St. Cloud State University
theRepository at St. Cloud State

Culminating Projects in Education Administration and Leadership

Department of Educational Leadership and Higher Education

5-2020

A Qualitative Study of Culturally Responsive Schooling Practices Among Minnesota Public School Educators Serving American Indian Students

Leah Girard

Follow this and additional works at: https://repository.stcloudstate.edu/edad_etds

Part of the Educational Leadership Commons

Recommended Citation
Girard, Leah, "A Qualitative Study of Culturally Responsive Schooling Practices Among Minnesota Public School Educators Serving American Indian Students" (2020). *Culminating Projects in Education Administration and Leadership*. 68.
https://repository.stcloudstate.edu/edad_etds/68

This Dissertation is brought to you for free and open access by the Department of Educational Leadership and Higher Education at theRepository at St. Cloud State. It has been accepted for inclusion in Culminating Projects in Education Administration and Leadership by an authorized administrator of theRepository at St. Cloud State. For more information, please contact tdsteman@stcloudstate.edu.

A Qualitative Study of Culturally Responsive Schooling Practices Among Minnesota Public School Educators Serving American Indian Students

by

Leah Girard

A Dissertation

Submitted to the Graduate Faculty of

St. Cloud State University

in Partial Fulfillment of the Requirements

for the Degree of

Doctor of Education

in Educational Administration and Leadership

May, 2020

Dissertation Committee:
John Eller, Chairperson
Frances Kayona
David Lund
Plamen Miltenoff

Abstract

The qualitative study intended to identify local districts actions to incorporate Culturally Responsive Schooling into the curriculum to foster identity development among American Indian students. The study interviewed 19 educators and focused specifically on the ways in which components of the Cultural Compatibility Theory are guiding education for American Indian students. The study also intended to understand the factors present that support or inhibit the inclusion of Culturally Responsive Schooling practices to support students.

Non-American Indian educators cited the presence of cultural content in their classrooms when it was identified as specific to the class content. American Indian educators cited regularly working with students to learn and engage with the culture. American Indian educators identified using every student interaction as an opportunity to convey the importance of cultural learning to students. Differences evident between American Indian and non-American Indian educators when identifying factors supporting or inhibiting the incorporation of Culturally responsive Schooling. The presence of collaboration was perceived differently between American Indian and non-American Indian educators with non-American Indian educators citing more presence of collaboration than American Indian educators. Similar results were present when asked about district support or inhibition of collaboration and school structure with non-American Indian educators identifying more support than inhibition. All educators identified benefits of Culturally Responsive Schooling practices. Recognized challenges included educators' knowledge of the culture, time available, and an understanding of how to incorporate culture in an effective and sensitive manner.

Table of Contents

Page

List of Tables 7

List of Figures 8

Chapter

I. Introduction 9

Introduction 9

Statement of the Problem 11

Purpose of the Study 11

Theoretical Framework 11

Tribal Critical Race Theory 11

Cultural Compatibility Theory 12

Assumptions of the Study 13

Delimitations 14

Research Questions 15

Definition of Terms 15

Summary 18

II. Review of Related Literature 20

Introduction 20

American Indian Sovereignty and Self-Determination 21

American Indian Education 23

Schools 23

Chapter Page

Legislation....24

History of American Indian Education....26

Traditional Education....26

American Indian Student Identity Development and Outcomes....40

Culturally Responsive Schooling....43

Types and Elements of Culturally Responsive Schooling....44

Examples of Culturally Responsive Schooling....46

Cultural Considerations for Implementation....48

Summary....49

III. Methodology....51

Introduction....51

Study Purpose....51

Research Questions....51

Research Approach....52

Context of the Study....53

Participants....53

Human Subjects Approval....55

Data Collection and Instrumentation....55

Data Analysis....57

Overview of Procedural Timeline....58

Summary....58

Chapter Page

IV. Results....................59

Introduction....................59

Statement of the Problem....................60

Study Purpose....................60

Research Questions....................60

Study Participants....................61

Research Approach....................62

Research Question 1....................63

Culture Learning of Staff....................65

Cultural Components....................66

Pedagogical Components....................70

Research Question 2....................75

Collaboration....................75

Administration Support or Inhibition....................77

Benefits and Challenges....................79

Summary....................83

V. Discussion, Conclusions, and Recommendations....................86

Introduction....................86

Discussion and Conclusions....................87

Research Question 1....................87

Research Question 2....................94

Chapter Page

Limitations of the Study 100

Recommendations for Further Research 101

Recommendations for Practice 102

Summary 102

References 105

Appendices

A. IRB Approval 123

B. Informed Consent 124

C. Interview Instrument 125

List of Tables

Table Page

1. Reported Sources of Cultural Knowledge Among Non-American Indian Educators 65
2. Method of Collaboration Reported by Non-American Indian Teachers 76

List of Figures

Figure Page

1. Historical Trauma Impacts....69

2. Theoretical Framework....80

Chapter I: Introduction

Introduction

The history of educating American Indians in the United States has been one of cultural genocide and continues to heavily impact the identity development of their children and conversely academic achievement (D'Andrea, 1994; Little Soldier, 1985; Whitbeck, Hoyt, Stubben, & LaFromboise, 2001). American Indian relations with the United States has resulted in different options in educational pursuits for American Indian students (Bureau of Indian Education, 2018; National Assessment of Educational Progress, 2017). The Bureau of Indian Education (BIE) oversees 183 schools serving 40,000 students across the Nation (Bureau of Indian Education, 2018). Bureau of Indian Education schools serve 7% of the American Indian population, while 92% of American Indian students attend public schools (Bureau of Indian Education, 2018). Over 50% American Indian of students attend low density schools where American Indians make up less than 25% of the student body (National Assessment of Educational Progress, 2017). These schooling options for students often result in decreased cultural learning and pose negative consequences for student identity development and achievement (Brown, Dickerson, & D'Amico, 2016; Gonzalez et al., 2017). Figure 1 illustrates the impacts of historical trauma for students.

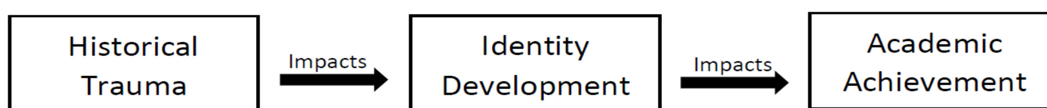

Figure 1. Historical Trauma Impacts

Achievement rates for American Indian students are lower than their peers with no significant gains in achievement documented since 2009 (National Assessment of Educational

Progress, 2017). Graduation rates for American Indians are lower compared to any other minority group at 72% compared to the National average of 84% (National Center for Education Statistics, 2017). College graduation rates are even more disparate with 16% of students completing a bachelor's degree compared to 42% of White students (Postsecondary National Policy Institute, 2018). Calls for reform to remedy these gaps in the education of American Indian education are not novel, but little impactful change is documented (Castagno & Brayboy, 2008; Harrington & Pavel, 2013; Wells, 1991). These staggering statistics suggest a need for reform. Literature considers the focus on holistic student identity development as the most promising for achievement outcomes.

The review of literature indicated the need for American Indian input and control based on the concept of self-determination (Brayboy, 2014; Quijada Cerecer, 2013). To support self-determination, the Elementary and Secondary Education Act of 1965 (currently the Every Student Succeeds Act) provides funding through Title VI for Indian Education services in schools with at least 10 students or in proximity to a reservation. Funding depends on the collaboration with the Indian community for input (Every Student Succeeds Act, 2015).

While cultural infusion and language learning demonstrate gains for students across multiple studies (Castagno & Brayboy, 2008; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013), services provided through Title IV are often focused on academic remediation rather than culturally sensitive instruction (Beaulieu, 2006). Work by Ladson-Billings (1995b) highlighted the educational impacts for students when the school culture is similar in structure to that of students' home culture. The Cultural Compatibility Theory outlines three essential components for minority students' academic success. Failure to truly support the identity development of

American Indian students is a continued assimilation practice present in the education arena and is further exacerbating the academic deficits present for American Indian students operating among the majority culture (Brayboy, 2005).

Statement of the Problem

A review of literature revealed a lack of research demonstrating public schools' alignment with the components of Cultural Compatibility Theory to support Culturally Responsive Schooling for American Indian students.

Purpose of the Study

The purpose of the study was to identify local districts' actions to incorporate Culturally Responsive Schooling into the curriculum to foster identity development among American Indian students. The study focused specifically on the ways in which components of the Cultural Compatibility Theory guide education for American Indian students. The study also examined supportive and inhibitive factors present to support Culturally Responsive Schooling that is holistic in nature.

Theoretical Framework

The study is guided by two theories surrounding American Indian sovereignty and effective cultural schooling practices.

Tribal Critical Race Theory

Brayboy's (2005) Tribal Critical Race Theory considers the complex issues surrounding education for American Indians in the United States. Tribal Critical Race Theory provides background support to advance culturally relevant curricula in Indian education. Tribal Critical Race Theory asserts that policy surrounding education has intentions of assimilation (Brayboy,

2005). The theory posits that learning and its impacts are advanced for students when considered from an Indigenous perspective. Tribal Critical Race Theory also states the support for independence for American Indians in the forms of sovereignty and self-determination. The presence of American Indian voice and consideration in schooling as well as assimilationist practices will be considered in the process of analyzing study results.

Cultural Compatibility Theory

When considering Culturally Responsive Schooling practices, the proposed study is centered on the assertions of the Cultural Compatibility Theory (Erickson, 1987; Ladson-Billings, 1995b). The theory addresses consistencies in values and expectations between students' home culture and the school culture. Work by Ladson-Billings (1995b) with African American students suggested inhibition of the learning process due to the disconnect between the two cultures. An alignment of home and school culture holds promise in facilitating student identity development and achievement. Ladson-Billings (1995b) identified three key components to successful teaching and learning interactions to bridge the cultural gap.

Conception of self and other. Students must be part of a learning community where educators believe all students have the capacity to learn. In this setting the teacher and student must take on the roles of teacher and learner.

Social relations. Education must have a collaborative approach where learning occurs in support of each other rather than in competition with one another. Students showed gains after assuming responsibility for each other's learning.

Conceptions of knowledge. Learning must be scaffolded and begin with material familiar to students. This concept is rooted in psychology and research regarding all learning

being built on an individual's previous knowledge (Vygotsky, 1930). To build on prior knowledge, educators must take time to understand and know students' knowledge and learning habits. In addition, the learning process should be active and fluid to allow for student engagement and interest (Ladson-Billings, 1995b).

The concepts of the Cultural Compatibility Theory drove the questioning of study participants when working to understand the presence of Culturally Responsive Schooling in local districts. Participants were be asked to identify how they incorporate these cultural considerations in the classroom to best support positive identity and intellectual development.

Figure 2 illustrates the intersections of these theories for the purposes of the study.

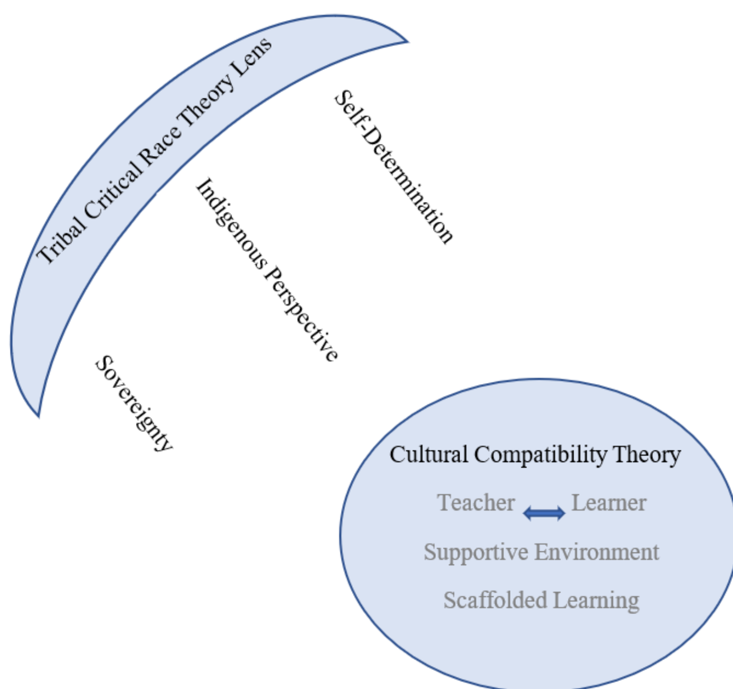

Figure 2. Theoretical Framework

Assumptions of the Study

The following considerations are assumed to be true in the course of study:

1. The study participants will answer the study honestly.

2. The challenges facing American Indian students are similar across high schools despite differing tribal affiliations within the Anishinaabe culture.

Delimitations

Delimitations define how the scope of the study is narrowed and are under control of the researcher (Roberts, 2010). The following are identified as the delimitations of the study:

1. The study was limited to three public schools in the upper Midwest.
2. The American Indian culture for consideration were Anishinaabe. Considering there are 567 tribes (National Congress, 2018), the Anishinaabe culture is specific to only a small subset of those tribes. Results of the study were specific to those with Anishinaabe customs and mores.
3. Schools included in the study were public schools that have American Indian student populations of at least 10%. Results were specific to public schools, as tribally controlled and Bureau of Indian Education schools operate independently from public schools (Bureau of Indian Education, 2018).
4. Study participants were limited to Indian Education staff and teachers of Social Studies, English, and Culture and Language. Social Studies and English are identified as academic subjects where cultural infusion is most present (Quijada Cerecer, 2013; Stanton & Morrison, 2018).
5. The researcher was not American Indian and has potential influence on interpretation of results.

Research Questions

Research demonstrates positive outcomes for student identity development when implementing Culturally Responsive Schooling practices. Despite demonstrated results for identity development and student achievement, the extent to which Culturally Responsive Schooling practices are implemented in the public sector are not heavily researched. The study examined Culturally Responsive Schooling practices present and highlights areas for continued program development. The study will be guided by the following questions:

1. To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the elements of Cultural Compatibility Theory in supporting American Indian identity development?
2. What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally Responsive Schooling to meet the needs of their students?

Definition of Terms

The following definitions are to provide clarity and understanding of the terms used throughout the study.

1. *American Indian:* "A person who is identified by the community in which he or she resides as an Indian, identifies himself or herself as an Indian, and who has some relationship with an Indian tribe" (Chiago, 1981, p. 20).
2. *Bureau of Indian Education:* The Bureau "is responsible for the line direction and management of all education functions, including the formation of policies and

procedures, the supervision of all program activities and the approval of the expenditure of funds appropriated for education functions" (Bureau of Indian Education, 2018).

3. *Culture:* "A people's shared beliefs and behaviors that distinguish them from others and, at the same time, offer them a sense of shared meaning" (Borofsky, Barth Shweder, Rodseth, & Stoltzenberg, 2001, p. 433).
4. *Cultural Immersion:* "Immersion schools utilize place-, community-, and culture-based education to make education relevant to students' lives" (Reyhner & Johnson, 2015, p. 157).
5. *Cultural Infusion:* Cultural infusion into the curriculum requires educators "infuse the curriculum with rich connections to students' cultural and linguistic backgrounds within family and community contexts" (Diller & Moule, 2005, p. 43).
6. *Culturally Responsive Schooling:* Includes:
    a. Recognition and use of Native American (American Indian, Alaska Native, Native Hawaiian) languages.
    b. Pedagogy that stresses traditional cultural characteristics, and adult-child interactions.
    c. Pedagogy in which teaching strategies are congruent with the traditional culture and ways of knowing and learning.
    d. Curriculum that is based on traditional culture and that recognizes the importance of Native spirituality.

e. Strong Native community participation (including parents, elders, other community resources) in educating children and in the planning and operation of school activities.

f. Knowledge and use of the social and political mores of the community (Demmert & Towner, 2003, pp. 8-9).

7. *Identity Development:* "The formation of ethnic identity involves children developing the ability to identify and categorize themselves and others according to ethnic and racial labels" (Umana-Taylor et al., 2014).

8. *Indian Education:* Indian Education will refer to state and national Indian Education departments whose purpose is to "meet the unique cultural, language, and educational needs of such students; and ensure that all students meet the challenging State academic standards" (United States Department of Education, 2015).

9. *Indigenous:* "Those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived" (United Nations, n.d.)

10. *Self-Determination:* "Self-determination provides tribal nations agency to determine how tribal autonomy becomes operationalized" (Quijada Cerecer, 2013, p. 595).

