

ISSUE BRIEF

www.centerforcsri.org

August 30 | 2009

ENGAGING NATIVE AMERICAN LEARNERS WITH RIGOR AND CULTURAL RELEVANCE

By Abner Oakes, senior program associate, and Traci Maday, program associate,
The Center for Comprehensive School Reform and Improvement

Historically, education outcomes for Native American¹ youth have fallen far short when compared with the outcomes of their peers. In 2007, the *National Indian Education Study* from the National Center for Education Statistics reported that “overall, the average reading scores for American Indian/Alaska Native (AI/AN) fourth- and eighth-graders showed no significant change since” the last report in 2005 “and were lower than the scores for non-AI/AN students in 2007” (Moran, Rampey, Dion, & Donahue, 2008, p. 1). Similar findings are noted for mathematics scores for fourth and eighth graders, as they “showed no significant change since 2005 and their scores were lower than the scores for non-AI/AN students in 2007” (Moran et al., 2008, p. 1).

A heightened focus on data and disaggregating achievement outcomes of various student populations has revitalized efforts to address the needs of struggling

students. However, educators have the additional challenge of overcoming the troubled legacy of interaction between public schooling and Native American communities. Although individual experiences vary, Native people have often felt disenfranchised from an education system that does not seem to understand their cultural perspectives and priorities.

Federal involvement in Indian education can be traced back to the earliest years of the United States, when the federal government agreed in treaty provisions to supply not only schools and teachers but also textbooks and materials in Native languages. Currently, the federal government administers several programs that aim to address the “unique educational and culturally related academic needs” (Title VII, Part A, Elementary and Secondary Education Act, 2002) of Native American students. But what does this mean for today’s teachers and learners? Unfortunately, the drive to significantly raise student achievement can overshadow or take attention away from efforts to make education more relevant and engaging for Native American students.

¹ The terms *Native American* and *American Indian* are used interchangeably throughout this brief to refer to American Indian/Alaskan Native and Indigenous Pacific Islander populations.

Fortunately, growing evidence shows that academic rigor and culturally relevant practices are mutually compatible.

In this Issue Brief, The Center for Comprehensive School Reform and Improvement identifies strategies that foster Native American student engagement and improved academic achievement. We begin by examining the distribution of Native students and then we explore three areas that are identified in the literature as promising strategies for improving educational outcomes for Native students:

- Instructional practices
- Curriculum content
- School climate

Looking at the Numbers

Nationally, Native American youth comprise about 1 percent of the elementary and secondary public school student population, including Bureau of Indian Education (BIE) schools (Fleury DeVoe & Darling-Churchill, 2008, p. 42). BIE schools can be operated by the BIE or by tribes. BIE-funded schools serve about 8 percent of the Grades K–12 tribal school population nationwide (Fleury DeVoe & Darling-Churchill, 2008, p. 42), while more than 90 percent of all Native American students nationwide attend regular public schools.

Native students attend schools in all 50 states and territories, yet more than half of the Native student population is concentrated in just 11 states. In some regions, the concentration of Native people rises above 25 percent of the population, even though tribal lands or reservations may be located hours away from the school district. Many Native students attend rural schools, but there also are sizable populations of Native students in urban districts, and the numbers

are growing. Of the 10 largest U.S. cities, New York City, Los Angeles, Phoenix, and Chicago have the highest population of American Indian people (National Urban Indian Family Coalition, n.d., p. 8).

The distribution of Native American people and their relatively small population numbers can obscure achievement gaps, particularly when the population does not meet minimum state levels for disaggregation under the Elementary and Secondary Education Act of 2001. A high degree of transiency and a dropout rate of approximately 50 percent further confound the issue of identifying the achievement gap. When already small populations dwindle, their achievement may go unreported, or what is reported may be flawed. In addition, schools and districts may experience difficulty in maintaining accurate records for students who transfer, move, or drop out of school.

Identifying Culturally Relevant Strategies

Native American cultural expressions and lifestyles are diverse and varied, comprising more than 500 tribal and cultural groups with as many unique languages and traditions. However, the teachers of Native students can be very different than their students. In fact, nearly “80 percent of AI/AN students overall were taught by teachers who identified themselves as White,” and “nearly 90 percent of AI/AN students overall had teachers who provided instruction entirely in English” (Moran & Rampey, 2008, p. 1).

