Stanford, Harvard—prove the rule. * The successful ones have learned to listen to Native people, including students.

* *Larimore: Chavers, 1999*

THE MYTH: Native students will not go to college at the same rate as other ethnic groups. **THE FACT:** Native students will attend college and be successful at very high levels if properly prepared by their high schools. Seven Indian high schools—Tohatchi, NM; Navajo Prep, NM; Native American Prep, NM; Wellpinit, WA; Mount Adams, WA; Mount Edgecumbe, AK; and Salmon River, NY—send 70% to 100% of their students on to college each year; some of them have been doing this for over a decade. *

THE MYTH: Native students must look like mainstream students to be successful. They must shed their Native identity to be successful. **THE FACT:** Native students can be doctors, attorneys, engineers, dentists, and other professionals and still maintain their tribal identity. Thousands of successful Indian doctors, lawyers, and engineers have done this.

THE MYTH: Institutions of higher education adequately serve Native American students. **THE FACT:** Colleges practice "malign neglect" in their provisions of services to Native students. Native students may leave college because of lack of service and overt racism as often as they leave because of lack of proper preparation in high school.

THE MYTH: There is no racism, prejudice, or preferential treatment against Native Americans on college campuses. **THE FACT:** Overt acts of exclusion, racism, sexism, prejudice and negative treatment are daily occurrences for Native students on most college campuses. This treatment comes from professors, teaching assistants, students, and administrators.

THE MYTH: There are no stereotypes of Native students held by college faculty and students. **THE FACT:** Distorted stereotypes of Native students (the noble savage, the stoic warrior, the savage with limited ability to communicate, the licentious woman, the servant woman, the obedient wife, etc.) are highly prevalent on college campuses. They are a daily fact of life for Native students, who must live with the ethnic slurs to which these stereotypes lead.

THE MYTH: Native students will only be successful in certain fields. **THE FACT:** Native students can be successful in all fields; tracking them away from math and science by high schools and lack of college prep courses keep them away from the fields of math, science, and engineering.

THE MYTH: Native students must start and finish at one college. **THE FACT:** Native students often attend two to four colleges before they earn a baccalaureate degree.

** Chavers, 1999.*

THE RESEARCH APPROACH

1 We need to establish and articulate a theoretical approach in a scholarly format

2. We need to develop a philosophical base, spelling out the assumptions that underpin the philosophy.
   a. There are no single simple answers.
   b. The philosophical base is not definitive; it is evolutionar .
   c. The philosophy/assumptions/base can not generalize to all situations
   d. It has to be inclusive. All histories are valid.

3. We have to define the value systems of Native students and communities. What is success? Whose definition of success is to be used?

4. We have to define Native American learning patterns.

5. We have to define Native American behavior patterns and the "fit" between these patterns and the dominant patterns.

6. A description of this pattern has to be published in refereed journals.

7. We need new and updated research. It must be relevant, valid, and reliable from the Native American perspective.

RESEARCH TOPICS

1. CURRICULUM

1. Are college courses inclusive of Native American history, literature, dance, music, film, etc.?

2. Modalities: how are these courses being taught? Are teaching styles consistent with learning styles of students?

3. What is the impact and importance of Native faculty?

4. Are Native American courses integrated into the general curriculum?

5. What is the teaching philosophy? Who teaches the courses? What is the role of elders in teaching? What is the reciprocal relationship of teachers and students? Is there an interactive/cooperative learning approach.

2. RECRUITING/ADMISSIONS/ENTRY

1. We need to articulate tribal expectations of institutions of higher education.

2. What definition of "Indian" are colleges using? We need to develop a standard definition of "Indian." We need to look at the impact of colleges over-reporting Indian students, and the benefits it brings to colleges—why they do it.

3. What is the motivation of Native students to attend college? What is their motivation to select the degree they select? What is their motivator for choice of career?

4. What is the motivation of institutions to seeking or not seeking Native students?

5. What has been the impact of Affirmative Action, the Bakke decision, Prop 209, and similar programs on the admissions and success of Native students? How vulnerable are Affirmative Action programs? What impact do they have on access.

3. STUDENT RETENTION

What is the student experience from the student voice?

a. We need to develop a qualitative approach to assessing the student experience from the perspective of gender and expectations (personal and cultural).
b. What are the aspects of quality, both positive and negative?
c. What perceived barriers exist?
d. What is the student assessment of academic achievement?
e. How effective do students think support mechanisms are?
f. What are student expectations of the institutions?
g. What are student expectations of parent and family support?
h. What is the relationship between leadership, extracurricular activities, and campus participation as functions of success?
i. What are student expectations of tribes (money, internships, jobs)?
j. How do Native students adapt to the campus environment and social climate? What types of personal adaptations and adjustments do they develop? How do they develop "navigation skills"?

3. SUPPORT FOR STUDENTS

3. A. FAMILY SUPPORT

1. What is the perspective of Native families on the value of a college education? What will the degree mean to them?

2. What is the impact on the family of the child's college pursuit (absence, earning power, graduation and beyond)?

3. What is the impact of family support on student success and failure? Define success and failure. Look at dysfunctional families as a research variable.

4. What are the differences between first and second generation Native college students? (Access, experience, legacy experience, parent expectations)

3. B. INSTITUTIONAL SUPPORT

1. What mentoring models work and are effective?

2. What Native representation is in place in leadership positions in colleges?

3. Does the college have a Native American Studies program?

4. What are the faculty attitudes toward Native students?

5. Has the college identified and articulated "malign neglect"? What has it done to deal with the issues of "white privilege"?

6. What can we do to identify behaviors, attitudes, actions, and interpersonal relationships that present and perpetuate barriers?

7 How does the institution facilitate interpersonal support systems (e. g., orientation programs, faculty, mentoring, tutoring, funding, overhead)?

3. C. TRIBAL SUPPORT

1. What are the effects of tribal scholarships on student success? What criteria are used? What happens to students from two or more different tribes? What effects do standards and policies have on student success?