11. *Sovereignty:* "Sovereignty is the right of a people to self-government, self-determination, and self-education" (Lomawaima & McCarty, 2002, p. 284).

Of additional consideration in the study was the identifying terminology to be used as labels may be politically charged to Indigenous peoples in the United States. Multiple terms exist identifying the original inhabitants of what is now the United States (American Indian, Native American, Native, Indigenous). For the purposes of the study, the term American Indian

was used as it aligned most directly with literature and legislation present when considering the context of the study (Bureau of Indian Education, 2018; United States Department of Education, 2015).

Summary

The history of education for American Indians includes forced assimilation and trauma. While the United States implemented measures to return control of education back to the tribes, the majority of students continue to attend primarily White, public schools (Bureau of Indian Education, 2018; National Assessment of Educational Progress, 2017). American Indian Education represents an attempt to include culturally sensitive support and curricula into public schooling, but is not highly regulated in regard to implementation (Beaulieu, 2006; Every Student Succeeds Act, 2015). Research demonstrates the benefits of cultural infusion as a solution to remedy existing disparities but is largely focused on cultural infusion within tribally controlled schools (Castagno & Brayboy, 2008; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013). Public education largely focuses on the achievement disparities and chooses to remedy the issue with remediation rather than consider the holistic development of American Indian students working to determine their place in a culture that eradicated their ancestors.

The qualitative study was implemented to understand the extent to which Culturally Responsive Schooling use among educators aligned with the components of Cultural Compatibility Theory. The study also sought to understand the supportive and inhibiting factors present within the schools that may impact Culturally Responsive Schooling implementation.

Chapter II will provide the historical background as it is related to American Indian education in the United States as well as an overview of related literature regarding Culturally Responsive Schooling practices.

Chapter II: Review of Related Literature

Introduction

Understanding the issues and challenges present in providing education for American Indian students is complex (Lomawaima & McCarty, 2002). The review of literature will lay a foundation for understanding contemporary American Indian Education as well as understanding its tumultuous history. This chapter explores the unique challenges present for American Indian students and how those challenges impact student identity development. Research demonstrates that the incorporation of students' culture has positive impacts on student identity development and conversely academic achievement (Carjuzza, 2012; Demmert & Towner, 2003; Lipka & McCarty, 1994; Pewewardy, 1992; Tharp, 1982). With education as an institution focusing on academic achievement when considering the success or failure of American Indian students, the cultural impacts on academic achievement are worth noting (Beaulieu, 2006). The review of literature is compiled of sources gathered from online databases, Google Scholar, printed materials from both St. Cloud and Bemidji State Universities, purchased books, and government websites and legislation.

Chapter II will begin with an explanation of the meaning and influences of sovereignty and self-determination on the educational options available to American Indian students. This will be followed by the options and current legislation supporting Indian Education. The chapter will then delve into the history that has led to the current status of American Indian Education and its implication on student identity development. The chapter will conclude with an overview of the implementation of Culturally Responsive Schooling practices demonstrating progress in the identity development of American Indian students.

American Indian Sovereignty and Self-Determination

Federally recognized tribes operate independently and under their own legal processes as sovereign nations (National Congress of American Indians, 2018). "Tribal autonomy provides tribal leaders with the right to propose, establish, or modify legal regulations without permission from the U.S. government, thus legitimizing the status of tribal nations" (Quijada Cerecer, 2013, p. 595). While sovereignty is intended to equate to independence, the relationship between the Federal Government and tribal nations has an unstable history (Lomawaima & McCarty, 2002). According to Lomawaima and McCarty (2002), sovereignty and self-determination are supported only to the extent they do not appear radical or threatening to the United States Government. As future generations of American Indians are unaware of their history or culture, the importance for tribal independence loses its salience (Meza, 2015; Wells, 1991).

> To provide schooling for everyone's children that reflects liberal, middle-class values and aspirations is to ensure the maintenance of the status quo, to ensure that power, the culture of power, remains in the hands of those who already have it. (Delpit, 1988, p. 285)

The passing of the Indian Self-Determination and Education Assistance Act of 1975 permitted federal entities to enter contracts with Indian tribes to allow the tribes authority to distribute funds, providing them discretion in their decision making (Indian Self-Determination, 1975). The struggle arguably remains with regard to the insufficient presence of Indian voice regarding educational decisions for American Indian youth (Bird, Lee, & López, 2013; Lomawaima, & McCarty, 2002; Mackey, 2017; Wells, 1991). A lack of American Indian presence in decision making processes results in students not seeing themselves within the

classroom or curriculum (Chavers, 1974; Simpson, 2004). "Tribal communities want good schools that provide an education that is culturally responsive and makes sense for their goals of self-determination; although this certainly includes the "core curriculum," it includes much more" (Castagno & Brayboy, 2008, p. 983). Self-determination requires the community regulation of local standards for American Indian students and allows students to understand and contribute in their own culture, while also being able to successfully navigate the majority culture (Beaulieu, 2006; Brayboy, 2014; Cajete, 2013; Delpit, 1988; Demmert, McCardle, Mele-McCarthy, & Leos, 2006; Meza, 2015). Education within Indigenous cultures takes place beyond the walls of a classroom and has purpose beyond the assignment of grades (Brayboy, 2014; Cajete, 2013; Meza, 2015). Indigenous peoples cite frustration with the lack of understanding regarding traditional value systems; a lack resulting in fragmented intrapersonal development (Agbo, 2004; Garrett, Rivera, Dixon, & Myers, 2009; McCarty, Romero, & Zepeda, 2006).

> Local control begins with this: the commitment of Indigenous educators and community members. We cannot wait for new federal initiatives; we must see them ourselves, along with the resources to implement them. Just as important, we must be willing to follow up in our own communities to help tailor such initiatives toward local needs and interests. (Watahomigie, 1995, p. 193)

American Indian scholars and educators assert that true self-determination and the preservation of tribal sovereignty requires all-inclusive curricula completely integrated into school culture (Beaulieu, 2006; Brayboy, 2014; Harrington & Pavel, 2013; James & Renville,

2012). In the public-school sector, funding American Indian Education through Title VI serves to provide cultural support for American Indian students.

American Indian Education

The following section outlines the educational options available to American Indian students as well as the legislation regulating services provided. The type of school attended significantly impacts the access to culturally supportive services and the degree to which those services are provided and supported (Wells, 1991).

Schools

There are multiple schooling options available to American Indian students but are available dependent on geographic location and the local American Indian population. The type of school students attend also has a large impact on the inclusion of culture into the curriculum (Beaulieu, 2006; Lomawaima & McCarty, 2002; Wells, 1991).

Public schools. Of American Indian students, 92% attend public schools (Bureau of Indian Education, 2018). Over 50% of students attend low density schools where American Indians make up less than 25% of the student body (National Assessment of Educational Progress, 2017). Public schools are eligible for funding through Title VI if they serve 10 or more American Indian students or if they are within proximity of an Indian reservation. Public school curricula are driven by state objectives and mandates.

Bureau of Indian Education Schools. Bureau of Indian Education schools serve 7% of the American Indian population (Bureau of Indian Education, 2018). The Bureau of Indian Education (BIE) oversees 183 schools serving 40,000 Indian students across the Nation. The BIE directly operates 53 schools with the remining schools being controlled by individual tribes.

Among tribally controlled schools, 15 dormitories are in operation providing education and housing for American Indian students (Bureau of Indian Education, 2020). Bureau of Indian Education schools report to the Bureau rather than to the state.

Tribally controlled schools. Tribally controlled schools are operated as a program under the Bureau of Indian Education. The BIE provides technical support to tribally controlled schools in their efforts to educate students in culturally supportive settings specific to individual tribes. Tribally controlled schools exercise their right to self-determination by providing education to their youth relevant to their cultural teachings and community values (Bureau of Indian Education, 2018).

Legislation

Indian Education funding in schools is housed under the Elementary and Secondary Education Act of 1965 and has been reauthorized under the Every Student Succeeds Act of 2015. The purpose of Indian Education is:

> (1) To meet the unique educational and culturally related academic needs of Indian students, so that such students can meet the challenging State academic standards,
> (2) To ensure that Indian students can gain knowledge and understanding of Native communities, languages, tribal histories, and cultures; and
> (3) To ensure that teachers, principals, other school leaders and other staff who serve Indian students have the ability to provide culturally appropriate and effective instruction and supports to such students. (Every Student Succeeds Act, 2015, p. 307)

Indian Education programs receiving funding under the Every Student Succeeds Act (ESSA) are required to collaborate with Local Education Agencies (LEAs) to develop appropriate services

and ensure the services provided are supported and valuable to the Indian community. Local Education Agencies are required to have American Indian representation of tribes within 50 miles and are to be diverse in representation to include parents, teachers, and students as well as additional school representation. Funding requires programs to be comprehensive and provide academic content and supplemental activities and opportunities to students in addition to culturally specific instruction. Funding enables all-encompassing services beginning with early childhood programs to services about substance use and suicide prevention efforts. Not more than 5% of funding through ESSA is to be spent on administrative costs (Every Student Succeeds Act, 2015). The structure of federal legislation intends to include local Indian communities in educational decision-making impacting students.

Indian Education programs providing Indian Education services under Federal legislation are also able to retain State funding in Minnesota under the American Indian Education Aid program (Minnesota Department of Education, 2018b). Program funding requires meeting the objectives set out by the World's Best Workforce Plan while also incorporating cultural elements (Minnesota Department of Education, 2018a). Cultural inclusion is intended, but the objectives required for funding pose similar concerns to those posed by Beaulieu (2006) with No Child Left Behind legislation; there is a focus on achievement and remediation rather than cultural inclusion. Funding available through the Johnson-O'Malley Act of 1934 continues to fund additional Indian Education Services through the Bureau of Indian Education and is available to schools supporting Indian students. Funding is available to assist Indian students succeed and supports cultural development and academic support. This funding is available to support

programs and services providing culture, language, academics and dropout prevention (Bureau of Indian Education, 2019; Johnson-O'Malley Act, 1934).

This section outlined the types of schooling options available to American Indian Students and related legislation supporting Indian Education. The following section will provide background necessary to understand the evolution of education for American Indian populations in the United States.

History of American Indian Education

An examination of American Indian history is crucial to understanding the issues and challenges present today when working to provide an education to American Indian students that is conducive to their identity development (Wildcat, 2001b).

Traditional Education

Traditional Indigenous education prior to colonization completely integrated living and learning as education was for the sake of living (Cajete, 1994). Traditional education focused on experience in the community and the natural world. Experiences provided learning that was individualized and required participation in the community. These aspects provided learners with a deep understanding of the purpose of education and its impacts on tribal living (Cajete, 1994). The purpose of education served to sustain life for tribes and more importantly "to be fully knowledgeable about one's innate spirituality" (Cajete, 1994, p. 42). As Daniel Tatum (1997) asserted, identity development is an amalgamation of interactions with others and their reflections back to an individual regarding expectations and understanding. Traditional Indigenous education focused on power and place with particular attention to the relationships present in the natural world (Deloria, 2001a). Through these interactions and understanding of

relationships, students came to understand themselves and their place within the world. Cajete (1994) further identified three contexts which serve as the staple of traditional education. Within the three contexts lie the seven foundations providing framework for Indigenous understanding. The seven foundations are listed below.

- The spiritual foundation serves to orient all learning processes and knowledge.
- The environmental foundation provides framework for understanding relationships present in the natural world.
- The mythic foundation provides framework for understanding cultural language and metaphor.
- The visionary foundation provides a frame for understanding the unconscious and individual psychology.
- The Artistic foundation serves as the expression of Visionary understandings.
- The affective foundation and encompasses individual emotional response to the world and the processes of learning and growing.
- The communal foundation provides an understanding for external influences and how they impact the community and environment.

Through these contexts, Indigenous youth came to understand expectations, skills and knowledge required for living, and the order present that allowed for a sustainable future (Cajete, 1994). Rather than a focus on content knowledge and memorization, education demonstrated the importance of member contributions to tribal sustainability (Deloria, 2001a). These foundations and teachings did not mimic Western ideas of education and were slowly forced out as the United States was colonized (Wildcat, 2001b). The following section will outline the changes to

education for American Indians as missionaries began “educating” Indians and the boarding school era was born.

The start of Indian-government relations: Pre 1860. Since the European arrival in the United States, the White man has been educating Indians as a means of civilizing them (Artichoker, 1956; United States Office of Indian Affairs, 1826). Missionaries were the first to lead the charge and began as early as 1568 with the establishment of the first mission school in Florida (Ahern, 1984). Interaction at the time was largely a means to move Indians further West (Schurz, 1973; United States Office of Indian Affairs, 1826). With the need for space increasing to accommodate the influx of pioneers and the need for agricultural land, interaction with Indians was increasing (United States Office of Indian Affairs, 1826; 1850). The Civilization Fund Act passed in 1819, bringing into legislation the push for educating Indians and provided the funds to do so. It was presumed that once Indian children were educated, families would see the benefit and tribes would slowly turn to the ways of agriculture and civilization (United States Office of Indian Affairs, 1826; 1850).

The United States Government increasingly subsidized the effort to educate Indians and the pressure to increase Indian attendance at schools grew (United States Office of Indian Affairs, 1826; 1850). Compiled in a report to Congress, Sub-Agent Step. P. Mead commented, “Much difficulty is experienced in getting the children enlisted in the day schools, and I believe it is generally conceded that boarding schools properly conducted would be much more successful” United States Office of Indian Affairs, 1850, p. 222). The idea that Indians would not be civilized unless removed from their surroundings was the impetus for removing Indian

children from their homes and the concept of boarding schools as a means of educating Indian students began (Schurz, 1973).

Rise of boarding schools: 1860-1928. The history of boarding schools has deep, lasting influences still present in American Indian communities today. The first boarding school was established on the Yakima Reservation in Washington (United States Bureau of Indian Affairs, 1984). There was continued governmental pressure for students to be removed from reservations and Indian influence altogether to adequately civilize them (Miles, 1880; Report of the Commissioner of Indian Affairs, 1870; Report of the Commissioner of Indian Affairs, 1872; Report of the Commissioner of Indian Affairs, 1878; Schurz, 1973; Schwan, 1880). The first off-reservation boarding school opened at the Carlisle Military Barracks in 1879 under the control of Lieutenant Richard Henry Pratt and by year's end, the Report of the Commissioner of Indian Affairs called for an increase in funding to greatly increase the number of students (Report of the Commissioner of Indian Affairs, 1879).

Boarding school trauma. Boarding school operations were similar to the military with the premise of using discipline in order to civilize Indian children (Belknap, 1879; Report of the Commissioner of Indian Affairs, 1873). While students learned English and other academic related studies, discipline was enforced through manual labor, corporal punishment and solitary confinement (Belknap, 1879; Indian Training, 1880; Stout, 2012). Despite learning the ways of civilized life, the usefulness of this knowledge was questionable as the Indians' place in the United States was still not clear:

> Ostensibly educated, articulate in the English language, wearing store-bought clothes, and with their hair short and their emotionalism toned down, the boarding-school graduates were sent out either to make their way in a White world that did not want them, or to return to a reservation to which they were now foreign. The Indians had simply failed to meld into the great American melting pot. They had suffered psychological death at an early age. (Farb, 1968, p. 257)

While the Commissioners of Indian Affairs repeatedly reported the significant progress of boarding school operations in their civilization efforts, the Meriam Report published in 1928, would shed a different light on the events of life at boarding schools for Indian children (Meriam, 1928). Upon arrival, students' hair was cut, clothes were taken, and they were given English names. These experiences proved to be an everlasting assault on Indian identity (Stout, 2012). Boarding schools tore Indian children from their homes, deprived them of developing cultural roots and skills, and returned them to their home communities without the skills and language necessary to participate in the community (Szasz, 1977). Many did not return to their communities as they died in schools as a result of disease and living conditions (Meriam, 1928; Szasz, 1977).

In 1890, the Commissioner of Indian Affairs called for the inclusion of Indian students in the public-school system and offered subsidies to districts doing so (Report of the Commissioner of Indian Affairs, 1890). Those in the educational arena were still not pleased with sporadic attendance in schools and compulsory attendance was considered (Report of the Commissioner of Indian Affairs, 1897). In 1893 legislation followed suit that legalized the withholding of rations to include food, money and clothing "from Indian parents or guardians who refuse or

neglect to send and keep their children of proper school age in some school a reasonable portion of the year" (Regulations for Withholding Rations, 1893).