Although cultural differences often exist between teachers and students who are culturally or linguistically diverse, a multitude of strategies exist that can be used to create supportive relationships for learning to occur. A report by the U.S. Department of Education includes the following:

- Schools that adjust their curriculum to accommodate the variety of cultures served are more successful than schools that do not.
- The perspective [Native or non-Native] from which a school's curriculum is presented can significantly influence Native students' attitudes toward the school, schooling in general, and academic performance.
- Schools that respect and support a student's language and culture are significantly more successful in educating those students.
- The historical and practical knowledge base of the community served must be valued and function as a starting point for schooling. (Indian Nations At Risk Task Force, 1991, p. 16).

Instructional Practice

Researchers have worked for years to define culturally relevant instruction and connect it to increased student achievement for Native youth. Jerry Lipka (1994) writes that "research from the 1928 *Meriam Report* to the 1991 *Indian Nations at Risk* study indicates that increased local autonomy and actively valuing elders' knowledge will strengthen indigenous schools" (p. 14). Robert Calfee and his coauthors (1981) frame the issue by boldly asking: "Whose responsibility is it to build bridges between the culture of a community and the culture of a school?" (p. 4). A number of theoretical models have emerged that identify congruence between home and community life, with what is learned in the school as a key component for effective instruction and learning (Demmert & Towner, 2003, p. 8). Demmert and Towner (2003) define culturally responsive pedagogy as "strategies [that] are congruent with the traditional cultural as well as contemporary ways of knowing and learning," and "that stress traditional cultural characteristics and adult-child interactions" (p. 10).

The Kamehameha Early Education Program (KEEP) program is one example of the use of culturally congruent instruction. A reading program designed for and adapted to the cultural needs and abilities of young Hawaiian children, it was developed by researchers who paid special attention to the home environments of these young children. For example, peer learning centers were set up in classrooms when it was noticed that Hawaiian children typically turn for assistance to their peers and older siblings rather than to adults. In addition, researchers observed family interactions and noted a mode of communication in which family members take turns narrating parts of a story, referred to as *talk story*. KEEP's developers successfully adapted this practice into the program, so that children engage in the cooperative production of responses, co-narrating stories during which turn-taking is negotiated among peers. Equal rights are exercised during this practice and are applied to teacher and students.

Today Kamehameha Schools (KS) continues to deliver on its mission of developing students who are "equipped with the skills they need to succeed in the endeavors of their choosing and prepared to practice and perpetuate the Hawaiian values and traditions" (Kamehameha Schools, 2000, p. 19). "KEEP is important as an example of a deliberate attempt to take account of the cultural backgrounds and abilities developed in the community and design an instructional program which is both culturally congruent with community practices and manageable in the public schools" (Calfee et al., 1981, p. 1).

Curriculum Content

Curriculum content can be just as important as pedagogy for engaging Native youth. In case studies and ethnographic studies involving Native youth, students have frequently reported feeling bored or that



schooling has no relevance to their lives outside of school (Coladarci, 1983; Swisher & Hoisch, 1992). When teachers tap into students' prior knowledge, experiences, and community values, they "hook" students and act as a bridge between the academic world and home life. Two aspects of curriculum content are particularly relevant for engaging Native learners: infuse culturally relevant content across the curriculum and ensure that the content is accurate and free of bias and stereotype.

Schools can incorporate contemporary and historical content about Native American people, perspectives, and issues into courses. Many states have recognized the need to incorporate such content into classrooms, not just for Native youth but for the benefit of all learners. Montana's Indian Education for All Act is an example of such an initiative. Alaska, Wisconsin, and Arizona also have curriculum standards that include historical and contemporary content about Native American people and cultures.

An example of culturally relevant content is the work that the Albuquerque-based Native American Materials Development Center (NAMDC) did with the Rough Rock Demonstration School in northern Arizona (now Rough Rock Community School). In 1980, the Rough Rock school board received a federal grant to "create a permanent, sequential bi-lingual curriculum in Navajo studies for Grades K–9," (McCarty, Wallace, Lynch, & Benally, 1991, p. 46), and critical to that work was the infusion into the curriculum of "key Navajo values, especially k'e, meaning kinship, clanship, and 'right and respectful relations with others and with nature'" (McCarty et al., 1991, p. 46). Working closely with the Rough Rock community—central to this effort was a survey of Rough Rock parents, teachers, and students—the NAMDC curriculum built on concepts, ideas,

and problem-solving abilities in the context of culturally relevant experiences and topics while also promoting competency in English and Navajo. The curriculum was organized around concepts relevant to k'e, and Rough Rock students responded positively to it, as "the materials presented familiar scenes and cultural-linguistic content that tapped students' background and experiences, motivating them to express their ideas and actively engage in the lessons" (McCarty et al., 1991, p. 50). Today the Rough Rock Community School continues to serve students by setting high standards for success while grounding youth in the cultural values and perspectives of the Navajo people.