2. Do tribes facilitate access to external opportunities (scholarships, summer programs, internships, colleges, careers)?

3 Is there any incentive for students to pursue internships?

4. What are student expectations of tribal education and scholarship programs?

5 What is the effect of pre-college programs (such as summer camps and early enrollment) on student success?

6. What job opportunities are available to Native college graduates? Are they readily hired by tribes and tribal programs?

7. What priorities exist among different tribes? Why are these priorities spelled out, and not some others? Is there a connection between tribal priorities and the impact on student choices and practical application of these priorities?

4. STUDENT ACCESS

1. What types of Native students do colleges recruit?

2. What types of pre-college preparation do Native students have?

3. What are the effects of rising admissions standards on Native student admissions?

4. What are the effects of increasing costs on Native student matriculation totals?

5. What validity do traditional quantitative predictors (GPA, test scores, class rank, ACT/SAT scores) have for Native students?

5. EXEMPLARY PROGRAMS

1. How can we identify exemplary programs or model programs at the college level?

2. How well do exemplary programs "fit" with traditional values?

3. What degree of hegemony do such programs have over other programs?

4. What conformity or assimilation do such programs demand of students?

TEAM MEMBERS
Ms. Cheryl Belgarde
Dr. Dean Chavers, Facilitator
Ms. Joan Currier
Ms. Tanya Gorman-Keith
Ms. Robin Hammond
Mr. Lance Lujan
Ms. Yvonne Romero
Ms. Catherine Talakte
Mr. Peter van Lent
Mr. Ron Wells

MULTICULCURAL/BILINGUAL EDUCATION

Ms. Martha Many Grey Horses, Facilitator

PART A: INDIGENOUS LANGUAGES/NATIVE TEACHER AIDES

Native people fluent in their indigenous languages must teach Native languages that are to be taught in the schools. In the public school system there are a few Native people fluent in their indigenous languages who are also teaching their Native language to students. They are considered to be Native Language Instructors and are assigned regular classroom teacher responsibilities.

However, these Native Language Instructors do not have state certification to teach in the school system, in most cases because they have not earned a baccalaureate degree. The salary rate for these teachers tends to be in the same range as classroom aides. Some of these instructors complain about the negative attitudes toward them by the regular classroom teachers. They complain about the lack of support by the administrators at all levels of the system for what they do.

We are calling for a complete reversal of these priorities. Native language teachers must be fully recognized for what they do. Native language instructors must be paid on a professional basis instead of on a paraprofessional basis. The teaching of Native languages must be made a priority in all school systems.

TEACHER CERTIFICATION

There is an area of concern regarding teacher qualifications with these Native language instructors. All of these instructors are familiar with their indigenous culture and are fluent speakers of their indigenous languages. Some of these instructors began teaching their indigenous language because of their intrinsic interest in teaching the language and not to become regular classroom teachers.

Some of these instructors are single parents with parental responsibilities and have no desire to go back to school. Alaska requirements included distance learning or summer school classes for new teachers to be certified. Alaska allows teachers to be without certification or licensing for one year and it is temporary. There are many political issues concerning such matters as teacher certification to teach Native American languages.

There needs to be support from tribal leaders for all efforts and programs offered to our Native children through the public school systems since 90% of our children attend these schools. Tribal leaders such as the National Congress of American Indians, tribal chairpersons/governors/presidents, tribal council members, and other key individuals involved in policy making and decision making must extend their political and leadership responsibilities to our children attending public schools.

These tribal leaders must be encouraged to take the initiative to work with urban politicians such as mayors, city councils, and boards of education. Tribal leaders need to be encouraged to promote the election of their tribal members onto these decision making and policy-making entities.

GOVERNMENT OPERATED RESIDENTIAL/BOARDING SCHOOLS

Team members shared personal experiences in the residential boarding school system. The experience was abusive. It was child abuse since we were children when we experienced the trauma of being taken from our home, our family, and our loved ones.

The impact of this trauma is deep and painful. The impact of this trauma continues to be manifested in the forms of substance abuse, confusion of personal cultural identity, lack of self-esteem, social and family disintegration, loss and disintegration of indigenous languages and cultures, and lack of purpose. Indigenous people who experienced this type of trauma, and their children, continue to pay a high price for "being indigenous."

RETENTION OF INDIGENOUS CULTURES AND LANGUAGES

The Clemente Program of Alaska is an example of efforts toward cultural and language retention by indigenous people. In the northern regions of Canada and the U. S., the elders are establishing cultural camps for their children. By living on the land, the people experience the power of living the culture and the language in forms of traditional ceremonies (spirituality), speaking their language in its natural milieu, and activating their beliefs about nature as they collect and prepare indigenous foods for their meals.

In these ways the strengthening of the familial and community bonds is occurring, including learning old indigenous words that one does not hear except for certain circumstances such as a special ceremony. However, it is imperative that non-Natives respect these initiatives by not being meddlesome.

Furthermore, some elders resist writing their languages. If the parents want their children to speak their indigenous language, the entire family must also speak the language all the time or participate in the learning process.

For the non-Native person who wants to know the impact of these community based initiatives, it will take time to determine adequately the effectiveness of these programs for our people. There are other concerns that need to be addressed with elders and community members who speak the language and live the culture.

NATIVE PHILOSOPHIES

As Native people who grew up with the traditions of our people and who speak our indigenous languages, we understand the importance of speaking our indigenous languages during ceremonies—spiritual ceremonies. The rocks and the trees understand our indigenous languages that were passed down from one generation to the next generation. In this context, personal experiences were shared about the need to have ceremonies at a residential school/classroom where childhood abuse occurred and the power of having this experience. We need to try to heal the abuses that occurred in these schools.

The question emerged "How do you expect children to live normal lives when they have been forced to break ties with their ancestors and cultures?" It is important for our children to understand the pain and abuse of the survivors of the great North American holocaust of indigenous children.

Our children need to know where they came from and what happened to their mothers and fathers, and grandmother and grandfathers, under the guise of education and religion. It is important for our children to understand their affective domain of learning (heart/feelings/emotions). This is sadly missing from their educational experience in many school systems.