> For tribal elders who had witnessed the catastrophic developments of the nineteenth century – bloody warfare, the near-extinction of the bison, the scourge of the disease and starvation, the shrinking of the tribal land base, the indignities of reservation life, the invasion of missionaries and white settlers – there seemed to be no end to the cruelties perpetuated by whites. And after all this, the schools. After all this, the white man had concluded that the only way to save Indians was to destroy them, that the last great Indian war should be waged against the children. They were coming for the children. (Adams, 1995, pp. 336-337)

The forced, abrasive approach to education has left American Indian communities reeling from the use of education as a means of both physical and cultural genocide present in the United States as recent as the 1900's (Adams, 1995; Meriam, 1928; Szasz, 1977; United States Congress, 1944). Removal from homes and tribal influences has had lasting generational impacts on American Indian communities and the conditions were finally brought to light with the Meriam Report of 1928.

The Meriam report and educational advancement: 1928-1937. Concerns raised about Indian education led Hubert Work to call for a complete analysis of Indian Programs, "The Problem of Indian Administration," referred to as the Meriam Report (Meriam, 1928). The report examined every facet of Indian services, and specifically called for immediate adjustment of the boarding school system (Meriam, 1928). Atrocities included malnourishment, sub-standard living conditions, overcrowding, inadequate and untrained staff, and the damage caused

taking young children away from the familial setting (Meriam, 1928). The report stated the importance of familial connection and tribal learning in the development of American Indians as functioning members of the tribe. Meriam noted in the report of the sullen nature of both the students and families due to the separation when children were taken from their homes to attend boarding schools. During this time period, the Indian Reorganization Act of 1934 was passed to reverse assimilation practices and return control of land and governance to Indians (Indian Reorganization Act, 1934). The Johnson-O'Malley Act (1934) was passed to provide funding specific to the support schools in providing services specific to serve American Indian students. The progress gained in this era proved movement in a direction to support Indian control, but gains were lost with political turnover in the United States.

Termination: 1937-1960. Ten years following the Indian Reorganization Act, the House Indian Affairs Committee supported education, but did so in supporting the policies established before the publishing of the Meriam Report and advocated for off reservation boarding schools (United States Congress, 1944). Boarding school attendance increased despite any significant changes in environment or educational approach (Artichoker, 1956; United States Congress, 1944; Zimmerman, 1957). In the same time period, the Federal Government sought termination of wardship and shifted responsibility for Indian support and subsidies to the States (United States Senate Committee, 1969; Zimmerman, 1957). Placing jurisdiction in the hands of the States identifies a hierarchical government structure and fails to acknowledge the sovereignty initially promised to tribal entities (Zimmerman, 1957; see also Mackey, 2017). Gains in Indian sovereignty had been lost and the state of affairs for Indians in the United States was again calling for assessment and reform.

The Indian problem – A national challenge: 1960-1990. Powers in political office called for assessment and the Senate Committee on Labor and Public Welfare approved a re-examination of all aspects of Indian Education (United States Senate Committee, 1969). The report, Indian Education: A National Tragedy – A National Challenge, shed light on the deficits still present in the education available to Indians in the United States in 1969. Findings were synonymous with those decades prior and pointed to a lack of Indian participation and resources available to support Indian education (Meriam, 1928; United States Senate Committee, 1969). In direct response to the 1969 report, Congress passed the Indian Education Act in 1972 to provide funds to serve the specific needs of Indian students (Indian Education Act, 1972). Actions were increased in 1975 with the passing of the Indian Self Determination and Education Assistance Act to incorporate Indian voice into decision making to the greatest possible extent (Indian Self-Determination, 1975). The Education Amendments for 1978 demanded a raise in standards of Indian Education to those of public-school education (Education Amendments, 1978).

The era of self-determination for American Indians initiated repeated requests for increased resources, Indian community control, and collaboration between Indian Education departments and committees in considering all decision-making regarding education (National Advisory Council for Indian Education, 1978; United States Department of Education, 2017; Wells, 1991). Despite perceived progress, the 1980s began with a list of 69 policy recommendations established by the Indian Education Project Task Force tailored after the recommendations made in previous decades (Office of Indian Education, 1980). The Indian Education Act of 1987 further solidified funding for educational opportunities provided to

Indians and included the development of Gifted and Talented Programs (United States Congress of the United States, 1987).

Despite recommendations being reiterated across decades, The Indian Nations at Risk Task Force survey of Tribal Leaders in 1991 maintained lack of funding as the number one barrier in the progression of Indian Education (Wells, 1991). Additional funding would provide resources to offer a curriculum supportive of American Indian education. At the time of the report, 92% of Indian students were attending public schools of which 70% were not offering tribal language and two or fewer Indian history or culture courses. Increased options for American Indian students are vital to feelings of value and identity development (McCarty et al., 2006). American Indian drop-out rates surpassed every other ethnic group and academic achievement was the lowest for Indian students (Wells, 1991). The strongest recommendation resulting from the report was the call for community collaboration to engage families in education and decision making to the greatest extent possible (Wells, 1991). Another underlined recommendation was the incorporation of culture, specifically language revitalization (Wells, 1991). This recommendation was coming on the heels of the Native American Languages Act of 1990 which supported the preservation and teaching of Indigenous languages (Native American Language Act, 1990) and is identified by both communities and students as important to learning and knowing oneself and culture (Apthorp, 2016; Bird et al., 2013; McCarty et al., 2006).

Challenges today: 1990-present. While calls for the increase of Native language and culture were consistent, the passing of the Elementary and Secondary Education Act in 2001 (No Child Left Behind) diminished the focus on these aspects due to testing standardization and the impact student scores had for districts (No Child Left Behind Act, 2001). With the focus on

equal achievement for all students, the efforts shifted away from the importance of a culturally relevant curriculum for students (Beaulieu, 2005; Castagno & Brayboy, 2008). "Standardization, while masquerading as an equalizing force, in fact stratifies, segregates, and undercuts equality of opportunity. We have only to consider the history of American Indian education to see how this is so" (Lomawaima & McCarty, 2002, p. 299).

In attempting to address the pitfalls of standardization and support self-determination in education for American Indians, the Every Student Succeeds Act (ESSA) was signed in 2015 (Mackey, 2017). The Act supports the implementation of culturally appropriate curriculum and approaches to best serve American Indian youth in the pursuit of raising achievement (Every Student Succeeds Act, 2015). Concerns with the legislation are still present despite the improvements over No Child Left Behind (Mackey, 2017). The century long assertion about lack of funding for adequate resources to effectively educate American Indian children remains (Mackey, 2017). School districts are provided Impact Aid to help subsidize efforts, but there are no stipulations regarding funds spending (Mackey, 2017). In addition, ESSA challenges sovereignty by placing decision making in the hands of States rather than Tribes (Every Student Succeeds Act, 2015; Mackey, 2017).

Historical outcomes. Historical relationships between American Indian tribes and what has developed as the United States government, contribute to the current state of American Indian Education. In addition, American Indian mistrust of governmental policy and intention is fueled by a lack of transparency and poor follow through in reform efforts at a governmental level. The premise of educating American Indians is based on the superiority of White culture (Meyers Bahr, 2014), as education was based on Pratt's assertion to "kill the Indian in him, and

save the man" (Pratt, 1892, p. 46). The lack of acknowledgment for American Indian students in the classroom is still viewed as a continued assimilationist practice (Beaulieu, 2006; Bird et al., 2013; Farmer, 2018; Meza, 2015; Lomawaima & McCarty, 2002; Orr, Robinson, Lunney Boarden, & Tinkham, 2017; Robinson-Zanartu & Majel-Dixon, 1996; Wells, 1991). This section will outline the lack of reform present as well as the perceptions of the American Indian community toward education.

Lack of reform. Calls for reform in the educational arena for American Indian students throughout history are common (Meriam, 1928; No Child Left Behind Act, 2001; United States Senate Committee, 1969). The Meriam Report examined every facet of Indian services, and specifically called for immediate adjustment of the boarding school system (Meriam, 1928). Findings of the report in 1969, Indian Education: A National Tragedy—A National Challenge, were synonymous and pointed to a lack of Indian participation and resources available to support Indian education (Meriam, 1928; United States Senate Committee, 1969). Outcomes of the report led to the Indian Education Act (1972) and the Indian Self-Determination Act (1975). Despite this legislation being in place, the demand for reform came again in 1991 with the Indian Nations at Risk Task Force Report, calling for culturally relevant curriculum and self-determination (United States Department of Education, 1991; Wells, 1991). While pressure for the increase of Native language and culture were consistent, the passing of the Elementary and Secondary Education Act in 2001 (No Child Left Behind) diminished the focus on these aspects due to testing standardization and the impact student scores had for districts (Beaulieu, 2005; No Child Left Behind Act, 2001).

Numerous reports spanning a century outline the challenges and issues facing education for American Indian students, yet the challenges and issues remain (Mackey, 2017; Meriam, 1928; Skinner, 1991). Legislation and funding measures have worked to remedy these issues but have been met with a lack of follow-through or long-term commitment and have seen little progress in the education provided to American Indian students (Education Amendments, 1978; Indian Education Act, 1972; Indian Self-Determination and Education Assistance Act, 1975; Native American Language Act, 1990). This continued lack of commitment in remedying the reality for American Indian communities exacerbates the mistrust of education as an institution and continues to perpetuate the gaps in language and culture learning that are crucial to student identity development and learning (Birchard, 1970; Farmer, 2018; Jaramillo, Mello, & Worrell, 2015; Robinson-Zanartu & Majel-Dixon, 1996).

American Indian Community Perceptions. American Indian communities view the quality of education differently based on the type of school students attend (Biglin & Wilson, 1972; Chiago, 1981; Robinson-Zanartu & Majel-Dixon, 1996). Attitudes have been solicited in various studies across decades and results consistently report poor perceptions regarding Bureau of Indian Education operated schools (Biglin & Wilson, 1972; Chiago, 1981; Robinson-Zanartu & Majel-Dixon, 1996). Robinson-Zanartu and Majel-Dixon (1996) assessed family perceptions of relationships with schools operated by the Bureau of Indian Education (BIE), the tribes, and public schools. Tribally controlled schools are rated significantly more favorable over both public and BIE districts with BIE districts being rated even less favorably than public districts on multiple items. Tribal schools were cited by families as attentive to student needs, held higher

expectations of students, were transparent in the curriculum and its connection to language and culture, and staffed more American Indian educators.

Community satisfaction shows increases as collaboration with elders or community members increases (Ngai & Koehn, 2016; Watahomigie, 1995). In a community setting of child-rearing beyond nuclear family (as in the understanding of Anglo culture), the incorporation "is less about the specifics of its curriculum than the support of parents and community members" (Watahomigie, 1995, p. 191). Familial presence in education is asserted as a staple in students' academic success (Gilliard & Moore, 2007; Mackety & Linder-VanBerschot, 2008; No Child Left Behind Act, 2001; Pewewardy & Fitzpatrick, 2009; Robinson-Zanartu & Majel-Dixon, 1996), however the mistrust and caution surrounding education for American Indian students is often perceived by educators as a lack of support for students' academic futures (Mackety & Linder-VanBerschot, 2008; Pewewardy & Fitzpatrick, 2009; Robinson-Zanartu & Majel-Dixon, 1996; Skinner, 1991).

The need to function in two different worlds compels students to learn both the way of the dominant, White-Western society as well as the traditional teachings of the student's Tribe (Birchard, 1970; Butterfield & Pepper, 1991; Orr et al., 2017; Robinson-Zanartu & Majel-Dixon, 1996). Birchard (1970) examined perceptions of American Indian families in the 1970's and found 88% of families wanted their children to learn their Native culture and felt it was being ignored by the school. Parents considered to be less acculturated to White values were more likely to insist on cultural learning at home (Birchard, 1970). A shift appears, as more recent research (Orr et al., 2017) points to students' increased interest at both tribally and publicly controlled schools toward integration of culture into their curriculum (Orr et al., 2017). "Schools

which do not integrate Native culture into the core curriculum give the message that education has little to do with the everyday life of Native people" (Butterfield & Pepper, 1991, p. 9). Deloria (2001a) cited conflict between Indigenous and European teachings as "one of the most painful experiences for American Indian students" and asserts connections to culture must be reaffirmed and clear if students are to navigate these differences without detriment to their cultural understanding (p. 4).

Historical summary. Consideration for the history of the American Indian relationship with the United States Government illustrates a pattern of cultural genocide, false promises, and a lack of reform and an inclusivity in the educational arena. American Indian perceptions of education are impacted by history and continue to have influence on families today (Butterfield & Pepper, 1991; Farmer, 2018; Orr et al., 2017). Understanding this influence is necessary if gains are to be made for American Indian students (Butterfield & Pepper, 1991).

American Indians had a means to educate their youth prior to colonization (Artichoker, 1956; Cajete, 1994). Those teachings and transmissions of culture have been replaced by standardized curriculums and high-stakes assessments and are having negative impacts on American Indian students as standardized tests are not culturally sensitive nor linguistically similar to students' culture (Beaulieu, 2006; No Child Left Behind, 2001). A focus on student achievement on the part of public education has overshadowed the concern for American Indian students' identity development despite its demonstrated positive outcomes on achievement (Castagno & Brayboy, 2008; Demmert & Towner, 2003; McCarty, 1993; Pewewardy, 1992; Rosier & Farella, 1976). The following section will provide a framework for understanding the impacts on identity development for American Indian students.

American Indian Student Identity Development and Outcomes

As American Indian students reach late elementary school, declines develop academically and between 4th and 6th grades students become increasingly withdrawn, non-participatory, and struggle academically (McLaughlin, 1994). This decline is attributed to cultural differences in approach to education (D'Andrea, 1994, Little Soldier, 1985; Whitbeck et al., 2001). The approaches to education differ considering the learning process and curricular materials presented (Garcia & Ahler, 1992). As students reach adolescence, introspection increases and students spend an increasing amount of time understanding who they are (Daniel Tatum, 1997). Learning processes for Indigenous students require time for consideration and tasks are attempted when students feel they can master the task. Learning is deeply rooted in language and oral storytelling. The European approach of trial and error is not in cultural alignment with the Indigenous approach and students experience failure regularly during their schooling. These experiences have influence on how students understand themselves and the place of their culture in the larger world (Swisher & Deyhle, 1989). Because teachers hold positions of power in the classroom, the material they present or choose not to present sends a message to Indigenous students and impacts their identity development (Agbo, 2001).

Research by Garrett et al. (2009) identified decreases in student wellness as acculturation of American Indian students increases. These findings are corroborated across cultural groups, as the National Research Council also reports a decline of immigrants' health as time in the United States and acculturation increases (Hernandez & Charney, 1998). Grounding curriculum and pedagogy in culture fosters personal and intellectual development (Castagno & Brayboy, 2008; Little Bear, 1988; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013; Rosier &

Farella, 1976). McLaughlin (1995) suggested teachings in Native languages have promise in supporting positive identity development of American Indian students.

Multiple studies demonstrate the benefits of cultural connections and integration for Indigenous peoples. Navigating between cultures, psychological well-being, and reduced substance use are all improved when individuals report strong cultural connections (Aschenbrener, Johnson, & Schulz, 2017; Brown et al., 2016; Gonzalez et al., 2017; Kirmayer, Brass, & Tait, 2000; O'Rourke, Kochuten, Kochuten, & Reedy, 2016). Clarifying one's cultural identity, which includes understanding one's cultural values, norms, and the navigation between those and the majority culture, correlates with decreased feelings of alienation (O'Rourke et al., 2016). However, an examination of microaggressions and Native identity by Jones and Galliher (2015) suggested those with a stronger Native identity are more likely to experience daily microaggressions and are most salient for young men. The study concludes that navigating life between cultures and targeted microaggressions poses more of a challenge for males, suggesting that young males are feeling pressure to choose between cultures. These outcomes have similarities to the boarding school era where students experienced struggle in understanding themselves in the context of European culture (Stout, 2012). Presently, microaggressions serve as a consequence for maintaining Native identity and students continue to flounder in understanding themselves and their place in the world they live (Jones & Galliher, 2015).

A study conducted with the Indigenous Mapuche population in Chile, suggests support of cross-group friendships (indigenous and non-indigenous friendships) both solidifies identification with one's Indigenous roots while also positively navigating the majority culture

(Gonzalez et al., 2017). In addition, being disconnected from individual cultural roots has multiple health implications for Indigenous populations.