Another strategy is to ensure that the content is accurate and free from bias and stereotype. As Greg Matson, Hoopa Valley tribal education director, stated, "There is a lot of misinformation out there about Native American cultures, and we must continue to correct the wrongs that teachers have experienced in their own education."

School and district staff can review existing materials for bias, stereotype, and accuracy and adopt new culturally respectful materials to ensure content is relevant for Native learners and appropriate for all students. This requires that they are knowledgeable about the content themselves. Ongoing professional development and self-reflection can help to expand and deepen educators' understanding of Native American people and cultures. It also is appropriate and helpful to engage Native American family and community members in reviewing materials and identifying topics for professional development. In their book *Through Indian Eyes: The Native Experience in Books for Children*, Slapin and Seale (1998) identify 24 criteria with reflective questions that can be used to review materials. Listed here is a sample of those questions:

- Look at Lifestyles.
 - Are Native peoples discussed in the past tense only, supporting the “vanished Indian” myth?
 - Is the continuity of cultures represented with values, religions, morals, an outgrowth of the past, and connected to the present?
- Look for Distortions of History.
 - Are Native heroes only the people who, in some way or another, are believed to have aided Europeans in the conquest of their own people?
 - Are Native heroes those who are admired because of what they have done for their own people?
- Look for the Effects on a Child’s Self-Image.
 - Is there anything in the story that would embarrass or hurt a Native child?
 - Are there one or more positive role models with whom a Native child can identify? (Slapin, Seale, & Gonzales Ten Fingers, 1998)

School Climate

Discussions of school climate often revolve around discipline, absenteeism, and family engagement. School climate also may include the domains of student engagement and high expectations for academic achievement. Compared with their peers in low-density schools, a higher percentage of Native American eighth graders at high-density schools (defined as schools having 25 percent or greater of American Indian students) had administrators who indicated serious problems with student absenteeism, student tardiness, lack of family involvement, student misbehavior in class, drug or alcohol use by students, and low expectations (Moran & Rampey, 2008, p. 25).

Jon Reyhner (1992) lists seven factors that contribute to Native youth disengagement and

eventual dropping out. These include large impersonal schools; teachers and counselors untrained in the unique characteristics, history, culture, and societies of Native people; passive teaching methods; inappropriate curriculum with biased, stereotypical, or inaccurate material about Native people and communities; culturally biased tests and inappropriate testing of limited English proficient students; tracked classes with less rigorous curriculum; and lack of parent involvement (Reyhner, 1992).

Schools can work to address these issues and find ways to meet students’ needs. For example, practices such as positive behavior supports have shown to be effective in lowering discipline incidents and helping students to learn expected behaviors in school. Yet, the lack of family engagement, absenteeism, discipline, and low expectations are complex issues. They may be rooted in a legacy of distrust between Native and non-Native communities, persistent deep poverty, and differing worldviews or cultural expressions. One single program, strategy, or staff position is not enough to undo this history. Schools and districts can benefit students by committing to a multilayered approach—building relationships with students and families, gathering and acting on perception data that provides insight into the thoughts and experiences of students and community members, communicating a belief in the abilities of learners, and providing needed supports to reach high levels of achievement.

Focusing on school climate, Reyhner (1992) concluded that “if students interact with caring, supportive adults, if students are allowed to explore and learn about the world they live in, including learning about their rich Indian heritage, if they are allowed to develop problem solving skills, if they are given frequent opportunities to read and write and to do mathematics and science in meaningful



situations, and if they are encouraged to help improve the world they live in through community service, it is likely that Indian students will feel good about themselves and will be successful in life” (p. n.a.).

Additional Examples of Practice

The examples that follow describe three schools that have had success in serving Native American learners.² Tribal and school staffs have shared their insights and experiences with regard to implementing strategies to support higher levels of Native American student achievement.