It is the Native adults who are uncomfortable in acknowledging their feelings because of past indoctrination and misinformation about their feelings. For example, males in this society are expected and trained not to show their grief and sadness, but rather to be macho. Listen to what is being said to little boys when they are crying and you will hear things like "big boys don't cry." It is the older people, the adolescents, the adults, and the senior citizens that are teaching our children effectively to shut down their emotions. Thus the affective domain of our human learning becomes atrophied.

These societal norms toward human emotions are powerful forms of indoctrination emerging from human beings. In reality there are not divine laws. Indigenous communities have the resources, the elders, to assist us to re-learn the nature of human beings. Thus there is a need to validate the roles and responsibilities of being an elder, including indigenous cultural teachings and wisdom.

THE DYNAMICS OF LOSS OF INDIGENOUS LANGUAGES

The team members shared personal experiences of being ashamed to speak our indigenous languages, or even speaking English with an accent. If you don't sound like an Anglo-American, you are treated as being odd. Then there are those jokes about the way Indians talk English or interpret English.

A possible research question would be to study the impact of ethnic jokes on the well being of those members of the targeted ethnic groups. The idea of retaining a sense of humor in spite of the pain and the challenges is worth research.

Information was shared on the attitudes of past elders who pushed their children to speak English fluently without realizing the impact of the loss of Native languages.

The melting pot movement tried to Americanize all members of this society in appearance, speech, behavior, and so forth. In the 1970's, Native parents discouraged the teaching of Native languages in the schools.

We need to move to advocate awareness and understanding of the nature and dynamics of internalized oppression as a way of moving toward unity of indigenous peoples.

OBSERVATIONS OF CHILDREN ATTENDING NATIVE LANGUAGE CLASSES

Children are not only learning the language of their ancestors, but are the new teachers for their parents who do not speak their indigenous language. Discussion focused on the indigenous cultural approach to education based on the inclusion and participation of the extended family on the development of the child and the youth. This type of educational approach needs to be revitalized in the education of our children. Parents and families need education in order to participate effectively in the education of their children, such as updating their knowledge and skills in reading, math, social studies, science, and Native American-related studies.

MULTICULTURAL AND BILINGUAL EDUCATION

It is important for our children to learn about various cultures, especially First Nation history, stories, and so forth, to encourage them to learn other languages. There is the concern about non-Natives (including professionals such as teachers, policy makers, and administrators) not wanting to respect or even to make feeble attempts to know something about indigenous people's cultures. It is a form of rejection and disrespect for a people.

However, as we begin to explore and discover other cultures, we understand human beings are more alike than different. Indigenous people of Alaska have a powerful statement on cultural standards. Other information on the indigenous approach to education was the book "Look to the Mountain" by Dr. Greg Cajete.

Fluent speakers are required to be teachers of indigenous languages. Family must be involved with their children's education on indigenous cultures and languages. Native speakers must be encouraged to participate in these courses actively and in a meaningful way. Native children need to be taught how to make the sounds of Native languages. Parents need to cut the umbilical cord to the television (for themselves and their children). Words are food to teach while eating meals. Words are a source of sustenance.

THE RESEARCH APPROACH

Qualitative assessment versus quantitative assessment for the research on Native language teaching is our recommendation. It is important to remember that some variables related to cultural and human behavior cannot be measured quantitatively. There are some situations in Native cultures that cannot be studied because they are sacred. The sacredness of religious subjects must be respected by researchers, funding agencies, and other non-Native institutions involved with the funding or other components of the research.

THE NATIVE SPIRITUAL PERSPECTIVE

Many indigenous cultures do not separate spirituality from their day-to-day life styles. In fact, spirituality is the basis of their daily existence and is not confined to a Sunday from 10:00 am to 11:00 am. Spirituality is the foundation of many indigenous cultures and languages.

Some of us in the North made a decision that if we are going to teach indigenous cultures and languages, we will begin with a prayer or a prayer song as spirituality is the foundation of who we are! We are concerned that our children in the public schools are missing out on education in their indigenous languages and cultures. The suggestion is to encourage our children in the urban communities to return to their reservations for cultural and language activities. Our concern is that there is resistance to having Native cultures and languages taught in the public schools. The proactive stance is to take schools to court and engage in legal battles over these sacred rights.

EDUCATION AT THE STATE LEVEL

It is important to know who is working at the state level, including administrators and politicians. It is important to encourage our tribal leaders to assist tribal members working in the public schools at the state level of education, either through the state departments of education or the state legislature. We cannot confine our responsibilities

to federal legislation, since many of our people are now living in urban communities. For some of them it is their fourth or fifth generation of urban life.

PART B

IMPORTANT AREAS OF CONCERN

The following areas of concern are not presented in terms of priority areas.

- It is important to encourage a qualitative approach on research studies on Native cultures, as opposed to a strictly quantitative approach.

- Native people, including knowledgeable community members and elders, must be actively involved with research studies conducted on indigenous cultures and languages to provide the Native cultural perspective. Today, we are entering into a time of our indigenous history where there are elders who are also professors or other retired professionals but who have also lived their lives as part of their indigenous culture.

- The issue of certification for teachers of Native cultures and languages must also be considered as a matter of policy. This issue concerns elders and other knowledgeable members of the community who know the culture and speak the indigenous languages. Native people must be included and involved with the certification of Native culture and language teachers. The participation must be extended to the task of designing the instruments and the process of certification.

- It is important to identify states that are preparing teachers to teach Native cultures and languages to understand what they are doing and how it is being done. For example, what are the curriculum requirements for state license, and are Native people involved in any phase of the teacher preparation program?

- There is a concern that findings of previous studies on Native American languages and cultures be disseminated to local community members. The results must be communicated to local community members so we can make sense of what the findings are telling us about who we are and how we live our lives. It is important to know if there are any successful Indian education programs based on research findings. We need to know what variables created a successful program.