Substance use poses serious implications for Indigenous populations. Swaim and Stanley (2018) examined the difference in substance use for American Indian students in eighth, tenth, and twelfth grades, and cite marijuana, alcohol and tobacco use significantly higher for American Indian students than any other demographic. Results from Brown et al. (2016) suggested that the connection to a cultural identity for students greatly impacts whether or not American Indian youth participate in substance use. This issue is exacerbated by reservation life. While being more connected to cultural values and mores, it can also be an environment with high degrees of poverty, substance use and associated stress (Gonzalez et al., 2017).

In addition to substance use, suicide rates are also disproportionately higher than other ethnic minority groups. The Centers for Disease Control and Prevention cited suicide rates for American Indians to be higher than any other demographic and that American Indian youth (ages 10-24) account for one-third of completed suicides (Leavitt et al., 2018). Multiple studies suggest decreased suicide rates for communities practicing Indigenous ways of living and exercising local control (O'Rourke et al., 2018). Both studies suggested meeting cultural expectations and the congruence of values and practices as contributing factors to positive identity among community members. Indigenous language speaking also demonstrates a correlation to decreased suicide rates, as it provides traditional and cultural meaning in communication processes (Kirmayer et al., 2000). The next section will discuss the ways schooling incorporates cultural components to combat these concerns and meet the needs of American Indian students.

Culturally Responsive Schooling

The maintenance of cultural values is important to American Indian communities and the reason for Self-Determination (Indian Self-Determination, 1975). Implementation of Culturally Responsive Schooling (CRS) intends to teach and support American Indian value systems (Beaulieu, 2006; Demmert & Towner, 2003; Garcia, 1988; Ladson-Billings, 1995a; Swisher & Deyhle, 1989) while also improving intrapersonal development and student achievement (Castagno & Brayboy, 2008; Demmert & Towner, 2003; McCarty, 1993; Pewewardy, 1992; Rosier & Farella, 1976). McCarty and Snell (2011) referred to "mismatches" between the home and school culture as a key contributor to deficits in Indigenous learning. Despite repeated calls for a shift in curriculum (Every Student Succeeds Act, 2015; Greenbaum & Greenbaum, 1983; Native American Language Act, 1990; No Child Left Behind Act, 2001), frustrations remain with a lack of change perceived to date (Agbo, 2004; Beaulieu, 2006; Castagno & Brayboy, 2008; Demmert & Towner, 2003; James & Renville, 2012; Mackey, 2017). Multiple attempts at Culturally Responsive Schooling focus on course offerings or implementing culturally relevant units into the curriculum, however these adjustments are not likely to meet the needs of American Indian learners, as they are often piecemealed (Belgarde, Mittchell, & Arquero, 2002). A tribal leader pronounced, "Do not teach our children our culture. Use our culture. Use our culture to teach them" (Belgarde et al., 2002, p. 42).

The National Indian Education Study reported under 20% of teachers at high American Indian density schools implement culturally specific teaching to serve the needs of American Indian learners (National Assessment of Educational Progress, 2017). "Certainly no one can blame the failures of schools to be successful with Native students upon culturally based

education approaches as there are too few programs that serve as models" (Beaulieu, 2006, p. 58). Beaulieu (2006) identified numerous programs intending to provide cultural support as not culturally related at all. Often additional resources provided to American Indian students are remedial in nature (after-school tutoring, summer school, and home-school assistance) rather than culturally supportive (Beaulieu, 2006). The following section outlines the types of Culturally Responsive Schooling and the impactful elements present in the delivery of curriculum.

Types and Elements of Culturally Responsive Schooling

Literature supporting Culturally Responsive Schooling reveals six critical elements incorporated in the programs: recognition of language, curricula that support cultural teaching and social patterns, teaching patterns that support traditional ways of knowing, recognition of spirituality, community participation, and use of community mores (Demmert & Towner, 2003). These identified elements mirror the elements as outlined by the Cultural Compatibility Theory (Ladson-Billings, 1995b). Following research of cultural instruction across the United States, Beaulieu (2006) further provided five distinctions for the extent to which cultural infusion is implemented. Analysis indicates an increase in cultural infusion as the presence of American Indian students increases.

Culturally Based Instruction (CBI) is the most immersive form of Culturally Responsive Schooling. The use of CBI is instruction and social interaction delivered in Native languages (cultural immersion programs) to focus on both academic achievement and Native language fluency. These programs are the most culturally intensive and immerse students in learning cultural values and tradition. The role of Indigenous language learning within American Indian

education is demonstrated to be crucial in academic and student identity development (McCarty, 1993; Rosier & Farella, 1976).

An extensive study of students at Rock Point Community School, Arizona, revealed significant gains in social-emotional development as well as academic improvement for students receiving instruction in their Indigenous language (Rosier & Farella, 1976). These gains are further demonstrated decades later (Johnson & Wilson, 2005; McCarty, 1993; Reyhner, 1989). The vision of language preservation is present across tribal communities and is consistently cited as an important component of American Indian education (Apthorp, 2016; Bird et al., 2013; McCarty et al., 2006; Skinner, 1991). A study of Indigenous youth perceptions identifies the role of language as "central to their identities" and potential loss of language was identified as being of concern to surveyed youth (McCarty et al., 2006, p. 43).

The incorporation of language into the curriculum suffered during the era of high stakes accountability testing and increased the challenge to revitalize Indigenous language and understanding (Beaulieu, 2006; Lomawaima & McCarty, 2002). Present legislation and efforts are supporting language revitalization to improve achievement among American Indian students (Education Commission of the States, 2016). Language and culture are inextricably linked and therefore necessary components in education for American Indian students (Reyhner & Johnson, 2015).

The remaining distinctions of Culturally Responsive Schooling support the infusion of Native teaching to a much lesser extent and are more common forms of instruction (Beaulieu, 2006). Further forms of CRS include offering one or more courses pertinent to Native language or culture or incorporating relevant materials into a course unit as a way of exposing students to

characters or concepts they identify with. Additional cultural enrichment is provided through the presence of co-curricular or extra-curricular events taking place that identify or honor Native culture or teachings (Beaulieu, 2006). Examples of successful programs providing culturally sensitive curricula are outlined in the following section.

Examples of Culturally Responsive Schooling

Despite widespread support for Culturally Responsive Schooling, successful demonstration of complete implementation is limited. While research has provided insight on educational aspects influential for American Indian students, they are too often applied in an overgeneralized and fragmented manner, thus reducing their effectiveness for students (Castagno & Brayboy, 2008; Demmert & Towner, 2003). The following section highlights programs that successfully infuse culture into the curriculum. The elements present in the following programs foster culturally sensitive learning in delivery and content. It further allows students to participate without having to navigate conflicting feelings present when traditional ways of knowing are in conflict with the teachings of the White, European education system. The absence of these points of conflict help students develop an identity they understand to be valued (Castagno & Brayboy, 2008; Deloria, 2001a; Demmert & Towner, 2003).

Kamehameha Early Education Program. Among the oldest and most cited programs demonstrating the success of cultural integration is the Kamehameha Early Education Program (KEEP) in Hawaii (Vogt, Jordan, & Tharp, 1993). KEEP began as a reading program for kindergarten through third grade, focusing on the adjustment of teaching practices to mimic the subtleties of Hawaiian culture (Tharp, 1982). Successful components of the program include small group instruction, a continuous assessment and reinforcement cycle for both teachers and

students, and individual instruction focused on learning comprehension (Tharp, 1982). Researchers and educators with KEEP attribute success to the incorporation of culture into a high-standard curriculum (Tharp, 1982).

Keshena Primary School. Keshena Primary School, located on the Menominee Indian Reservation in Northeastern Wisconsin, also adopted an integrated curriculum to infiltrate cultural values and knowledge after dissatisfaction with student reading progress (Stokes, 1997). The implemented curriculum focused on group learning and on themes including American Indian values related to Mother Earth. Developing this new curricular approach included community input at every level in both creation and implementation. The district reported positive outcomes regarding student learning and school-community relations. Noted limitations in the process were the time needed to collaborate with others in the planning and development of curriculum and the reliance on standardized testing as a means of assessment (Stokes, 1997).

American Indian Magnet School. Alternative assessment measures have been adopted elsewhere regarding student performance. The American Indian Magnet School in St. Paul, Minnesota has considered outcome-based education to determine student learning and retention (Pewewardy, 1992). The school's focus is to "place education into culture rather than continuing the practice of placing culture into education" (Pewewardy, 1992, p. 3).

Indian Education for All (Montana). From a legislative perspective, Montana has implemented the *Indian Education for All* initiative in an effort to infuse Indian culture and learning across the curriculum for the benefit of all students (Carjuzza, 2012). The undertaking requires teacher education programs and professional development to work toward Culturally Responsive Schooling with the incorporation of American Indian values and content (Carjuzza,

2012). A study by Stanton and Morrison (2018) revealed a minimal level of teacher preparation for entering the field surrounding the use of CRS practices, even within Montana. In addition, they asserted, the level of responsiveness is largely dependent on teachers and their knowledge and willingness to incorporate materials into the classroom (Stanton & Morrison, 2018).

Despite these examples of CRS put into practice, the degree to which CRS has been systematically implemented and studied is lacking (Demmert & Towner, 2003). Language immersion programs are increasing in number and report positively influencing student confidence and academic interest, but research illustrating best-practices is limited (Benjamin, 2018; Paskus, 2013). In addition, CRS programs with a long-standing history of student growth have been duplicated in other Indigenous populations and have not produced similar results (Vogt et al., 1987). This suggests the need for the specific pedagogy involved in CRS implementation to be specific to tribal customs and mores (Vogt et al., 1987). The following section outlines some of these considerations.

Cultural Considerations for Implementation

The Alaska Native Knowledge Network (1998) outlined considerations for those schools striving to be culturally responsive and includes the incorporation of knowledge from everyday life as well as input from outside influences including individual families in the community.

For educators not of American Indian origin, infusing education into the culture poses challenge specifically in authenticity (Alaska Native Knowledge Network, 1998). In this instance, it is crucial to partner with community elders and experts to ensure student success in understanding themselves as valued in the educational arena (Alaska Native Knowledge Network, 1998; Skinner, 1991). Considering the majority of those teaching American Indian

students do not belong to the culture, the importance increases for teachers to adopt the role of learner and work toward an understanding of the backgrounds and culture of their students (Cleary & Peacock, 1998).

Consideration of student characteristics is also necessary to successfully implement a culturally responsive curriculum (Garcia, 1988; Cleary & Peacock, 1998). Indigenous cultures value learning from others in natural settings over formal schooling (Cajete, 1994; Cleary & Peacock, 1998). American Indian students are often quiet and observant rather than verbal and participatory. These nuances are often misunderstood as defiance (Cleary & Peacock, 1998). Ladson-Billings (1995b) worked toward a theory for the support of CRS. According to Ladson-Billings, effective cultural pedagogy would: “produce students who can achieve academically, produce students who demonstrate cultural competence, and develop students who can understand and critique the existing social order” (p. 474).

Summary

The historical landscape of Indian education has had a profound impact on identity development for American Indians students (D’Andrea, 1994; Little Soldier, 1985; Whitbeck et al., 2001). Self-determination is an attempt to support American Indian control and serve the needs of Indian communities, however the majority of American Indian students are attending schools focusing on State and Federal educational standards rather than deep consideration for cultural inclusion (Demmert & Towner, 2003; Every Student Succeeds Act, 2015; No Child Left Behind, 2001; World’s Best Workforce, 2018). The reliance on State and Federal standards as a means to measure achievement is impacting the holistic identity development of American Indian students (Beaulieu, 2006; Every Student Succeeds Act, 2015). This has shifted the focus

away from cultural infusion and contributes to conflict in identity and learning for American Indian students.

Culturally Responsive Schooling has attempted to remedy these deficit areas for American Indian students, yet often lacks systematic adoption (Demmert & Towner, 2003). In addition, the effective use of CRS requires time for planning and implementation (Pewewardy, 1992; Stanton & Morrison, 2018; Stokes, 1997; Tharp, 1982). Culturally Responsive Schooling is proven most effective when it considers individual tribal nuances; simply duplicating the practices of others is not a recommended option (Vogt et al., 1987).

The United States Government provides consideration for cultural supports through Indian Education Programs and funding (Elementary and Secondary Education, 1965; Every Student Succeeds Act, 2015). Indian Education Program services, however, deliver few guidelines regarding services (Every Student Succeeds Act, 2015; World's Best Workforce, 2018) and often are placed as an academic supplement for students rather than a partner in learning and development (Beaulieu, 2006). While gains are demonstrated for American Indian students when there is a focus on cultural learning or cultural immersion (Johnson & Wilson, 2005; McCarty, 1993; Pewewardy, 1992; Stokes, 1997; Vogt et al., 1993), legislation controlling funding continues requiring a focus on student academic achievement outcomes (Every Student Succeeds Act, 2015; World's Best Workforce, 2018) rather than cultural learning outcomes or the identity development of American Indian students. The following chapter will outline the processes undertaken by the study to understand the presence of Culturally Responsive Schooling present in public districts to support the identity development of American Indian students.

Chapter III: Methodology

Introduction

Chapter III will outline the purpose of the study, research questions guiding the study, the research design, participants, institutional approval processes, instrumentation and data collection, and data analysis processes.

Study Purpose

The purpose of the study was to identify local districts' actions to incorporate Culturally Responsive Schooling into the curriculum to foster identity development among American Indian students. The study focused specifically on the ways in which components of the Cultural Compatibility Theory guide education for American Indian students. The study also examined supportive and inhibitive factors present to support Culturally Responsive Schooling that is holistic in nature.

A review of the literature revealed that while cultural infusion and language learning demonstrate gains in identity development and academic achievement for American Indian students (Castagno & Brayboy, 2008; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013), services provided are often focused on academic remediation rather than culturally sensitive instruction (Beaulieu, 2006).

Research Questions

The qualitative study addressed the following two research questions in an effort to understand the ways in which Culturally Responsive Schooling is implemented in participating schools:

1. To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the elements of Cultural Compatibility Theory in supporting American Indian identity development?
2. What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally responsive Schooling to meet the needs of their students?

Research Approach

Qualitative research is employed when inquiry lends itself to examining how or why events happen and "seek[s] answers to questions that stress how social experience is created and given meaning" (Denzin & Lincoln, 1998, p. 8). The current qualitative study employed a realist ethnographic approach to understanding Culturally Responsive Schooling. Realist ethnography is a narration of "the study in a third-person dispassionate voice and reports on what is observed or heard from participants" (Creswell & Poth, 2018, p. 92). The study utilized a multisite case study approach to provide insight regarding Culturally Responsive Schooling practices used to serve American Indian students. Selecting a collective case study approach allows for the understanding of multiple perspectives on an issue (Creswell & Poth, 2018). The use of a collective case study allowed the researcher to gather perspectives on Culturally Responsive Schooling practices within the public-school system in the region rather than practices existent in one individual school. The transmission of culture and knowledge within American Indian culture is achieved so verbally and including American Indian voice into the research process is important as a matter of respect to Indigenous ways of knowing (Harrington & Pavel, 2013;

Mihesuah, 2005). The approach allowed for individual voices to be understood while also gathering similarities and differences between participants and their experiences.

Context of the Study

Participating schools were located in the upper Midwest. The physical location of the schools meant the American Indian population being served were largely Anishinaabe tribes. All three schools had Indian Education programs to serve students. Two of the schools were located on Indian reservations and had American Indian student populations over 80%. The third school was in close physical proximity to one or more reservations and had an American Indian student population over 15%. The study sought participation from high school staff. The following section outlines specific participant selection and participation processes.

Participants

The study gathered perceptions of educators including Indian Education staff and general education teachers regarding culturally responsive practices. Focus on a specific community "allows the researcher to avoid the problem of overgeneralization and the homogeneity assumption of results" that American Indian populations are often a victim of (Caldwell et al, 2005, pp. 13-14). The high schools were selected based upon their willingness to participate and their proximity to the researcher.

Purposeful sampling techniques were used to identify study participants as this sampling method ensures interviewees are knowledgeable regarding the study topic and are able to provide depth in their responses (Gall, Gall & Borg, 2003; Merriam, 2009). A total of 19 interviews were conducted and were comprised of general education teachers, both American Indian and non-American Indian, and American Indian Education staff. Interviewing Indian Education

staff, American Indian teachers and other general education teachers provided different perspectives regarding Culturally Responsive Schooling practices within schools. Teaching staff participating in the study were a combination of English, Social Studies, and Ojibwe Language and Culture educators, as these subjects lend themselves specifically to cultural sensitivity and inclusion (Quijada Cerecer, 2013; Stanton & Morrison, 2018). Possible participants were emailed inquiring about their willingness to participate. Participation inquiries were sent to Indian Education staff and general education teachers. Interview times and locations were established with willing participants. According to Merriam (2009), the number of interviews is dependent on the amount of information needed to answer the initial research question.