Zuni Public School District, Zuni, New Mexico

Established in 1980 by Zuni tribal members to meet the needs of their children, the Zuni Public School District is the nation’s first Indian-controlled independent public school system. Located about 15 miles east of the New Mexico and Arizona border on the Zuni Pueblo, it operates five schools, with a total population of about 1,500 students. Dr. Richard Yzenbaard, the high school’s principal, knows that “there’s no magic pill” when working with Native young people “and that it takes a hard-working staff that cares about kids. The reason for our success,” continued Dr. Yzenbaard, “is that we take a multidisciplinary approach to this work. It’s not just one class, as all departments support the approach.”

With few exceptions, all Zuni High School students take Zuni language and culture classes their freshman year. Students also are exposed to Zuni perspectives, traditions, and culture in other subject areas. For example, in

² The Center is grateful for the support of the National Indian Education Association for assistance in identifying schools that successfully serve Native American youth.

one of the high school social studies classes, students interview tribal citizens and develop a book from those interviews. A science class investigates traditional agricultural methods practiced by the Zuni people, and members of the school’s art department collaborate with Phoenix’s Heard Museum to develop projects that reflect traditional and modern expressions of Zuni art.

Although only some of the classroom teachers are Zuni, 100 percent of the school’s support staff and instructional assistants are Zuni. “They are a great resource for helping teachers navigate the cultural norms and practices of the Zuni people,” said Dr. Yzenbaard. “Conversations are ongoing throughout the year; they take place daily.”

As for its success, Zuni High School is making significant strides: for 2009 it attained adequate yearly progress (AYP) in reading and experienced a 94.8 percent jump in mathematics achievement. Dr. Yzenbaard attributes this success to many factors, but a key change was the move to a 4×4 block schedule where students attend fewer classes for longer periods on alternating days. “We were able to increase the number of contact hours per credit,” he commented, “and it allowed the staff to focus more time on addressing student learning needs and providing appropriate interventions.” The schedule has given his teachers more time with students to build that trust. “This past year we have really focused on strengthening student relationships,” commented Dr. Yzenbaard. “It begins with relationships. You then bring in the relevance and the rigor, but you won’t get anywhere without the relationships.”

Denver (Colorado) Public Schools

As of October 1, 2008, Denver Public Schools had slightly more than 75,000 students in 152 schools, and 1.11 percent or 835 of those students were identified as American Indian.

The system offers study in 10 languages, including Lakota.

Rose Marie McGuire, the program manager for the Department of Indian Education at Denver Public Schools, spoke of that system's Indian language program, but this program is nestled in the system's American Indian focus schools, of which there are six. Back in 1994, Ms. McGuire was a member of the district's American Indian Advisory Council, and she and her colleagues went to the school board and presented a plan to begin these focus schools, which are similar to magnet schools. "We needed to provide better services [to the district's American Indian students]," said Ms. McGuire. During the 15-year tenure of the focus schools, the programs have changed significantly, with fewer paraprofessionals and more teachers qualified to teach upper-level mathematics, for example, but the importance of mentors and their knowledge of special education policy in the buildings has not changed, creating a climate of challenge and care, high academic standards, and varied and intensive support.

Adding rigorous content to the supportive climate of one of the focus high schools is the district's lone Lakota language class, taught by Gracie RedShirt-Tyon, whose mother, a fluent speaker, taught her. "About four or five years ago," commented Ms. McGuire, "we wanted to have language introduced at East High School," a focus school that made AYP in mathematics and reading in 2008. Ms. McGuire went on to say that the Department of Indian Education, other school district personnel, and local Lakota tribal elders met to discuss the idea and plan the program. A private foundation funded the first year of the program, and, as a result of its success with students, their enthusiasm for it, and the numbers that enrolled, the district then picked up the cost of the class. "There are

about 70 percent American Indian students in the class," commented Ms. McGuire. "For the non-Native students, they obviously gain a great deal of understanding about Native culture, such as the importance of kinship."

At the moment, Denver's focus schools serve about 25 percent of that system's Native American population, and the Department of Indian Education looks forward to serving even more young Native students. "In the elementary focus schools, we are particularly pleased with the more structured manner that we can engage Native parents," said Ms. McGuire, with a person at each school who is specifically charged with being a liaison to Native American parents. She added, "Attendance has improved due to this practice and person." Ms. McGuire ended by praising the strong relationship that she has with other district-level personnel and looks forward to continued success for the Lakota language and Indian focus schools in Denver Public Schools.