- We need to study the experiences of the successful student from kindergarten to college. What is it about those students that influenced their educational success?

- We need to examine the ability of the state and the local school to work with programs related to Native cultures and languages. The sample population would include the state department of education, the board of education, other pertinent departments involved with the education of Indians, classroom teachers, the superintendents, top-level administrators, support staff, and other employees.

  One of the variables to examine would include teacher and administrator level of sensitivity for Native cultures and languages as well as an examination of the academic background and training of these individuals. The discussion emerged from what was happening with Native American education in southern California. However, the situation there is typical of the current state of affairs on Indian education throughout the country. It is the lack of sensitivity for indigenous peoples and cultures and awareness of federal legislation empowering them to engage actively in setting the direction for our children, especially in the public schools. Also, the topic was discussed in reference to the zoning of constituencies in the state of Alaska and how zoning is being used to manipulate political power and control.

- A goal would be to create a model with school districts and Native American communities working together so that there would be greater involvement and inclusion of adults and students in education. We need to identify programs that are working for both the school district and the Native American communities so that we could understand those factors influencing the success of Native students.

PART C

POSSIBLE RESEARCH QUESTIONS

1. What is the impact of Native cultural studies and Native Language classes offered in schools on the overall educational success of Native American students?

2. What is the impact of the Native American community involvement in the teaching of Native languages and cultures in school sites?

3. Is there a relationship between Native American community involvement in the teaching of Native languages and cultures and the educational success of Native American students?

4. What factors are conducive to the success of these programs and services, including administration, community/school relations, teacher/student/family relations, and teacher-to-teacher interaction?

5. What are the factors influencing student success at the secondary level? The emphasis would be to focus on the whole student, including cultural background, ability to speak his/her Native language fluently, family involvement with his/her education, and so forth.

6. What is the current status of the state's and the local school's ability to work with programs related to Native languages and cultures? What is the knowledge base on indigenous cultures and languages of these workers influencing—directly and indirectly—the educational experience of our Native American students?

7. What are the trends of state policies and politics in relation to changes in Native American education?

8. What are the similarities and differences in school district and Native American cultures? What is the level of knowledge and acceptance of Native American culture and Native American education in the school system, including school board members, administrators, teachers, and support staff?

9. To what extent are schools carrying out the provisions of the new Native American Languages Act (NALA) to preserve, protect, and promote the use of Native languages?

TEAM MEMBERS

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COMMUNITY EDUCATION

Ms. Michelle Johnson, Facilitator

PURPOSE

Too much research has focused on the Native individual and his/her failures. We now need to focus on what factors lend to success within the community, differentiating between tribes, urban and rural settings, and varying economic conditions. The Native American individual creates the community and the community creates the individual.

Therefore, current qualitative and quantitative research in community education is imperative so that we as Native Americans know what direction to take to improve our community in education, policies, family life, and overall success.

IMPORTANCE

Through conducting the research in community education, the importance of the community and the educational system will become evident. Current qualitative and quantitative data will support the funding for employing successful methods. No longer will we focus on the negative attributes of the individual's failure.

We will begin to identify which positive methods we can employ to promote a supportive successful community. Furthermore, the seeds for academic success will then be planted within the community, causing a transition from academic failure to a trend of success. This in turn will produce a cycle of positive role models and successful individuals that can then promote success in others. Moreover, the non-Native community will have a greater understanding of the Native community, including stereotypes, misunderstandings, and ill feelings toward Natives people. This would then improve Indian education policy, opportunities, self-esteem, and health.

Education will no longer be isolated from the community. Instead it will require the concurrent collective involvement of the educational systems and the entire Native communities. Finally, research will identify commonalities and differences among tribes, rural and urban settings, and varying economic situations, producing practical methods that can appropriately be put to use.

PROBLEMS TO BE RESEARCHED

Main Question: What factors could create a school that contributes to the community and a community that contributes to the school?

1. Identify methods to create a sense of community when one does not exist.

2. What environment is conducive for the Native community to become involved in Native issues in education?

3. How can we identify factors that can create a partnership among schools, parents, the local community (businesses, police, programs, etc.), tribes, federal, state, and local programs, tribal colleges, colleges and universities, and trade schools?

4. Develop methods to eradicate stereotypes.
   a. How effective is educating Native and non-Native students through a Native curriculum?
   b. How effective is the media's involvement in highlighting Native achievements and contributions to the community?
   c. How effective is educating the non-Native community through use of the Native community (speeches, lectures, etc.)?
   d. What impact on the community does highlighting the achievement of Natives have?

5. How can we identify methods that can create a network for resources among the elements of a community?

6 How can we identity successful ways to develop parental trust in the school system?

7. What factors can create parental involvement in the educational system?

8. How can we distinguish successful from unsuccessful methods to plant early seeds for academic success, including determining the success of mentorships between professionals and students, and having alumni Native graduates acting as mentors and being actively involved in educational policy and issues and concerns?

9. How can we determine the effects of educating the community on healthy life styles, including ridding communities of depression and drug abuse?

10. How can we identify the effects of community that educates for lifelong learning, including GED attainment, resources for higher education, financial aid and scholarships, etc., community colleges, trade schools, and tribal colleges?

TEAM MEMBERS

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Ms. Rebecca Kernop
Ms. Carla Loicono
Ms. Betty Nasewyetewa
Ms. Anna Schmasow

EDUCATION FINANCE

Mr. Joseph Hoptowit, Facilitator

INTRODUCTION

1. Have a goal and principles stated (which will be different for each state).

2. Identify the need or do a needs assessment.

3. Do an analysis or objectives of funding for your particular school or school district or BIA school.

4. The procedures of funding need to be made available.
   a. Strings are attached.
   b. Obtaining "State Office of Education" finance information is important. Make contact with that person in state school finance office.
   c. BIA schools have federal guidelines; become familiar with them.
      i. BIA and tribal leaders need to become more involved with funding for education.
      ii. BIA and tribal leaders need to push for more appropriations (the student population is growing).
      iii. BIA and tribal leaders need to push for Tribal Priority Allocation (TPA) through the local BIA agency for obtaining funds for higher education, Adult Vocational Training (AVT) funds, Johnson-O'Malley funds, Adult Education funds, school funds, etc.
   d. Learn your state funding formula for public schools—how decisions are made, what items are allowable, what transfers can be made, how bidding is done, what funds are discretionary, etc.