One focus group was attempted at each of the three participating schools. Focus groups are intended to gain in-depth knowledge of a topic through conversation where participant thoughts are bred from others' responses (Rubin & Rubin, 1995). Participants were English, Social Studies, Ojibwe Language and Culture, and Indian Education program staff. Potential focus group participants were also emailed inquiring about their willingness to participate. Details were provided regarding the purpose of the study, possible times and locations, and confidentiality measures to be taken by the researcher. Participant responses allowed for one focus group to take place at one location. The focus group was comprised of two staff members. Prior responsibilities allowed one staff member to participate for the first ten minutes and the last ten minutes. This absence left one participant turning the focus group into an interview. The responses from both participants during the focus group were analyzed alongside of individual interview data and are reported synonymous with interview data.

Human Subjects Approval

Informed consent was sought in alignment with the Institutional Review Board guidelines. Participants were provided with necessary information regarding their voluntary participation in the study and documented. Participants were provided a copy of the consent and a signed copy will be kept on file for three years in accordance with 45 CFR 46.116. Confidentiality of study participants was respected at each stage of the study to ensure participant anonymity. The process of informed consent followed these steps:

1. Provided an overview of the study and its process to allow participants to voluntarily participate.
2. Documented consent by gaining participant signatures.
3. Responded to questions regarding the study or participation in the study as they arose acknowledging that participants could withdraw at any time.

Data Collection and Instrumentation

A scarcity of research surrounding Indian Education programs specifically resulted in a lack of instruments to replicate or modify. The interview questions were loosely based on the components of The Learn-Ed Nations Inventory (Northwest Regional Educational Laboratory, 2002). The inventory is a self-assessment tool for use by districts looking to improve learner outcomes for American Indian Students. The tool self-assesses different facets of a district. Questions were otherwise generated by the researcher and field tested for understanding and their ability to speak to the research questions. According to Merriam (2009), instruments should ask different questions to gather robust data. Adhering to these suggestions contributes to the validity of the instrument.

When developing an instrument, Merriam (2009) stated the need to pilot an instrument as part of ensuring questions solicit desired feedback and are easily understood by participants. "Questions must be understood in familiar language" and should "avoid technical jargon" (Merriam, 2009, p. 95). The study instrument was piloted with a group of doctoral students in an educational leadership program. Instrument questions were edited to refine understanding and relevance to the research questions.

The study gathered data based on the experiences and behaviors of participants. Experience and behavior questions "get at the things a person does or did, his or her behaviors, actions, and activities" (Merriam, 2009, p. 96). Semi-structured interviews were conducted using the developed instrument. Semi-structured interviewing "introduces the topic, then guides the discussion by asking specific questions" (Rubin & Rubin, 1995, p. 5). The researcher responded to clarification questions asked by participants and used follow-up questions to solicit deeper information when necessary (Rubin & Rubin, 1995). Responses were digitally recorded using an electronic recorder as well as using Microsoft Word Dictation to allow for accurate transcription following the completion of interviews. Interview notes were taken during the interview to guide any necessary probing or follow-up questions needed to solicit further information.

An interview protocol guided the interview process. Following a protocol ensured that pertinent information was covered to inform participants as well as gather all data intended (Merriam, 2009). According to Creswell (2009), there are important phases to the interview process: the pre-interview, the interview, and the post-interview. The pre-interview phase welcomed the participant and provided background information regarding confidentiality. The

interview phase gathered information from the participant that included background information as well as answers to interview questions. The post-interview phase allowed the participants to ask any follow up questions regarding the study (Creswell, 2009). The interview protocol is outlined in Appendix C.

Interviews were scheduled via email and held in locations determined to be convenient and confidential by the participant. Interviews were scheduled for 45 minutes and were recorded on a personal recording device as well as in Microsoft office using the "Dictate" option. Dual recording helped reduce chances for a technological malfunction to impact the data gathered. Recordings were transcribed by the researcher following interview completion. Transcriptions were sent via email to individual interviewees to be reviewed for accuracy and to allow for any omissions. Interviewees responded with their approval of transcription documents. Transcriptions were then ready for analysis.

Data Analysis

Data were analyzed by research question. Interviewees were coded by letters to identify responses by participants. Data were further color coded based on research questions and American Indian status to allow for easy visual cues in analyses. Merriam (1988) recommended several readings of interview transcriptions while taking notes and identifying themes that transcend the data. Data were analyzed and coded to consider commonalities among responses as well as to identify possible differences. Once a theme emerged, similar or contradicting data were coded by theme and compiled to strengthen or diminish the impact of the theme. Aggregating material by category allowed the researcher to "compare material across categories to figure out which themes seem to go together or contradict each other" (Rubin & Rubin, 1995,

p. 241). Identifying themes allowed the researcher to manage the large amounts of data to report research findings as related to the research questions. Themes that emerged are reported under each research question in Chapter IV.

Overview of Procedural Timeline

The researcher's Preliminary Defense was conducted in May of 2019. Participating high schools were contacted via email and solidified in September of 2019. Following consent of the schools, possible participants were contacted via email in October of 2019. Once participants were identified and their participation was confirmed, interview times and locations were arranged between the participants and the researcher. Data collection took place during October and November 2019. Data were transcribed following the completion of interviews and sent to participants for review. Data were coded and analyzed in November and December 2019. Transcribed responses were coded to aggregate responses by category.

Summary

This chapter outlined the research approach and methodology used to examine Culturally Responsive Schooling practices present to serve the unique needs of American Indian students in select districts. Elements and rationale of participant selection were outlined. Instrumentation creation was discussed as well as the process for analyzing data and the study timeline. Chapter IV will outline the study findings and provide a synthesis of participant responses.

Chapter IV: Results

Introduction

The review of literature indicated that the disconnect between American Indian culture and the dominant culture is contributing to deficits in identity development for American Indian students. The history of educating American Indians in the United States has been one of cultural genocide and continues to heavily impact the identity development of their children and conversely academic achievement (D'Andrea, 1994; Little Soldier, 1985; Whitbeck et al., 2001). American Indian relations with the United States has resulted in different options in educational pursuits for American Indian students (Bureau of Indian Education, 2018; National Assessment of Educational Progress, 2017). These schooling options for students often result in decreased cultural learning and pose negative consequences for student identity development and achievement (Brown et all., 2016; Gonzalez et al., 2017).

Calls for reform to remedy these gaps in the education of American Indian education are not novel, but little impactful change is documented (Castagno & Brayboy, 2008; Harrington & Pavel, 2013; Wells, 1991). Literature suggests a focus on holistic student identity development has the most promise for achievement outcomes.

The review of literature indicated the need for American Indian input and control based on the concept of self-determination (Brayboy, 2014; Quijada Cerecer, 2013). To support self-determination, the Elementary and Secondary Education Act of 1965 (currently the Every Student Succeeds Act) provides funding through Title VI for Indian Education services in schools with at least 10 students or in proximity to a reservation. Funding depends on the collaboration with the Indian community for input (Every Student Succeeds Act, 2015). While

cultural infusion and language learning demonstrate gains for students across multiple studies (Castagno & Brayboy, 2008; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013), services provided are often focused on academic remediation rather than culturally sensitive instruction (Beaulieu, 2006). Failure to truly support the identity development of American Indian students is a continued assimilation practice present in the education arena and is further exacerbating the academic deficits present for American Indian students operating among the majority culture.

Statement of the Problem

A review of literature revealed a lack of research demonstrating public schools' alignment with the components of Cultural Compatibility Theory to support Culturally Responsive Schooling for American Indian students.

Study Purpose

The purpose of the study was to identify local districts' actions to incorporate Culturally Responsive Schooling into the curriculum to foster identity development among American Indian students. The study focused specifically on the ways in which components of the Cultural Compatibility Theory guide education for American Indian students. The study also examined supportive and inhibitive factors present to support Culturally Responsive Schooling that is holistic in nature.

Research Questions

The study examined the culturally responsive practices used by educators to foster American Indian student identity development was guided by the following two questions:

1. To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the

elements of Cultural Compatibility Theory in supporting American Indian identity development?

2. What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally responsive Schooling to meet the needs of their students?

Study Participants

The study gathered practices and perceptions of educators regarding Culturally Responsive Schooling practices. Study participants were employed in three high schools with American Indian student populations of at least 10%. Participating schools supported students of the surrounding Anishinaabe culture. Focus on a specific community "allows the researcher to avoid the problem of overgeneralization and the homogeneity assumption of results" that American Indian populations are often a victim of (Caldwell et al, 2005, pp. 13-14). The high schools were selected based upon their willingness to participate and their proximity to the researcher.

Purposeful sampling techniques were used to identify study participants as this sampling method ensured interviewees were knowledgeable regarding the study topic and able to provide depth in their responses (Gall et al., 2003; Merriam, 2009).

Participants were emailed inquiring about their willingness to participate. Participation inquiries were sent to Indian Education staff and general education teachers. The researcher inquired with teachers in the areas of English, Social Studies, and Ojibwe Language and Culture as these subjects lend themselves specifically to cultural sensitivity and inclusion (Quijada

Cerecer, 2013; Stanton & Morrison, 2018). Interview times and locations were established with willing participants.

A total of 19 interviews were conducted. Participants were comprised of general education teachers, both American Indian and non-American Indian, and Indian Education staff which provided different perspectives regarding Culturally Responsive Schooling practices within schools. Of thirteen participating teachers, four identified themselves as American Indian. Of five participating Indian Education staff, three identified themselves as American Indian. Teacher experience ranged from 3 to 28 years. Experience among Indian Education staff ranged from three months to five years.

The research topic has the potential to be sensitive in nature due to questioning surrounding culture. Responses had the possibility to highlight individual bias, prejudice or ignorance on the part of participants. "When a research study deals with controversial or sensitive topics, confidentiality is extremely important" (Gall et al., 2003, p. 72). Due to the possibility of judgment based on answers and the potentially identification of participants, some results are intentionally ambiguous. In cases of sensitive data, the results are reported by the least identifying factor (cultural identity or participant letter) to increase participant ambiguity. The researcher worked to present the results in a way that held true to their intention without jeopardizing participant confidentiality. Responses that were situationally specific were generalized rather than directly quoted to protect the anonymity of participants.

Research Approach

Qualitative research is employed when inquiry lends itself to examining how or why events happen and "seek[s] answers to questions that stress how social experience is created and

given meaning" (Denzin & Lincoln, 1998, p. 8). The current qualitative study employed a realist ethnographic approach to understanding Culturally Responsive Schooling. Realist ethnography is a narration of "the study in a third-person dispassionate voice and reports on what is observed or heard from participants" (Creswell & Poth, 2018, p. 92). The study utilized a multisite case study approach to provide insight regarding Culturally Responsive Schooling practices advised by Cultural Compatibility Theory to serve American Indian students. The study also examined supportive and inhibitive factors present to support Culturally Responsive Schooling that is holistic in nature. Selecting a collective case study approach allows for the understanding of multiple perspectives on an issue (Creswell & Poth, 2018). The use of a collective case study allowed the researcher to gather perspectives on Culturally Responsive Schooling practices within the public-school setting rather than practices existent in one individual school. A qualitative approach was also pursued out of cultural respect. The transmission of culture and knowledge within American Indians is achieved verbally and including American Indian voice into the research process is important as a matter of respect to Indigenous ways of knowing and is important to provide for American Indian readers (Harrington & Pavel, 2013; Mihesuah, 2005). The approach allowed for individual voices to be understood while also gathering similarities and differences between participants and their experiences.

Research Question 1

The first question guiding the research was: "To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the elements of Cultural Compatibility Theory in supporting American Indian identity development?" Research Question 1 was designed to examine the

ways educators incorporate culturally responsive practices as outlined by the Cultural Compatibility Theory in their approach to educating students.

Three interview questions were asked to specifically address this question. The first and second interview questions asked participants to identify how they incorporate aspects of culture into their curriculum and pedagogy. Cultural considerations in the school setting are demonstrated through teaching practices that mimic the cultural patterns present in the community. The third interview question inquired about the degree participants included family and community into their classroom. Family patterns and values are imperative to Culturally Responsive Schooling and improve relationships between school and home for students and families (Lipka & McCarty, 1994). These concepts mirror those identified by Ladson-Billings (1995a) Cultural Compatibility Theory. The interview questions asked are outlined below:

- In what ways do you incorporate the following into your classroom curriculum or content when working with students? (Including: American Indian perspectives, Ojibwe Language, Ojibwe Culture and Collaborative Student Learning)
- In what ways does your approach or pedagogy consider American Indian culture and values? (Including: Collaborative learning, responsibility for each other's learning, and scaffolded learning)
- How do you incorporate community and family into your work with students?

Of consideration here, is also participant responses to Stage 2A of interview questions inquiring about participant demographics and culture learning. Stage 2A questions gathered background information about the participant while also serving to ease the participant into the interviewing process. In conducting the study, it was assumed that American Indian teachers

gained their knowledge of the culture by growing up in the culture. Non-American Indian teachers may have gained their cultural knowledge through other sources. In order to learn how Non-Native teachers gained their cultural knowledge, they were asked: "How have you developed your understanding of American Indian culture? It was presumed that non-American Indian participants would require some learning of the culture in order to employ its consideration in the classroom. This data sought to understand how non-American Indian educators come to understand American Indian culture to effectively work with American Indian students.

The following sections are presented by interview question and outline participant responses. The section begins with an examination of how non-American Indian staff gain cultural understanding. The section then examines reports participant responses as they relate to understanding the first research question.

Culture Learning of Staff

A pre-interview question asked non-American Indian staff was: "How have you developed your understanding of American Indian culture?" For educators to incorporate culture into their classrooms, an understanding of the culture is necessary. A summary of participant responses is included in the table below.

Table 1

Reported Sources of Cultural Knowledge Among Non-American Indian Educators

Major Reported Source of Knowledge	Number of Participants Reporting
Reading literature by American Indian authors or about American Indian culture	8
Attending local events (powwows, etc.)	5
College courses	4
Relationships/conversations with American Indian peers	4
Attending professional development sessions	3

Participants were probed specifically regarding professional development opportunities offered by their districts. Three participants identified an opportunity within the past year where one specific professional development opportunity had been provided. Professional development was otherwise identified by participants as relevant, but not specific to American Indian culture. Relevant topics included trauma training, restorative practices, and implementing project-based learning.

Participant A commented, "I would say at times some of them have been bent that way, but I don't recall when it was specifically about that."

Curricular Components

The first interview question asked, "In what ways do you incorporate the following into your curriculum: American Indian perspectives, Ojibwe language, Ojibwe culture, and collaborative student learning?" These components are identified by Ladson-Billings (1995b) and Diller and Moule (2005) as important to the learning process for minority students. Participants were probed to respond specifically to how they incorporate these components in their classrooms.

American Indian perspectives. Non-American Indian participants teaching history and literature acknowledged the use of Indigenous perspectives when the content of the unit pertained to American Indian history or literature. A difference did emerge in intentionality and depth of this inclusion. While three educators commented that their content area did not lend itself to Indigenous perspectives, three participants expressed their intention to include as much as they possibly could. Participant G discussed their drive to learn about different tribes, understand their differences and similarities, as well as delve into their origin stories with

students. This process was identified by the participant as relevant across grade levels and class genre.

Participant B identified the necessity in delving into content beyond the material in the class textbook and working to learn about areas of historical narrative not portrayed in mainstream history. “Unfortunately, we don’t have a lot of their words, but we definitely do spend a lot of time on their perspectives and their points of view.”

Participant A concurred, “I try to use as many titles and authors that deal with either Native American authors or Native American subject matter as I can.”

Of American Indian participants, three participant responses in this area pertained to understanding the situation of the student.

Participant L stated:

> So there is myself and then I also have people come in from the community and I share local events. I try to keep the theme in here and am trying to incorporate Native art throughout the entire school, not just in this room, to make sure students feel welcome, so they are a part of it here.
>
> I try to bring in a lot of present things going on in Indian Country and try to relate it back to past history. A lot of things still connect to what’s going on today and why things are like that.