Klamath-Trinity Joint Unified School District, Hoopa, California

Greg Masten sits outside the Klamath-Trinity Joint Unified School District but works intimately with those in it on issues related to Native American students. "We work very closely with the school district," said Mr. Masten, who is education director for the Hoopa Valley Tribe in northern California. And no doubt Mr. Masten's involvement is critical: The two largest schools in this rural district, which is about 40 miles south of the California and Oregon border, are Hoopa Elementary and Hoopa High School. Both schools reside on the Hoopa Valley Indian Reservation, the largest reservation in California, and both schools have a majority population of Native students, with Hoopa Elementary at more than 90 percent and Hoopa High at more than 75 percent.



With the large proportion of Native young people at both schools, it makes sense that there is an all-encompassing approach to culturally relevant curriculum—that “cultural relevance in itself is not the solution,” commented Mr. Masten, “but rather a part of the whole. I believe that effective strategies must include the family, the community, that they must address social and emotional needs and include mentoring, cognitive transitions, more hands on learning, an anti-drug message, and exposure to the wider world—all in balance with cultural values.”

As at Denver Public Schools, Klamath-Trinity schools offer Native language instruction. At the elementary schools, where the school is situated determines what language is studied—for example, the school on Karuk ceremonial land has its students study that language—and the high school offers three levels of language classes—in Hoopa, Yurok, and Karuk. In fact, these language courses meet the foreign language requirements for what is called the “A–G” college preparatory coursework for California’s university systems. Both Mr. Masten and the school district did small studies of students taking a Native language, and both showed a significantly higher rate of interest in college for students who took four years of Native language compared with those who studied Spanish or no language.

In fact, a college-going culture is stressed at Klamath-Trinity, according to Margo Robbins, the district’s director of Indian Education and Native Language program, and Doug Oliveira, the superintendent of Klamath-Trinity Joint Unified School District. “We take our students on extended college tours,” said Ms. Robbins, “wanting to open their eyes to this possibility.”

“The nearest California state university is about an hour away,” commented Mr. Oliveira, “and the junior college campus is

90 minutes away, but we also travel some five or seven hours to visit other campuses,” such as the University of California at Berkeley, for example, where a former Hoopa High student leads the campus tour.

The district’s language study program is just part of its comprehensive approach to Native American students and their improved achievement. “The school district works closely with all three tribes,” said Ms. Robbins, “to ensure that additional services, if need be, are available to students. Our Indian education program has its own tutors that service any students in Grades K–4 that are having difficulties academically. We meet with tribal representatives regularly to develop data-driven strategies that will best address student needs.”

Recently, Mr. Masten, Ms. Robbins, Mr. Oliveira, and other district personnel formed a curriculum committee, one that went subject by subject, standard by standard, and injected cultural relevance throughout the entire scope and sequence for Klamath-Trinity’s K–8 grade levels. “The strategy,” said Mr. Masten, “is to weave it into the very fabric of the educational process for each grade, to include all subjects. We tried to make it as teacher friendly as possible, citing each standard in each module.”

Another resource is the district’s Indian education building that houses a library of culturally relevant curriculum and materials, “all of which is available to teachers across the district. [The collection is] a wonderful resource,” said Ms. Robbins. Faculty members involved with this work used it as their required professional development time and even received college credit from Humboldt State University.

Lastly, the Klamath-Trinity’s curricular rigor continues through the district’s college-connection program, which allows students at

the high school to take college-transferable courses at the Hoopa tribal campus of College of the Redwoods. "The high school and our campus have aligned the fifth and sixth periods of the students that qualify, to come to our campus," commented Mr. Masten. "Students can gain up to 33 units of college course work when they graduate from high school."

Conclusion

The practices discussed here can benefit Native American learners, but they also hold potential for enriching the experience of non-Native learners. Schools and districts can employ a variety of strategies to foster a respectful and engaging learning environment that will support Native learners in both their academic achievement and their cultural sense of self. "Research and experience in Native serving schools indicate that Native language and culture and high-quality instruction in content areas are not mutually exclusive. Rather, they are complementary and equally important elements for enhancing the knowledge and academic achievement of Native children" (National Indian Education Association, n.d., p. 2). Educators need not choose between high levels of achievement and culturally relevant practices; in fact, such practices, when interwoven, are supportive of teaching and learning.