IDENTIFY MODELS

Review the following that are currently available. We don't need to re-invent the wheel.

1. BIA Schools (boarding schools, colleges, elementary schools, junior high schools, high schools)
   a. K-6 grades
   b. 7-9 grades
   c. 10-12 grades
   d. Colleges and universities
   e. FUNDING: Area Office—know where it is within your region.

2. Public schools
   a. Reservation
   b. Rural
   c. Urban
   d. State Office of Education
      i. Weighted Per Pupil Unit (local student count)
      ii. Impact Aid (Form 5008) in lieu of taxes for federal lands.
      iii. Title IX (Form 506)
      iv. Local school districts
      v. Local tribal funds
      vi. Johnson-O'Malley
      vii. Grants—schools apply for grants on behalf of Indian students.

3. Tribal schools (operated by the tribe; tribal budgets) funded by
   a. Fees/tuition
   b. Tribal budgets
   c. Local community

4. Charter schools funded by
   a. State office of education
   b. WPU local head count
   c. Federal funds
   d. State funds
   e. Tribal budgets
   f. Grants (if you have LEA status)
   g. Impact Aid (if on federal land)

5. Private schools
   a. Reservation church schools (any denomination; religious)
   b. Elementary, junior high, and high school preparatory schools.
      Funded by
      --Private funds/fees
      --Donations
      --Fund raisers

RESEARCH

1. Know how many schools are in your school district and adjacent school districts.

2. Know who the administrators of the schools and districts are.

3. Know how many Native American students are in each grade in each particular school. Begin to build your own database so you can keep track of your own Native American students.

4. Are the Native American students served appropriately with the funds appropriated to the school districts, etc.? How do you measure the success of students/funds?

5. Identify common concerns and issues.

6. Build the bridge and bridge the gaps.

TAPPING OTHER SOURCES OF FUNDS

1. Private

2. Fees

3. Grants

4. Contributions

5. Environmental Protection Agency (EPA)

6. Administration for Native Americans (ANA)

7. Head Start

8. Indian Health Service (IHS) education

9. Department of Housing and Urban Development (HUD)

10. Department of Labor (DOL)

11 Department of Justice (DOJ)

12. Department of Energy (DOE)

13 National Science Foundation (NSF)

14. Department of Education (ED)

TRIBAL RESOURCES

Identify your tribal resources for your **own** information.

EXAMPLES:

1. Land and real estate (fees could go to education)
2. Casinos (fees could go to education)
3. Water (fees could go to education)
4. Oil and gas (fees could go to education)
5. Minerals (fees could go to education)
6. Fish and game (fees could go to education
7. Timber (fees could go to education)
8. Access fees (fees could go to education)
9. Tribal courts (fees could go to education)

MAKE THAT CHANGE!

TITLE IX, IMPACT AID, JOHNSON-O'MALLEY AND OTHERS

1. School districts, area offices, and local schools are not held accountable in implementing Native culture into the curriculum (unless you threaten to break legs). Research possible state policy on Indian education.

2. Students need to be aware of the land, plants, and animals as a part of the curriculum (biology, water, math, etc.).

3 Learn Native American values. It is always traditional (First World) views vs. New World views, Indian vs. non-Indian.

HIGHER EDUCATION/AVT

Identify colleges that can give tuition waivers or federal funding for Native Americans.

1. Tribal colleges and universities

2. Vocational training schools

3. Community colleges

4. Scholarships

    a. There are over 40,000 private scholarships available to Native American students. They need to apply, however; most of them now never apply to any scholarships.

b. Seek to get scholarship directories in all high school and college libraries. Most high schools do not now have these directories.
c. Get tribal higher education people to help students identify and apply for private scholarships.
d. Have students to apply for all federal financial aid (FAFSA).
e. Get high school counselors to help students apply to college and for scholarships.
f. DO NOT limit students only to "Native American" scholarships. These are few, small, and have little money. Make sure they find mainstream scholarship sources.
g. Educate the students, the community, and the parents to what is available. Hold meetings twice a year. Go to the high schools to work with students. Go to the homes to work with parents.

TEAM MEMBERS

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Mr. Wally Gray
Mr. Dennis Johnson
Mr. Joe Hoptowit, Facilitator
Ms. Jacqueline Stevens

CURRICULUM

Ms. Sandra Lucas Markland, Facilitator

PROBLEM STATEMENT

Federal, state, and local education agencies DO NOT adequately address the needs of Indian students in their curriculum in histories, cultures, languages, and traditions.

WHY ADDITIONAL RESEARCH IS NEEDED ON NATIVE AMERICAN STUDENTS IN EDUCATION

If education agencies are going to meet the needs of Native American students, it is imperative that additional research be considered. School improvement plans are data driven. Without adequate data, inadequate discussions are made regarding Native American students.

We think we know why Native American students fail, but where is the research that reveals their success?

In order for Native American students to be more prepared for Twenty-first Century demands, more research is needed to help in program development.

RECOMMENDED RESEARCH TOPICS

A. NATIVE AMERICAN STUDENTS

1. Determine the correlation between the achievement of Native American students and culturally integrated curriculum.

2. Determine why large numbers of Native students are in remedial programs such as Special Education. What are the variables associated with such placement? (see Special Education section, page 22)

3. Identify the most effective assessment tools for Native American students.

B. ELDERS

1. Identify the outcome of the involvement of elders in school curriculum integration and participation.

2. Analyze the results of Indian heroes, the effect of Native American role models, and student motivation.

3. What is the effect in Native American literature of having Native heroes and heroines in reading class on reading scores for Native American students?