Participant I identified the question as challenging to answer being the lens is their own lens.

Ojibwe language. Participants were asked to what degree they used Ojibwe language in teaching students. Two non-American Indian participants identified bringing in outside speakers to talk with students about the language.

Participant A stated:

> In one of my classes we frequently bring language into the room or tell stories in Ojibwe and then tell them in English. I get one of my fellow instructors to come in and help tag team that with me. Sometimes I can get the kids to read the story in Ojibwe.

Participant D stated that they try to respond to students in Ojibwe language when students also use it and reported that they are working to learn it. Four participants identified Ojibwe language signs in their room and/or around the school but did not report using it themselves in the classroom. The remaining participants reported no language use; two further identified the language as a hard language to learn.

American Indian participant responses focused more intently on language learning. Participants P and R identified their course content being focused on language learning. The participants identified their purpose to be increasing knowledge and understanding of Ojibwe language.

Participant R asserted:

> A lot of our students don't know much and it's kind of something that we need to work on to build that pride back.

Participant R also commented regarding the importance of cultural learning:

> What I found is if you don't do that [teach culture], you can teach all year long and you won't teach much. Once you teach who they are and to be prideful of that and give examples every day, then they will take the language and use it with pride in the hallways and elsewhere.

The remining six participants stated the limitation of their personal knowledge of the language and five of them added their collective work with students to teach each other words and phrases. The earnest to keep Ojibwe language alive was present in responses and was demonstrated in comments regarding working to learn with students in hopes to foster their interest and knowledge.

Ojibwe culture. Two non-American Indian participants identified working to create a culturally supportive classroom space.

Participant B noted, “I try to arrange my classroom in a circular pattern.”

Participant A further identified collaborating with Ojibwe teachers to include culture and artwork into the curriculum. Other participants commented on the lack of sufficient knowledge to incorporate it or that their subject matter does not lend itself to inclusion.

Similar to Ojibwe language, American Indian participants stated the importance of culture learning for students. Participants L, P, and R identified having courses specific to Ojibwe culture and its importance. Participant R stated working to demonstrate through the use of dress and language to connect students to their cultural roots.

Participant L stated:

Right now, there’s not really anywhere they can learn stuff or be able to go into it deeply.

Again, staff without course specific contact identified challenges to incorporating culture in working with students.

Participant I asserted a general lack of understanding for cultural differences as one indicator of the challenges staff face in working to advocate for students.

> If a family member passes away and the student is gone for so long, I think people can’t wrap their head around how different it is from Western religion. There is a fire keeper and it goes on for a week…it is hard to implement culture here.

Participant K stated:

> I am trying to help kids understand the difference between Anishinaabe culture and the culture of poverty because they’ve been so intertwined at this point in time. A lot of people aren’t even aware of the difference and it’s been so mixed and created as the same and it’s not.

Collaborative student learning. All non-American Indian participants cited opportunities for students to work together in their learning process. Five of participants cited

specific projects and group work that took place during their courses while the remaining five cited collaboration as constantly present in their classroom.

In addition to also including the opportunity to work in groups, American Indian participant responses had a focus on the connection of students as a means of support. Participants H and I commented on working to connect students struggling either academically or socially to students with similar interests or personality traits to provide encouragement. Participant O commented on the implementation of talking circles to connect students to one another to process and find support among each other.

Pedagogical Components

The second interview question asked, "In what ways does your approach to pedagogy consider American Indian culture and values?"

One-third of non-American Indian participants identified positive impact of culturally sensitive pedagogy on student learning. Responses regarding cultural considerations included their understanding for levels of eye contact, verbal participation, and respect for differences in belief structure.

Participant A commented:

> The more I learn about the culture and about the issues our students face, the more it affects everything I do. I don't think you can not consider it once you've learned enough about it.

One-third of participants were not able to identify how their approach to pedagogy considered sensitivity to American Indian culture or values.

Participant F stated:

> I guess I am strong on the curriculum and maybe less strong on the cultural awareness aspect of how important if might be to American Indian students.

All American Indian participants stated talking with students casually as they raised questions culturally and worked to connect students to resources through those connections.

Participant K asserted:

> I think one of the greatest things we can teach our children is to walk in two world's because it is a dominant society and we want our children to experience as much as they can in life and we want them to go and explore, but they're not going to want to because the world's not welcoming; honoring where they came from but helping them see the difference. Each class has its own set of hidden norms. The same is true of White culture and Indian culture.

Challenges were cited for Indian Education staff who do not have students for a full class period. Participants H and I cited scheduling and a lack of resources present at the school as an inhibitor to their access to students. Due to the school day structure, these participants were citing challenges with removing students from instruction time to provide support and services. Further challenges were identified as providing these services following the school day and included familial responsibilities and transportation.

Probes were used to gain insight on the presence of components, again identified by Ladson-Billings (1995b), as crucial for minority students. Information that was gathered again supported collaborative learning, responsibility for each other's learning, and the use of scaffolded learning.

Collaborative learning. When questioned specifically regarding the consideration of collaborative learning, half of non-American Indian participants were able to identify how their approach to teaching considers collaborative learning. Two participants identified they have students communicate with each other regularly throughout the class period to check for comprehension and share ideas.

Participant G commented:

> I always make a point to reiterate to the kids that I don't grade on a scale. Every single person in this classroom can get an A. Their job as a community of learners and in their writers' circles are to make sure that everyone's essays are the best they can be. Everyone gets a chance to speak and we are all going to be successful. We are all going to be successful together. It takes the competition piece out of it. We're not trying to be better than anybody else. We're not trying to defeat somebody. We don't do that kind of thing.

A couple of participants identified challenges in connecting collaborative student learning to American Indian culture.

Participant B stated:

> I guess in a sense, I don't know if that's really entered my thinking process when I think about designing collaborative learning. I'm more thinking about a student-centered approach.

Participant F responded:

> This would be my trying to assume what value American Indian culture places on collaborative learning.

American Indian responses to this question illustrated that participants worked to develop an understanding and welcoming environment that facilitates collaboration and acceptance in the structure of the classroom.

Participant L said it was about more than delivery:

> Having everything here available for them. Everything I can get to create Native space. I know there are students that show up specifically to come into this class and they'll leave right after.

Responsibility for each other's learning. Four participants cited increased collaborative learning to foster responsibility to one another. This was in both completing group tasks and peer teaching and learning. Two participants cited challenges with student dependence on one another and identified attendance and a lack of student focus as negatively impacting student learning.

Scaffolded learning. Ladson-Billings (1995b) cited scaffolding as necessary to ensure students are starting the learning process with content they are familiar with. Of non-American Indian responses, Participants A and Q cited allowing student choice and direction to aide in ensuring students are comfortable with content and their learning direction. Participants D and G also identified that being flexible with classroom timelines is crucial in determining that student learning is happening and is effective.

Participant D stated:

> It is based on what we do here that will drive what we do the next time we meet and so the scaffolding is based on what we see, based on what we noticed, based on what we get back.

Multiple participants cited challenges with scaffolding. Noted challenges included large classroom sizes, standards that needed to be met, or simply citing that they do not scaffold.

Two American Indian participants identified ways the present format of schooling does not align with Indigenous ways of knowing. Participants I and M commented on exposure to career directions that align with Anishinaabe cultural values.

Participant I commented:

> I try to push the kids to hands-on learning. I try to push two-year stuff and more hands-on stuff because I think that is the way Native people learn, by doing.

Incorporation of community and family. The third question pertaining to research question number one asked, "How do you incorporate community and family into work with students?" Community and family are influential components in American Indian traditional learning and are identified as imperative in effective Culturally Responsive Schooling (Alaska Native Knowledge Network, 1998; Lipka & McCarty, 1994).

Of non-American Indian responses, Participants A, B, and G voiced the positive outcomes of communication with students' families in the process of supporting their students. A few teachers cited course projects or assignments that required students to communicate with community members or family to bring purpose to coursework. Movement in one district to Project-Based Learning was cited as a strong move in the direction to increasing community presence in the school itself. Participants C, E, and J cited verbally encouraging students to become involved in their communities and find meaning in participation.

Multiple responses identified challenges with the process of connecting to home and the community. Challenges ranged from dependable methods of contact to not contacting families.

Participant A commented:

> I don't think as core teachers we probably do enough of it and I don't know that we know how.

Among American Indian participants, responses supported this inclusion as an important component of the learning environment for students. Responses ranged from communication with home, to taking the learning out into the community as well as bringing the community into the school. Participants K and O commented specifically about visiting the families of students in their homes to make connections and rally the support of the family in the process of working with their students.

Participant K asserted the importance of individual work with families in order to be successful in working with students:

> When I first started I put together a little gift bag, I put some medicines in there, some sage, some cedar, I gave them some of my own wild rice out of my own supply. I drove around to their homes by myself and I went in and had coffee with them and visited with them and I said, "Thank you for trusting me with your baby. I want to be with you guys and help your child learn, but really I need you to trust me." I had the family's' support

> like no one else had, all because I wasn't afraid to go out to their community and put myself in there.

Participant O furthered the importance of breaking down the negative stereotypes of schools and working to convince the community to see the school as a resource. The participant identified the reality for such a process to occur happens one relationship at a time.

Research Question 2

The second research question sought to understand, "What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally Responsive Schooling to meet the needs of their students?" Research Question 2 examined educators' perceptions of factors supporting or inhibiting the implementation of Culturally Responsive Schooling. It also inquired regarding educator perceptions of benefits and challenges present surrounding the use of Culturally Responsive Schooling.

All participants were asked to identify the ways they have collaborated with one another with the assumption that collaboration is an indicator of commitment to incorporating Culturally Responsive Schooling holistically. Participants were also asked about their perception of district administration supporting or inhibiting collaboration between educators to serve their American Indian student population.

Collaboration

Non-American Indian educators were asked, "In what ways do you work with American Indian staff to incorporate American Indian culture or values into the classroom?"

Table 2

Method of Collaboration Reported by Non-American Indian Teachers

Reported Collaboration	Number of Participants Reporting
Regular collaboration regarding class and students	2
Specific class content inquiry	3
Student relationships and concerns	3
Access to funding for supplies	2
No collaboration	3

Two participants cited regular collaboration with American Indian staff to work with students and incorporate cultural components into their classroom. This collaboration was cited as regular conversation and feedback from American Indian staff to best support students. As cited in Table 2, more than half of responses were one-time, resource-based instances specific to a situation or unit and were not regular collaboration patterns.

Three participants cited no contact with American Indian Education. Participant F described their relationship with Indian Education as “virtually nonexistent.”

American Indian teachers and staff were asked, “In what ways do you work with non-American Indian staff to incorporate American Indian culture or values into the classroom?” Contrary to non-American Indian staff, American Indian staff cited far less collaboration. Two participants cited answering colleagues’ questions and providing solicited information, but otherwise reported no collaboration. The remaining participants otherwise reported no collaboration with non-American Indian educators.

Participant K stated, “There is none. They say they do, but they don’t.”

This was illustrated by an answer provided from a participant stating that culture is not intentionally worked in when it can be. The example provided was an instance where a social studies group was going to learn about primary and secondary sources. The teaching group

decided to choose different influential people to have students research. Themes would change week to week to keep student interest. The participant was frustrated by the fact that the teaching group chose a White woman rather than an American Indian woman and were inflexible when this was brought to their attention.

Administration Support or Inhibition

To help detect whether collaborative efforts were up to individual staff or whether district functioning supported or inhibited collaboration efforts, all participants were asked, "In what ways does district administration support or inhibit collaboration between American Indian and non-American Indian educators?"

Of non-American Indian responses, five responses cited administration support for collaboration between American Indian and non-American Indian staff. These responses did not indicate how support was provided, but that they perceived support as present. Two participants stated no inhibition, but stated they were unable to identify ways that collaboration was supported. Two participants commented on a lack of time to foster collaboration.

Participant A said:

> I would say with collaboration in general, time is our biggest thing. We do have some more time for collaboration. I think we just want more.

Two participants cited a lack of knowledge on the part of building administration regarding material being taught or delivery method.

Participant J commented:

> I don't see them inhibiting. I don't really think they have any clue to be honest with you. I don't know if they know what people do or don't do. We're not forced to do specific things. I don't think they know what we are doing. I think it is more of an honor system.

Participant Q shared similar sentiment, but identified it as professional freedom:

> I think they are very supportive. I have never had an issue with administration being overbearing on any of our curriculum in general. They do understand that the teachers are the expert in their field and they are supportive of that.

More directly related to collaborative efforts, Participant F stated:

> What I would say is that the district doesn't actively inhibit any collaboration between Indian ed. and general ed. teachers, but I obviously think much more is needed to foster that relationship…I don't feel like we're inhibited, but I don't really believe I've received a lot of district administrative support necessarily.

Participant G did further say the staffing structure as an inhibiting factor in working with Indian Education staff:

> I think they inhibit it in that those positions should be year-round paid. They should be salaried…I feel like we'd have less turnover. There are times that I'd like to have Indian Ed. staff more available . . . They shouldn't be classified as paras.

American Indian participant responses cited support in the form of hiring American Indian staff in core positions, inclusion in meetings regarding students, and slow improvements in support for cultural practices within the schools.

Contrary to non-American Indian staff, American Indian participants were able to illustrate specific ways in which inhibition was present from district administration. The primary inhibitor cited was an understanding for cultural practices within the school. Multiple participants cited policies or responses from administration not in support of cultural inclusion or practices within the school. Instances cited included smudging in the building, the use of the drum, and the inclusion of Ojibwe language.

One participant stated:

> I think it is fear. They are afraid of our communities. They hear things about our communities. They don't see the beauty in our communities.

Participant O indicated frustration in administrators working in an educational institution and not demonstrating an openness to learn themselves and said:

> This is where you learn. This is education. This is a school. Learn and don't be afraid to. It's very frustrating. You have to learn to bite your tongue really fast and the coordinator does a good job with how she words things and how she speaks to them when they speak to us the way they do.

One participant responded:

Definitely do and ask for forgiveness because if you ask you will get 'no' every time.

This approach was expounded by another participant who commented that they do not ask for permission when it comes to material or delivery.

Benefits and Challenges

The last two interview questions intended to draw out the perceptions of educators regarding Culturally Responsive Schooling and its impact on students. Inquiring about educators' perceived benefits and challenges to effectively incorporate culture was hoped to provide insight into next steps in moving forward to work toward successful implementation. Participant responses are divided into the perceived positive outcomes and the perceived challenges of incorporating Culturally Responsive Schooling.

Benefits. All participants were asked, "What do you perceive to be some of the direct positive outcomes of incorporating American Indian culture and values into the curriculum?" Participant responses were related to a focus on identity development or a focus on academic improvement. Differences in response focus were observed between American Indian and non-American Indian staff members.

Over 60% of American Indian participants responded about the impact of Culturally Responsive Schooling on factors relating to student identity development. American Indian

participants commented on normalizing students' feelings and beliefs when they are able to see themselves and be valued in their learning.

Participant L works at a school with multiple course offerings specific to American Indian history and culture and commented:

> I think it gives them a place where they want to be. We have students coming here because they don't feel welcome at their schools…They just don't feel welcome so they come here.

Participant K asserted the purpose of schooling to be:

> When kids start reframing how they feel about themselves; helping kids to not see themselves in negative terms. A lot of our students don't know much [about their culture] and it's kind of something that we need to work to build that pride back.

Conversely, only 20% of non-American Indian participants commented on aspects of Culturally Responsive Schooling as related to identity development factors.

Participant F commented:

> For those of us creating more of that culture, the more I can do, the more students can see themselves and their culture being reflected and I would only think that is the strongest version of self that you can give a kid.

Participant G stated:

> I think there is a lot of racism in the community that we need to deal with. I think that building community and collaborative learning, doing things in an inclusive way is good for all kids not just the Native American students.

Participant A commented on the impact participating in a cultural project had for a particular student and her peers:

> They were just people that were interested in the project that wanted to help. It was a group of people that came together to do the project that probably wouldn't have associated with each other, but they had an interest in the cultural piece…That was a by-product of that that wasn't thought about or talked about until it was happening. It was a cool thing to see.

Participants D and Q also responded on the impact cultural inclusion has for student identity and pride. The remainder of responses from non-American Indian participants focused on the impact cultural inclusion has on student interest, engagement with material, and ability to remember subject material.

Challenges. Regarding challenges, participants were asked, "What do you perceive to be some of the primary challenges to incorporating American Indian culture and values into the curriculum?" Of non-American Indian participants, seven responses focused on challenges related to their lack of knowledge and comfort with meeting the cultural needs of students.