References

- Calfee, R., Cazden, C., Duran, R., Griffin, M., Martus, M., & Doss Willis, H. (1981). *Designing reading instruction for cultural minorities: The case of the Kamehameha early education program*. Retrieved August 20, 2009, from http://www.eric.ed.gov/ERICDocs/data/ericdocs2sql/content_storage_01/0000019b/80/32/b7/8a.pdf
- Coladarci, T. (1983). High-school dropout among Native Americans. *Journal of American Indian Education*, 23(1), 15–22. Retrieved August 20, 2009, from <http://jaie.asu.edu/v23/V23S1hig.html>
- Demmert, W., & Towner, J. (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students*. Portland, OR: Northwest Regional Educational Laboratory. Retrieved August 20, 2009, from <http://www.nwrel.org/indianed/cbe.pdf>
- Elementary and Secondary Education Act of 2001, Pub. L. No. 107–110 § 7101. (2002). Retrieved August 20, 2009, from <http://www.ed.gov/policy/elsec/leg/esea02/pg98.html>
- Fleury DeVoe, J., & Darling-Churchill, K. E. (2008). *Status and trends in the education of American Indians and Alaska Natives: 2008*. Washington, DC: National Center for Education Statistics. Retrieved August 20, 2009, from <http://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2008084>
- Indian Nations At Risk Task Force. (1991). *Indian nations at risk: An educational strategy for action*. Washington, DC: U.S. Department of Education. Retrieved August 20, 2009, from <http://www.ed.gov/rschstat/research/pubs/oieresearch/research/natatrisk/report.pdf>
- Kamehameha Schools. (2000). *Kamehameha schools strategic plan*. Retrieved August 20, 2009, from <http://www.ksbe.edu/spi/PDFS/Publications/EntireDocument.pdf>
- Lipka, J. (1994). Culturally negotiated schooling: Toward a Yup'ik mathematics. *Journal of American Indian Education*, 33(3), 14–30. Retrieved August 20, 2009, from <http://jaie.asu.edu/v33/V33S3CUL.htm>
- McCarty, T. L. Wallace, S., Lynch, R. H., & Benally, A. (1991). Classroom inquiry and Navajo learning styles: A call for reassessment. *Anthropology and Education Quarterly*, 22(1), 42–59.
- Moran, R., Rampey, B. D., Dion, G., & Donahue, P. (2008). *National Indian education study 2007—Part I: Performance of American Indian and Alaska Native students at grades 4 and 8 on NAEP 2007 reading and mathematics assessments (NCES 2008–457)*. Washington, DC: National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education. Retrieved August 20, 2009, from <http://nces.ed.gov/nationsreportcard/pdf/studies/2008457.pdf>
- Moran, R., & Rampey, B. (2008). *National Indian education study—Part II: The educational experiences of American Indian and Alaska Native students in grades 4 and 8 (NCES 2008–458)*. Washington, DC: National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education. Retrieved August 20, 2009, <http://nces.ed.gov/nationsreportcard/pdf/studies/2008458.pdf>

National Indian Education Association. (n.d.). *Using culturally based education to increase academic achievement and graduation rates*. Washington, DC: Author. Retrieved August 20, 2009, from <http://www.niea.org/sa/uploads/researchtopics/20.38.CBE.pdf>

National Urban Indian Family Coalition. (n.d.). *Urban Indian America: The status of American Indian & Alaska Native children & families today*. Seattle, WA: Author. Retrieved August 20, 2009, from http://www.nuifc.net/programs/files/NUIFC_PUBLICATION_FINAL.pdf

Reyhner, J. (1992). American Indians out of school: A review of school-based causes and solutions. *Journal of American Indian Education*, 31(3), 37-56. Retrieved August 20, 2009, from: <http://jaie.asu.edu/v31/V31S3ind.htm>

Slapin, B., & Seale, D. (Eds.). (1998). *Through Indian eyes: The Native American experience in books for children*. Berkeley, CA: Oyate.

Slapin, B., Seale, D., & GonzalesTen Fingers, R. (1998). How to tell the difference. In B. Slapin & D. Seale (Eds.), *Through Indian eyes: The Native American experience in books for children* (pp. 197-203). Berkeley, CA: Oyate.

Swisher, K., & Hoisch, M. (1992). Dropping out among American Indians and Alaska Natives: A review of studies. *Journal of American Indian Education*, 31(2), 3-23. Retrieved August 20, 2009, from <http://jaie.asu.edu/v31/V31S2dro.htm>

Administered by Learning Point Associates in partnership with the Southwest Educational Development Laboratory (SEDL), under contract with the Office of Elementary and Secondary Education of the U.S. Department of Education.



1100 17th Street NW, Suite 500
 Washington, DC 20036
 P: 877-277-2744 > W: www.centerforcsri.org
 P: 202-223-6690 > F: 202-223-8939