C. SCHOOL BOARD POLICY

1. Compare school policies and state education policies on accountability of schools meeting the needs of Native American students. What variables reflect input and involvement of the Native American community in teacher preparation for dealing with Native American students?

2. Identify Native American school boards nationally and compare successful strategies in meeting Native American student needs.

3. Determine the effects of having a Native American Studies endorsement for teachers who have a Native American student population.

D. CONTENT

1. Compare the results of accessibility of Native American textbooks and Native American materials that are accurate on student outcomes (accurate vs inaccurate).

2. Compare the Native American student population's academic achievement when they have used culturally integrated materials and curriculum to those who have not.

3. What is the correlation between motivation for Native American students having cultural reinforcement and Native Americans who do not have culturally enriching experiences in schools?

ISSUES AND CONCERNS

1 Parents, ancestors, and tribes are not validated in curricula.

2. Teacher preparation is inadequate to meet the needs of Native American students. College teacher education departments need to adjust.

3 Inadequate stories of Native American history and cultures are being taught. Every school needs to use the "Rediscovering Columbus" book.

4 Too many Native American students are in remedial programs (Special Education). Why?

5. Native American languages are being lost.

6. School districts are not held accountable for meeting the needs of Native American students.

7. Native elders are being forgotten. They can be useful in curriculum integration and language preservation.

8 Culture and Indian history should be integrated in curriculum and school standards.

9. Performance based assessments are culturally biased.

10. Goals 2000 and the federal government are not taking seriously the need to meet the needs of Native American students.

RESEARCH QUESTIONS

1. What is the relationship between content of curriculum and school success?

2. What effect does teaching Native curriculum have on school attendance?

3 What are the reasons so many Native students are in remedial programs? What are the variables associated with such placement?

4. What effects do elders have on curriculum delivery?

5. What heroes do Indian students have?

6. What is the effect in Native American literature of having Native heroes and heroines in reading on reading scores for Native American students?

7. How well prepared are teachers of Native students, and what effect does in-depth preparation have on outcomes?

8. What are the effects of having a Native American Studies endorsement for teachers?

9. What effects do accurate Native materials have on student outcomes?

10. What effects do Native materials have on student motivation?

11. What is the correlation between use of Native language and school success?

TEAM MEMBERS

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Ms. Frances Gonzalez
Ms. Cindy LaMarr
Ms. Sandra Lucas Markland, Facilitator
Mr. Roy Nelson
Ms. Merlene Sanches

APPENDIX 1

AGENDA

APRIL 13, 2000
Thursday

Registration	5:00—7:00 pm
Reception	6:00—8:00 pm

APRIL 14, 2000
Friday

Opening Ceremonies:	8:30—8:45 am
Supt. Joe Hoptowit, White Swan School District, WA	
Statement of Purpose	8:45—9:00 am
Dr. Grayson Noley, University of Oklahoma	
Introduction of Steering Committee	9:00—9:15 am
Dr. Dean Chavers, Native American Scholarship Fund	
Introduction of Chairman	9:15—9:20 am
Dr. Dean Chavers, Native American Scholarship Fund	
KEYNOTE SPEECH	9:20—9:45 am
Mr. Tim Giago, Publisher, Lakota Nation Journal	
BREAK	
WORKSHOP ONE	10:00—12:00 am
Individual meeting rooms	
LUNCH	12:00—1:30 pm
WORKSHOP TWO	1:30—3:00 pm
Individual meeting rooms	
WORKSHOP REPORTS	3:00—4:30 pm
Interim reports by Workshop Facilitators	

APRIL 15, 2000
SATURDAY

Opening Ceremonies Supt. Joe Hoptowit, White Swan School District	8:30—8:45 am
WORKSHOP THREE Individual meeting rooms	8:45—12:00 am
LUNCH	12:00-1:30 pm
WORKSHOP FOUR Individual meeting rooms	1:30—2:30 pm
CLOSING SESSION Final reports by Workshop Facilitators	2:30—4:00 pm
ADJOURNMENT	4:00 pm

APPENDIX 2

SPONSORING ORGANIZATIONS

AMERICAN INDIAN SCIENCE AND ENGINEERING SOCIETY (AISES)
Ms. Sandra Begay-Campbell, Executive Director
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ASSOCIATION OF AMERICAN INDIAN PHYSICIANS
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TIM GIAGO

Presently—Editor and Publisher of the Lakota Nation Journal
P. O. Box 3080, Rapid City, SD 57709, (605) 399-1999 Phone, (605) 399-1998 Fax, editor@lakotanationjournal.com, e-mail.

Born on the Pine Ridge Reservation. Attended elementary and high school at Holy Rosary Indian Mission on the Pine Ridge Reservation. Military: U. S. Navy 1951-1958. Attended University of Nevada at Reno after military service. Major—Business, Minor—Journalism. Nieman Fellowship for Journalists to Harvard University, 1990-1991.

Honorary degree—Doctorate of Humanities Degree, Nebraska Indian Community College, 1993.
Honorary degree—Doctor of Human Letters, Bacone College, Oklahoma, 1997.

Honors and awards:
H. L. Mencken Award for Journalism, Baltimore Sun, 1985
Honor Award for Distinguished Journalism, University of Missouri School of Journalism, 1991
Golden Quill Award for and Outstanding Editorial Writing, The International Society of Weekly Newspaper Editors, 1997
Civil Human Rights Award, National Education Association, 1989
Harvard Foundation Award for contributions to Native American Journalism
Inducted into the **South Dakota Hall of Fame,** 1994

Founded the Native American Journalists Association in 1984 and served as its first president. First American Indian to serve on the Advisory Board of the Freedom Forum, Arlington, VA. Founder and editor/publisher of Indian Country Today/The Lakota Times—sold newspaper in 1998.

Editorial columns challenged Gov. George Mickelson (R-SD) to proclaim Year of Reconciliation in S. D. and editorials prompted state House of Representatives to change Oct. 12 from Columbus Day to Native American Day in S. D., the only state of 50 to celebrate Native American Day.