Participant D stated:

> Like I mentioned earlier, maybe it is that I am a little timid and afraid because I don't want to commit this cardinal sin.

Participant F echoed:

> And then I think, my own ignorance. You don't know what you don't know. At the end of the day I can feel like I am doing a good job, but how do I know I am doing a good job if I don't know what I don't know?

Participant G corroborated:

> Probably lack of knowledge. Not understanding what that would look like. Thinking you know, that if we read this short story we covered it kind of thing. You know in history we learn about Wounded Knee so we're good. I think that is a different thing than making the classroom and learning environment comforting and accessible. I don't know that I have hit that, but I think it is just a different lens to look through. It's often just a lip service thing rather than a re-shaping the classroom thing and the whole factory model of education doesn't always work with that.

Apprehension was also stated by Participant J:

> Doing it right. Doing it relevant. Do I feel comfortable doing it? I am not an expert so I don't want to pretend that I am.

Three participants identified their content area not lending itself to cultural inclusion and one participant mentioned the limited access to relevant material.

American Indian participants readily identified the lack of comfort or knowledge in cultural inclusion on the part of non-American Indian staff as a challenge. A lack of knowledge or willingness on the part of non-American Indian staff to be culturally inclusive was commented on nine times by American Indian participants.

Participant R commented:

> I don't think a lot of teachers know the culture as well as they should.

Another participant demonstrated frustration with ill attempts to work with students:

> I think well intentioned teachers lower expectations for our kids because they think they are being empathetic and sympathetic, but when you lower the expectation you're telling that child 'I don't think you're capable of achieving this so therefore I am not going to expect you to.'

Participant P expressed frustration with the questioning they receive when infusing culture into the classroom:

> I get questioned about why things take so long. It is their culture. They need to learn. I get questioned what it has to do with school. It has everything to do with school.

Participant K commented:

> The biggest challenge is teachers not checking their privilege at the door and coming in with a different mindset of "I am in charge of you. You have to listen to me. You have to respect me because I am a teacher." That doesn't equal respect. I am fighting every day against the negative feedback that these kids get and trying to challenge that and change that.

Four American Indian participants stated the minimal or no professional development required of staff to learn about American Indian culture or values. Professional development offered related to culture and values was reported to be provided at the start of employment or to be optional in nature. Participants K and O asserted frustration with a perceived lack of agency

on the part of non-American Indian staff to ensure they are culturally equipped to teach American Indian students.

Participant K said:

> I think the dominant society benefits on our intellectual labor rather than taking it upon themselves to educate themselves.

The perception on the part of this participant and others was the lack of understanding by non-American Indian educators to take responsibility for understanding cultural values to be incorporated in their work with students. The perception of non-American Indian staff was they learn as they are told rather than taking initiative.

Participant O stated:

> I walk around the school. They say, 'good morning,' but it doesn't occur to anyone to ask for help.

Participant K remarked:

> They can take an anatomy of hate class in college and they're ready to handle adversity. That is the only component they get to be equipped to handle diverse populations. I think if a teacher wants to have success here, they need to understand this environment and I think they need to incorporate that into the classroom regardless of the standards; regardless of it being a public institution. We're not going to get these kids to do a goddamn thing if we're not understanding who they are and where they come from.

Summary

This chapter reported on the findings from two research questions that sought to understand to what degree Culturally Responsive Schooling practices are in place to best serve American Indian students in select Minnesota Public Schools.

The first research question asked to what degree educators aligned their use of Culturally Responsive Schooling practices with the elements of the Cultural Compatibility Theory to foster identity development among American Indian students. For non-American Indian educators,

addressing the use of Culturally Responsive Schooling within their classrooms requires a knowledge of the culture itself. Responses indicated that districts did not provide training specific to American Indian culture or did so on a limited, one-time basis. Professional development cited by participants was pertinent to working with American Indian students but was not specific to culture learning. This lack of deep knowledge surrounding the culture was present in participant responses about their incorporation of culture into their classroom. Findings identified intermittent cultural inclusion among non-American Indian teachers and often specific to an assignment or unit. Findings suggest that non-American Indian teachers do not feel knowledgeable enough in the culture to incorporate increased curricular or pedagogical aspects.

The findings differed for American Indian educators and revealed consistent work with students to demonstrate the importance and relevance of American Indian culture. Participant responses stated working with students to understand and develop pride surrounding their culture. Findings provided evidence of American Indian staff positioning themselves as learners of the culture and language next to their students. American Indian staff cited challenges to incorporating culture and competing with influences within the building that are also influencing students' development (approach to instruction, understanding of cultural practices, etc.).

The second research question sought to understand the factors present within the school that may support or inhibit the implementation of Culturally Responsive Schooling. Findings revealed a difference in perceptions of collaboration dependent on participants' American Indian status. American Indian educators cited far fewer collaborative efforts than non-American Indian staff members. American Indian educators also cited specific instances of inhibitors

within the district to incorporating culture and collaboration. Non-American Indian staff more frequently commented on district support for culture and collaboration.

Findings also revealed differences in perceived benefits and challenges to incorporating culture. Non-American Indian educators identified the positive impacts cultural inclusion has for students regarding their participation in the classroom and education overall. American Indian participants agreed with this and furthered the importance for students to understand and embrace their culture and to be prideful of their cultural roots. Results regarding challenges mimicked prior findings for non-American Indian staff. The lack of understanding or knowledge of American Indian culture impacts the degree to which non-American Indian educators incorporate culture into the classroom. Findings from American Indian educator responses indicated a frustration with the lack of cultural knowledge by non-American Indian educators and cited this as the primary challenge to cultural incorporation within their districts.

Chapter V examines the findings of the study as they relate to the literature and presents conclusions of the study. Limitations are also discussed as well as recommendations for practice and future research.

Chapter V: Discussion, Conclusions, and Recommendations

Introduction

The study examined culturally responsive practices used as well as factors reported to support or inhibit Culturally Responsive Schooling practices and their relationship to Cultural Compatibility Theory. While cultural infusion and language learning demonstrate gains for students across multiple studies (Castagno & Brayboy, 2008; Lomawaima & McCarty, 2002; Quijada Cerecer, 2013), services provided are often focused on academic remediation rather than culturally sensitive instruction (Beaulieu, 2006).

An examination of literature revealed a lack of research demonstrating public schools' alignment with the components of Cultural Compatibility Theory to support Culturally Responsive Schooling for American Indian students. The purpose of the study was to identify local districts' actions to incorporate Culturally Responsive Schooling into the curriculum to foster identity development among American Indian students. The study focused specifically on the ways in which components of the Cultural Compatibility Theory guide education for American Indian students. The study also examined supportive and inhibitive factors present to support Culturally Responsive Schooling that is holistic in nature. The research study was guided by the following questions:

1. To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the elements of Cultural Compatibility Theory in supporting American Indian identity development?

2. What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally Responsive Schooling to meet the needs of their students?

In order to address the research questions, the researcher developed an interview protocol to inquire about the use of Culturally Responsive Schooling practices to foster identity development among American Indian students. The researcher conducted 19 interviews to gather data from three schools of varying demographics. Two of the three sites were located on American Indian reservations and the third was in close proximity to a reservation. The American Indian student population at the schools ranged from 10% to over 90%.

Chapter V provides a discussion of the conclusions of the study, limitations of the study, and recommendations for practice and future research.

Discussion and Conclusions

In this section, a discussion of the findings and conclusions drawn from the study will be presented. The conclusions and discussions will be organized by research question. Within each research question, the conclusions drawn and pertinent research related to the conclusions will be presented.

Research Question 1

The components of Cultural Compatibility Theory state schooling of minority students' needs to demonstrate inclusion of and sensitivity for specific cultural practices and values. In addition, the implementation of Culturally Responsive Schooling demonstrates student gains when implemented holistically across school services. Results of the current study identified that these considerations varied across educators based on their racial demographic. In this study,

non-American Indian teachers largely reported they incorporated pertinent cultural elements when they were listed as a course component (American history, Indigenous literature, etc.). In addition, while non-American Indian participants expressed adjustments to pedagogy, they were not all encompassing or specific to American Indian cultural values. The following participant quote illustrates incorporating culture only when determined by a textbook.

> I do at least one self-contained Native American oral tradition and cultures unit in my American Literature class and then whatever the textbook offers in terms of reading throughout.

While the majority of non-American Indian educators cited cultural incorporation specific to a course component, four educators did cite attempts beyond course components to include culture as they were able.

Participant A stated:

> I try to use as any titles and authors that deal with either Native American authors or subject as I can. In some classes that is easier than others. We also, again depend on the class, try to use a cultural perspective in some of our projects that we do.

Participant A's response indicates intentionality to include cultural content as much as possible, but also illustrates cultural consideration to be specific to content rather than pedagogy.

According to Demmert and Towner (2003), cultural education requires the use of Native languages. Two of the twelve non-American Indian participants did remark on the use of Indigenous language greetings. The remaining non-American Indian educators reported that cultural language signage is in the school but that they are unfamiliar with the students' native language. In relation to Cultural Compatibility Theory, this is problematic because it communicates to the students a lack of interest and that their native language is unimportant. While language learning demonstrates significant gains academically (McCarty, 1993), it is also

of high importance among American Indian communities (Apthorp, 2016; Bird et al., 2013; McCarty et al., 2006).

Contrary to non-American Indian educators, American Indian staff acknowledged the development of students' understanding of culture as the most important component to schooling for students.

Participant J stated:

> What I found is if you don't do that [teach culture], you can teach all year long and you won't teach much. Once you teach who they are and to be prideful of that and give examples every day, then they will take the language and use it with pride in the hallways and elsewhere.

American Indian staff also strongly reported the need to be available to and develop relationships with students to aide in their cultural learning and development of cultural pride. These relationships are support Indigenous ways of knowing (Cajete, 1994; Deloria, 2001b; Wildcat, 2001a) and align with the assertions of Beaulieu (2006) about learning being social in nature and not being separated from its contextual relationships. These student supports are not content specific and illustrate the importance for cultural adaptations to be pervasive throughout the school rather than specific to one class or unit.

Participant O stated the importance of unstructured conversation in passing along cultural knowledge:

> My room is often used as a place where students can come and take a break. We can talk then about the past, our ancestors, or our grandparents. I was born and raised here and I know a lot of these kids' families and I can connect a lot with them…Just participating in conversation at different times . . . It gets tough to get that information out there otherwise.

Responses also demonstrated a communal learning process in language and culture learning and an urgency to do so. American Indian educators stated regular use of the language with students. Not all American Indian educators were fluent however so the use of language varied. Non-fluent speakers shared their efforts to work with students to learn the language and believed learning alongside students was impactful in demonstrating the importance of language learning. This practice parallels the Cultural Compatibility Theory and the need for teachers to also take on the role of learner to demonstrate to students a reciprocal learning relationship. (Ladson-Billings, 1995b). Learning from students also places the student in the role of teacher and communicates to the student they their knowledge and experiences also hold value.

Participant K stated:

> As a teacher and an Indian person that really frustrates me and I don't want my students to feel degraded. That is how education has been designed, to exclude. You have to obey me [the teacher]. Our teaching is collaborative. Our kids learn by doing. They learn with us. We learn together and that is a shift that needs to happen but it doesn't because nobody checks their privilege at the door.

Response differences between American Indian and non-American Indian educators may be attributed to the roles held by American Indian participants as all but one taught language and culture offerings or served in roles with Indian Education programs. While American Indian participants' interaction with students lends itself to culture learning, they readily identified ways in which cultural considerations were absent in neighboring classrooms to foster student development. Non-American Indian participants stated they lacked comfort with cultural inclusion. The cultural inclusion they did identify in their classrooms was specific to content (the use of American Indian authors, covering American Indian history) rather than pedagogical considerations (the use of cultural communication patterns, the inclusion of family, focusing on relationships).

Differences were also present between American Indian and non-American Indian educators regarding their inclusion of family and community importance within American Indian culture. Non-American Indian participants acknowledged this importance but lacked explaining ways in which they embrace and foster those connections in their classrooms, with multiple participants citing they do not feel comfortable with implementation of cultural aspects in the classroom or curriculum.

American Indian participants stated the need of the school to work more consistently and sincerely with the communities and families. Multiple participants stated a lack of understanding for the importance of family and community relationships. American Indian communities highly value partnerships with their schools and are imperative to student success as cited by Lipka and McCarty (1994). Elders in American Indian communities are held in high regard and their inclusion in the education of American Indian youth holds value (Watahomigie, 1995). The ways of knowing within American Indian culture center on relationships (Cajete, 1994) and responses suggest the studied sites have room for improvement to foster relationships between schools and the American Indian communities.

Conclusions from Research Question 1. While non-American Indian educators did cite ways in which they use varying pedagogical processes, however the differentiation was not culturally specific. This indicated teachers understood the importance of differentiation, but not as it relates to culture. American Indian educators' illustrations of their work with students demonstrated the presence of the components outlined by the Cultural Compatibility Theory but were most often in specific cultural settings (culture and language classes or services). There was a clear difference in cultural schooling practices used between American Indian and non-

American Indian educators. The reasons for these differences were not explored since this study was not designed to examine the causes behind the lack of cultural inclusion or differentiation. A future study could be conducted to examine effective adaptations to guide educators.

As previously stated, Culturally Responsive Schooling practices are effective for the identity development and achievement of American Indian students when they are holistic in nature and permeate the school (Demmert & Towner, 2003; James & Renville, 2012; Lomawaima & McCarty, 2002). Similar to that of Beaulieu's (2006) findings, services provided to students are fragmented in nature and often focused on remediation. In addition to this, the study concludes that the incorporation of Culturally Responsive Schooling practices are largely up to the discretion of educators and therefore sporadic. Inconsistent implementation of Culturally Responsive Schooling practices could negatively impact the learning and achievement of the American Indian students served by these schools. Since student achievement was not examined in this study, no clear conclusions about student achievement in these schools can be drawn.

The lack of educator knowledge may be explained by data collected in the first phase of the interview inquiring about non-American Indian educators' learning about the culture. The interview asked how non-American Indian educators learned about the culture in order to understand their student demographic and the impacts for teaching. Non-American Indian educators were clear with their lack of comfort and knowledge on cultural inclusion. Comments included:

> I don't necessarily understand it. I don't want to step on toes.
> Maybe it is that I a little timid and afraid because I don't want to commit this cardinal sin.
> I guess I'm strong on the curriculum and maybe less strong on the cultural awareness aspect of how important it might be to American Indian students.

The findings regarding non-American Indian teaching staff not being knowledgeable enough or trained in connecting their curriculum to cultural practices and values is supported by prior literature examining the effectiveness of Montana's *Indian Education for All* initiative (Ngai & Koehn, 2016). Ngai and Koehn (2016) identified the success of a culturally engaging curriculum to be dependent on the knowledge and preparedness of individual educators. Study participants did report their work to learn about the culture, however, was largely undertaken on an individual basis varied widely in understanding and depth. In addition, educators' learning was not necessarily specific to curricular and pedagogical application, thus impacting the degree with which they incorporated Culturally Responsive Schooling practices. Non-American Indian staff largely reported ways they incorporate components outlined by the Cultural Compatibility Theory when topics aligned with the teaching unit, suggesting culture was not integrated into the daily curriculum. This lack of cultural consideration negatively impacts student identity development as outlined by the research of (Agbo, 2001). More research would be needed to assess those impacts.

Lopez, Schram, and Heilig (2013) reported that for the outcomes of culturally responsive practices to be seen and assessed, they must first be present at an influential level. This requires teaching staff have adequate knowledge, skills, and resources to adequately do so. Participant responses suggest that Culturally Responsive Schooling practices are intermittent at best and vary widely within and between classrooms. Responses also indicated the absence of administrative requirements or incentives to incorporate culture into the curriculum. Without administrative direction, educators are left to decide on cultural integration on their own leading to inconsistencies in classroom implementation.

Research Question 2

The second research question sought to understand educator perceptions of factors that support or inhibit their use of Culturally Responsive Schooling. The question also gathered educators' perceptions regarding the benefits and challenges of incorporating culture.