Syndicated columns—Write weekly columns for Knight Ridder Tribune News Service, Washington, DC, and the New York Times Syndicate (New America New Service), New York.

Have been featured in People Magazine, New York Times, Denver Post, Minnesota Magazine, and have appeared on the Oprah Winfrey Show, NBC Nightly News with Tom Brokaw, and many national radio programs. Wrote articles for Christian Science Monitor, New York Times, USA Today, Newsweek Magazine, and many other newspapers and magazines.

Books: Wrote The Aboriginal Sin, 1978; Notes from Indian Country, Vol. I, 1983, Notes from Indian Country, Vol. II, 1999.

APPENDIX 5

EXECUTIVE ORDER 13096, AUGUST 6, 1998

42681

Federal Register
Vol 63, No 154
Tuesday, August 11, 1998

Presidential Documents

Title 3—

The President

Executive Order 13096 of August 6, 1998

American Indian and Alaska Native Education

By the authority vested in me as President by the Constitution and the laws of the United States of America, in affirmation of the unique political and legal relationship of the Federal Government with tribal governments, and in recognition of the unique educational and culturally related academic needs of American Indian and Alaska Native students, it is hereby ordered as follows:

Section 1. *Goals.* The Federal Government has a special, historic responsibility for the education of American Indian and Alaska Native students. Improving educational achievement and academic progress for American Indian and Alaska Native students is vital to the national goal of preparing every student for responsible citizenship, continued learning, and productive employment. The Federal Government is committed to improving the academic performance and reducing the dropout rate of American Indian and Alaska Native students. To help fulfill this commitment in a manner consistent with tribal traditions and cultures, Federal agencies need to focus special attention on six goals: (1) improving reading and mathematics; (2) increasing high school completion and postsecondary attendance rates; (3) reducing the influence of long-standing factors that impede educational performance, such as poverty and substance abuse; (4) creating strong, safe, and drug-free school environments; (5) improving science education; and (6) expanding the use of educational technology.

(f) *Research.* The Secretary of Education, through the Office of Educational Research and Improvement and the Office of Indian Education, and in consultation with NACIE and participating agencies, shall develop and implement a comprehensive Federal research agenda to:

(1) establish baseline data on academic achievement and retention of American Indian and Alaska Native students in order to monitor improvements;

(2) evaluate promising practices used with those students; and

(3) evaluate the role of native language and culture in the development of educational strategies. Within 1 year, the Secretary of Education shall submit the research agenda, including proposed timelines, to the Task Force.

APPENDIX 6

DESCRIPTION OF TOPIC AREAS

EARLY CHILDHOOD EDUCATION/TEACHING/LEARNING STYLES

Ms. Sandra Begay Campbell, Facilitator The role of early education and parent involvement in education and their impact on the education process.

Dr. Evelyne Tunley-Daymude The current status of differing teaching styles, the types of student learning styles, and the impact of teaching methods and learning styles on education.

SPECIAL EDUCATION

Mr. Henry Strom, Facilitator The role of special education and its impact on the overall education process.

SOCIAL FACTORS

Dr. Teresa LaFromboise, Facilitator The impact of social factors on education.

PROFESSIONAL PREPARATION

Dr. Grayson Noley, Facilitator The status of professional preparation for Indians, its impact on education, and its role in the education process.

TRIBAL COLLEGES AND UNIVERSITIES

Mr. Buzz Cobell, Facilitator The role of tribal colleges in Indian education.

MAINSTREAM COLLEGES

Dr. Dean Chavers, Facilitator The role of mainstream colleges in Indian education.

MULTICULTURAL/BILINGUAL EDUCATION

Ms. Martha Many Grey Horses, Facilitator The role of multiculturalism and bilingualism in Indian education.

COMMUNITY EDUCATION

Ms. Michelle Johnson, Facilitator The role and impact of community education on Indian education.

EDUCATION FINANCE

Supt. Joe Hoptowit, Facilitator Sources of school finance and the impact of finance on the education process.

CURRICULUM

Ms. Sandra Lucas-Markland, Facilitator Curriculum development, the importance of Native curriculum, and the role of curriculum on the education process.

APPENDIX 7

Production of Native American Teachers

NAME OF INSTITUTION (N = 65)	1995*	1996*	1997*
ALASKA			
Alaska Pacific University (2)#	1	3	3
University of Alaska, Fairbanks (1)	-0-	-0-	1
	1	3	4
ARIZONA			
Central Arizona College (1)	-0-	-0-	-0-
Dine College (3)	-0-	-0-	8
Northern Arizona University (1)	35	72	62
Phoenix College (1)	9	8	11
Prescott College (2)	29	33	23
University of Arizona (1)	17	8	7
	90	121	111
ARKANSAS			
University of the Ozarks (1)	-0-	-0-	-0-
	-0-	-0-	-0-
CALIFORNIA			
Calif. State Univ., Bakersfield (1)	-0-	16	9
Calif. State Univ., Fullerton (1)	-0-	-0-	-0-
Calif. State Univ., Long Beach (1)	-0-	-0-	2
Calif. State Univ., Northridge (1)	1	-0-	-0-
Calif. State Univ., San Bernardino (1)	2	2	3
Humboldt State University (1)	2	2	2
Sacramento City College (1)	2	-0-	-0-
San Francisco State University (1)	4	3	3
Stanford University (2)	4	-0-	1
Univ. of California at Berkeley (1)	1	-0-	-0-
Univ. of Calif. at Santa Barbara (1)	4	1	-0-
	20	24	20
COLORADO			
Fort Lewis College (1)	32	28	22
	32	28	22

* Undergraduate only; MA, MAT, M. Ed., Ed. D., and Ph. D. not included.

\# Codes indicate type of institution: (1) = public college or university, (2) = private college or university, (3) = tribal college, (4) = BIA college, (5) = tribe.

NAME OF INSTITUTION	1995	1996	1997
KANSAS			
Haskell Indian Nations University (4)	-0-	-0-	6
University of Kansas (1)	-0-	-0-	-0-
	-0-	-0-	6
MASSACHUSSETTS			
Harvard University (2)	-0-	-0-	-0-
Philips Academy (2)	5	5	4
	5	5	4
MICHIGAN			
Michigan Tech University (1)	1	-0-	-0-
	1	-0-	-0-
MINNESOTA			
Carleton College (2)	-0-	-0-	-0-
Bemidji State University (1)	7	8	-0-
University of Minnesota (1)	6	1	3
	13	9	3
MISSOURI			
Universi[illegible] of Missouri (1)	-0-	-0-	-0-
	-0-	-0-	-0-
MONTANA			
Eastern Montana College (1)	6	8	8
Montana State University (1)	3	12	9
Northern Montana College (1)	5	5	7
Stone Child College (3)	2	2	7
University of Montana (1)	15	5	2
	31	32	33
NEW MEXICO			
College of Santa Fe (2)	-0-	2	1
New Mexico Highlands University (1)	2	-0-	4
University of New Mexico, Gallup (1)	14	18	25
	16	20	30
NEW YORK			
Cornell University (2)	1	-0-	-0-
St. Lawrence College (2)	-0-	-0-	-0-
State University at Fredonia (1)	1	3	1
	2	3	1

NAME OF INSTITUTION	1995	1996	1997
NORTH CAROLINA			
University of N. C. at Pembroke (1)	23	21	14
	23	21	14
NORTH DAKOTA			
Minot State University (1)	8	8	7
Turtle Mountain Community College (3)	5	5	7
University of North Dakota (1)	9	21	11
	22	34	25
OHIO			
Miami University (1)	1	2	2
	1	2	2
OKLAHOMA			
Northeastern OK State Univ. (1)	38	121	73
Oklahoma State University (1)	24	21	19
Southeastern Oklahoma State Univ. (1)	27	25	23
University of Oklahoma (1)	20	-0-	-0-
	99	167	115
PENNSYLVANIA			
Slippery Rock University (1)	-0-	-0-	1
	-0-	-0-	1
SOUTH DAKOTA			
Oglala Lakota College (3)	12	7	9
Sinte Gleska University (3)	10	10	10
University of South Dakota (1)	4	1	1
	26	18	20
UTAH			
University of Utah (1)	2	6	2
	2	6	2
WASHINGTON			
Antioch University (2)	-0-	-0-	4
Evergreen State College (1)	-0-	3	-0-
Heritage College (3)	2	1	3
Northwestern Indian College (3)	-0-	-0-	-0-
Washington State University (1)	1	-0-	1
Western Washington University (1)	-0-	13	4
	3	17	12

NAME OF INSTITUTION	1995	1996	1997
WISCONSIN			
Oneida Cultural Heritage Prog. (5)	2	6	8
University of Wisc., Eau Claire (1)	-0-	-0-	-0-
University of Wisconsin, Madison (1)	3	4	2
Univ.of Wisconsin, Milwaukee (1)	-0-	-0-	-0-
	5	10	10
ANNUAL TOTALS FOR THE U. S.	392	520	435
GRAND TOTAL		1,347	
THREE-YEAR AVERAGE =		449	

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APPENDIX 9

INVITED GUESTS

(*indicates attended the meeting)

1. The Ford Foundation
2. The David and Lucile Packard Foundation
3. Indian Health Service Scholarship Branch
4. Office of Bilingual Education and Minority Language Affairs, USED
5. Pew Charitable Trusts
6. Darden's Restaurants
7. Educational Foundation of America
8. Southeastern Regional Vision for Education (SERVE)
9. WestEd *
10. Mid-Continent Regional Educational Laboratory (McREL)
11. North Central Regional Educational Laboratory (NCREL)
12. Laboratory for Student Success
13. Northwest Regional Educational Laboratory (NWREL)
14. Appalachia Educational Laboratory (AEL)
15. Pacific Resources for Education and Learning (PREL)
16. Northeast and Islands Regional Educational Laboratory (NIREL)
17. Southwest Education Development Laboratory (SWEDL)
18. U. S. Office of Educational Research and Improvement (OERI)
19. Dr. Kenji Hakuta, School of Education, Stanford University
20. Office of Indian Education, USED (OIE)
21. Office of Indian Education Programs, BIA (OIEP)
22. The W. K. Kellogg Foundation
23. U. S. Department of Justice (DOJ)
24. U. S. Department of Labor (DOL)
25. U. S. Department of Education (ED)
26. U. S. Department of the Treasury (Treasury)
27. U. S. Department of Defense (DOD)
28. U. S. Department of the Interior (DOI)
29. U. S. Department of Agriculture (DOA)
30. U. S. Department of Commerce (DOC) *
31. U. S. Department of Health and Human Services (DHHS)
32. U. S. Department of Housing and Urban Development (DHUD)
33. U. S. Department of Transportation (DOT) *
34. U. S. Department of State (State)
35. U. S. Department of Energy (DOE)
36. U. S. Environmental Protection Agency (EPA)
37. U. S. National Science Foundation (NSF)
38. U. S. National Aeronautics and Space Administration (NASA)
39. U. S. Office of Management and Budget (OMB)
40. U. S. Office of Personnel

41. U. S. Corporation for National Service *
42. The Carnegie Foundation
43. The Rockefeller Foundation
44. The Heinz Foundation
45. The College Board (TCB)
46. Educational Testing Service (ETS)
47. Harcourt Brace Educational Measurement
48. The Psychological Corporation
49. School of Education, Johns Hopkins University
50. Intel Corporation
51. U. S. Head Start Indian Programs
52. U. S. DHHS Head Start
53. National Indian Education Association (NIEA)
54. Mashantucket Pequot Athletic Commission
55. Bank of America
56. Shakopee Mdewakanton Sioux Community
57. Viejas Band of Kumeyaay Indians
58. Barona Band of Kumeyaay Indians
59. Saginaw Chippewa Tribe
60. Oneida Nation NY
61. The Dibner Fund *
62. Westat *

APPENDIX 10

BIBLIOGRAPHY

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