Participant responses differed between American Indian and non-American Indian educators when considering the perceived supportive or inhibitive factors present to incorporating culturally responsive practices. The Alaska Native Knowledge Network (1998) acknowledges the challenge in authenticity when working to deliver a culturally sensitive and informed curriculum. They report a strong necessity for educator partnerships with American Indian peers and community members to achieve success. Participants were specifically probed regarding their collaboration with fellow educators. The presence of collaboration would indicate Culturally Responsive Schooling that is holistic as the majority of educators were not American Indian. The present study illustrated differences in perceptions between American Indian and non-American Indian educators regarding the presence of collaboration. Collaboration cited by non-American Indian educators ranged from regular collaboration (two respondents), to collaborating in specific instances (eight respondents), to not collaborating at all (three respondents) while American Indian participants cited little to no collaboration present. Despite non-American Indian educators citing more collaboration than American Indian educators, the degree to which they did cite collaboration could be classified as minimal.

The American Indian participants interviewed in this study shared frustrations with the fact that the non-American Indian educators did not engage them as partners in working with American Indian students. They did report that non-American Indian educators asked them to

answer questions or assist them in developing cultural activities in very specific instances. While they said they were appreciative of these instances, they cited frustration with the lack of meaningful collaboration and fragmented nature of implementing culture. Three Indian Education staff members across two of the sites voiced with confidence the lack of knowledge about the services and purpose of the Indian Education Program within their building. They were confident teachers were unfamiliar with the purpose of Indian Education and the services they provide to students.

Beyond collaboration, non-American Indian staff members predominantly cited a perceived support for including cultural classroom components with only two respondents stating inhibiting factors. While non-American Indian educators stated feelings of support, they were unable to identify any specific ways in which administration was supporting or incentivizing the use of culture among teachers. This leads the researcher to conclude that cultural inclusion is not asserted as a priority across the curriculum and is the reason educators were unable to identify specific supports. On the contrary, American Indian educators readily listed inhibiting factors to cultural inclusion within the school and provided specific illustrations of barriers they perceived that impede the implementation of Culturally Responsive Schooling. This list of inhibiting factors included a lack of directive from administration to include culture as well as restricting cultural practices within the building (drumming, smudging, etc.). American Indian educators were readily aware of the missing cultural components whereas their non-American Indian counterparts were not.

Understanding the difference in perception between American Indian and non-American Indian educators may be understood when considering non-American Indian educators are often

of the majority culture in the United States. Non-American Indian educators hold the lens of the majority and may contribute to any cultural collaboration or content serving as salient. Non-American Indian educators' limited understanding of cultural inclusion or importance may contribute to a lack of awareness for its presence in their classrooms. An American Indian respondent stated the need to take stock on one's own lens and the presence of privilege within that lens. The same could be true of the differences in perception between American Indian and non-American Indian educators when considering administration support. Non-American Indian participants could not identify specific ways in which administration was supportive and rather identified this as an overall feeling. They were also unable to identify ways in which administration was inhibiting and may have interpreted a lack of inhibitors as support. On the contrary, American Indian educators lamented a lack of support, as it is evident to them where further work is needed.

Participant K stated if they were to work within a culture different than their own:

> I would try to learn some language and norms before I got there. You would think people do the same here that we're on a reservation, but it's not done.

American Indian responses demonstrated the emotional nature of the topic. Responses were perceived by the researcher to demonstrate both urgency and frustration. Urgency was illustrated in responses regarding the importance for students to learn the culture and language before these components are lost. Two responses cited the negative effects of societal influences impacting youth's understanding of traditional practices and living. The researcher perceived deep frustration in multiple responses with the lack of understanding of their culture's importance and the lack of forward progress made in education.

Participants were also questioned regarding what they perceive to be the benefits and challenges to including culture to support American Indian students. Most of the non-American Indian educators said their lack of comfort with and knowledge of culture is the primary challenge in their ability to incorporate Culturally Responsive Schooling practices into their work with students. American Indian educators reported the same lack of understanding or knowledge on the part of non-American Indian educators as the primary barrier to American Indian students having access to culturally inclusive schooling. They stated that professional development is not culturally specific or at all comprehensive or consistent.

In the present study, it was clear non-American Indian educators lack a cultural understanding deep enough to adapt curricular and pedagogical practices. Schools wanting to serve American Indian students successfully by all standards need to prioritize adaptation in the classroom and provide the information, time, and supports necessary for their educators to do so. Holistically adopted, Culturally Responsive Schooling has demonstrated gains in both identity and achievement for students (Demmert & Towner, 2003). When schools don't fully adopt or support the implementation of Culturally Responsive Schooling, it can be difficult to help students succeed as illustrated in the following statement by a study participant:

> Without relationships kids are just not going to thrive or succeed. Our successful kids thrive and have relationships and supports. Life is tough. I forget how really hard students' lives are. I think it is about realizing there is so much more to a kid's life than just school.

Culturally Responsive Schooling is about more than a unit on American Indian culture. It requires educators to be prepared and knowledgeable. Castagno and Brayboy (2008) asserted the need for teacher training to improve for cultural shifts in education to be incorporated in a way that is meaningful to students. They also explained that the incorporation of Culturally

Responsive Schooling identifies the differences present in teaching and learning between educators of a different culture. Responses of non-American Indian educators suggested an acknowledgement for their gaps in cultural knowledge and an understanding of the benefits increased cultural inclusion has their classrooms. One participant acknowledged the importance of collaboration between themselves and American Indian staff to incorporate culture more.

> I would say with collaboration in general, time is our biggest thing. This is improving this year. We do have more time for collaboration. I think we just want more.

The inclusion of culture was identified as beneficial by all educators. Non-American Indian educators largely cited time constraints and a lack of cultural familiarity to infuse culture effectively. American Indian educators reported a lack of effort on the part of non-American Indian educators to take responsibility for cultural inclusion in their classrooms. Responses shed light on areas of improvement for including Culturally Responsive Schooling practices into the curriculum. To improve culturally sensitive schooling for American Indian students, administration needs to prioritize the need for Culturally Responsive Schooling practices and consistently include training educators in pedagogical practices inclusive of American Indian culture.

Conclusions from Research Question 2. Gathering information regarding factors supporting or inhibiting the effective implementation of Culturally Responsive Schooling was one purpose of this study. Non-American Indian and American Indian teachers had a different perspective on the issues related to the integration of culture in the curriculum. All educators interviewed said that the inclusion of culture is beneficial to all students. Both Non-American Indian and American Indian educators shared areas of improvement needed. Non-American Indian educators largely cited time constraints and a lack of cultural familiarity to infuse culture

effectively. American Indian educators reported non-American Indian educators not making cultural inclusion a priority in their classrooms. Participant responses illustrated a need for administration to assert Culturally Responsive Schooling as a priority and to consistently train educators in pedagogical practices inclusive of American Indian culture.

Culturally Responsive Schooling practices do not solely rely on covering cultural content. They allow for cultural perspectives to be considered in the classroom. They take into account the values and mores of the culture and apply them to the delivery of classroom content. They respect and acknowledge language and traditions present in the community and work to incorporate them into the educational setting (Alaska Native Knowledge Network, 1998; Beaulieu, 2006). Holistic incorporation of culture supports individual identity development, development of a sense of self. Elders in a study of Indigenous perspectives by Agbo (2004) believe the lack of language and culture is impacting identity and self-esteem among Indigenous youth. Acknowledging the impact that a sense of self has on student development and success may be difficult to identify for majority culture educators as they are often familiar with teaching majority culture and students. Because of their lack of experience, non-American Indian educators may not realize how some information they are teaching may be in opposition to American Indian cultural beliefs. Deloria (2001a) asserted, "One of the most painful experiences for American Indian students is to come into conflict with the teachings of science that purport to explain phenomena already explained by tribal knowledge and tradition" (p. 4). Increasing cultural competence may help these non-American Indian teachers to avoid some of these conflicts with cultural beliefs or at least be able to acknowledge points at which these conflicts may occur.

The history of American Indian education in the United States illustrates a repeated call for reform and Indian voice and this continues presently. Acknowledgement of this history is a beginning. The next step is for school districts and individual administrators and educators to recognize their need to provide better quality service to a population within their walls; a population that, in some cases, comprises the majority. Pewewardy (1992) asserted the primary question in determining whose responsibility it is to adapt in the educational setting is not one of finger pointing but rather asking, "Is the student presently learning successfully?" (p. 11). Differentiation is present in classrooms for gifted learners, special needs learners, and English language learners. Why not also differentiate for learners with a set of cultural teachings to benefit all students?

Statistics demonstrate the grave situation of American Indian education as measured by test scores and school persistence. Results of the present study suggest there is significant room for growth regarding educator knowledge and awareness of American Indian culture and its inclusion in education. A focus on this development, and district-wide support for Culturally Responsive Schooling, are demonstrated in the literature to impact student outcomes. A focus on growth in these areas may prove most beneficial for American Indian students both in regard to identity development and academic growth resulting in desired outcomes for both American Indian communities and districts' reporting measures.

Limitations of the Study

According to Roberts (2010), limitations of the study are the areas of impact on a study that are out of the researcher's control. Limitations of the study included:

- Multiple inquiries for participation were declined. This may be due to the potential sensitive nature of the study's content and may be limiting the information the researcher has from which to draw conclusions.
- The attempted focus groups largely turned into interviews. This may have impacted response depth and insight that is present with focus group participation.
- Multiple American Indian educators declined participation in the study. The content from which to generalize for American Indian participants is therefore fewer than those of non-American Indian participants and limits the span of Indigenous voice in the study.

Recommendations for Further Research

Recommendations for further research are suggested below:

1. A follow-up study should be conducted to gather administrative perception of the focus on Culturally Responsive Schooling practices in schools serving native populations.
2. It is recommended to conduct a similar study using tribally controlled schools and/or Bureau of Indian Education schools to examine how extensively Culturally Responsive Schooling is incorporated. These schools are often largely staffed by non-American Indian educators as well.
3. A future qualitative study is recommended to gather the perceptions of American Indian students regarding the cultural inclusion and support present throughout their education.

4. It is recommended to conduct a study of family and community members to determine levels of engagement or satisfaction with the school and how cultural schooling aspects influence that satisfaction.

Recommendations for Practice

The following recommendations are intended to provide insight for school leaders to support their educators in delivering sensitive and effective curricula to their American Indian students.

1. It is recommended that professional development be increased and regular with a focus specific to American Indian culture learning, indigenous ways of knowing, and curricular and pedagogical application.
2. It is recommended that schools serving American Indian students assert Culturally Responsive Schooling as imperative to teaching within their district and provide oversight to ensure implementation.
3. It is recommended that schools adapt structure to facilitate collaborative settings and opportunities for Indigenous and non-American Indian staff to regularly work together to provide Culturally Responsive Schooling that is cohesive and authentic.
4. It is recommended that schools work diligently to increase the number of American Indian staff within their building.

Summary

Chapter V examined the results of the study as related to the body of existing literature. The present study was believed to be important as the literature present regarding Culturally Responsive Schooling practices focuses on select schools that have adopted cohesive programs.

The present study examined the current presence of culturally responsive practices present at public schools with high populations of American Indian students. The study also intended to understand the factors present that support or inhibit the inclusion of Culturally Responsive Schooling practices to support students.

The study found that the current use of Culturally Responsive Schooling practices at schools with high populations of American Indian students is sporadic and largely up to an individual educator's preference and knowledge. While non-American Indian educators did acknowledge the value of cultural inclusion in their classrooms, their differentiation methods were not specific to cultural values. Non-American Indian educators voiced a lack of comfort with, and knowledge of, the culture as the primary barriers to incorporating aspects of Culturally Responsive Schooling into their classrooms. This was corroborated by American Indian participant responses and was announced by both as the greatest challenge to adopting Culturally Responsive Schooling.

Despite a lack of depth in knowledge surrounding the use of culturally responsive practices, all participants promoted the positive outcomes of cultural inclusion in the classroom. The collaborative efforts currently present to support this inclusion are a point of growth for districts wanting to adopt holistic Culturally Responsive Schooling practices as the study found these partnerships to be minimal.

The implications of the study suggest that schools serving large populations of American Indian students strongly consider investing in cultural education and curricular infusion for their teaching staff. The positive influence American Indian educators have on American Indian students is powerful (Alaska Native Knowledge Network; Castagno & Brayboy, 2008; Wells,

1991). A lack of American Indian educators available inhibits the likelihood that American Indian students benefit from these influences. To help bridge this gap, it is imperative for teachers to have the requisite knowledge, preparation, and understanding to effectively reach American Indian students in their classrooms.

References

Adams, D. W. (1995). *Education for extinction: American Indians and the boarding school experience 1875-1928.* Lawrence, KS: University Press of Kansas.

Agbo, S. A. (2001). Enhancing success in American Indian students: Participatory research at Akwesasne as part of the development of a culturally relevant curriculum. *Journal of American Indian Education*, *40*(1), 31-56.

Agbo, S. (2004). First Nations perspectives on transforming the status of culture and language schooling. *Journal of American Indian Education, 43*(1), 1-31.

Ahern, W. (1984). Indian education and bureaucracy: The school at Morris. *Minnesota History, 49*(3), 82-98.

Alaska Native Knowledge Network. (1998). *Alaska standards for culturally responsive schools*. Retrieved from http://www.ankn.uaf.edu/publications/standards.html

Apthorp, H. S. (with Eds. Regional Educational Laboratory Central; National Center for Education Evaluation and Regional Assistance; Marzano Research Laboratory). (2016). *Where American Indian students go to school: Enrollment in seven central region states (REL Publication No. 2016-113).* Retrieved from https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=REL2016113

Artichoker, J. (1956). *Indians of South Dakota.* Pierre, SD: South Dakota Department of State Instruction. Retrieved from ERIC Database. (ED 011467)

Aschenbrener, C., Johnson, S., & Schulz, M. (2017). A new mentorship model: The perceptions of educational futures for Native American youth at a rural tribal school. *Journal of Child and Adolescent Behavior, 5*(4), 1-8. doi:10.4172/2375-4494.1000348

Beaulieu, D. (2005). *Preliminary report on No Child Left Behind in Indian Country.* Washington, DC.: American Indian Education Association.

Beaulieu, D. (2006). A survey and assessment of culturally based education programs for Native American students within the United States. *Journal of American Indian Education, 45*(2), 50-61.

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

Belknap, C. G. (1879). Turtle River Bend Agency. *Eadle Keatah Toh*, *1*(3), 1-4. Retrieved from http://carlisleindian.dickinson.edu/publications/eadle-keatah-toh-vol-1-no-3

Benjamin, A. (2018). *Immersion program builds on first year's success*. Retrieved from https://millelacsband.com/news/immersion-program-builds-on-first-year-s-success.

Biglin, J. E., & Wilson, J. (1972). Parental attitudes towards Indian education. *Journal of American Indian Education, 11*(3), 1-6.

Birchard, B. A. (1970). *Attitudes toward Indian culture and its incorporation in the school curriculum: Students, parents, teachers and community leaders' perceptions of Indian education.* Washington, DC: Office of Education.

Bird, C. P., Lee, T. S., & López, N. (2013). Leadership and accountability in American Indian education: Voices from New Mexico. *American Journal of Education*, *119*(4), 539-564. doi.org/10.1086/670959

Borofsky, R., Barth, F., Shweder, R., Rodseth, L., & Stoltzenberg, N. (2001). A conversation about culture. *American Anthropologist*, *103*(2), 432-446.

Brayboy, B. M. J. (2005). Toward a Tribal Critical Race Theory in Education. *Urban Review*, *37*(5), 425-446. Retrieved from https://doi.org/10.1007/s11256-005-0018-y

Brayboy, B. M. J. (2014). Culture, place, and power: Engaging the histories and possibilities of American Indian education. *History of Education Quarterly*, *54*(3), 395-402. Retrieved from https://doi.org/10.1111/hoeq.12075

Brown, R. A., Dickerson, D. L., & D'Amico, E. J. (2016). Cultural identity among urban American Indian/Alaska Native youth: Implications for alcohol and drug use. *Prevention Science, 17*(7), 852-861. doi:10.1007/s11121-016-0680-1

Bureau of Indian Education. (2018). *Doing what's best for students*. Retrieved from https://bie.edu

Bureau of Indian Education. (2019). *Johnson-O'Malley*. Retrieved from https://www.bie.edu/JOM/

Bureau of Indian Education. (2020). *Tribally controlled schools: Directory*. Retrieved from https://www.bie.edu/Programs/TriballyControlledSchools/index.htm

Butterfield, R., & Pepper, F. (1991). *Improving parental participation in elementary and secondary education for American Indian and Alaska Native students*. Retrieved from ERIC Database. (ED343763)

Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education*. British Columbia: J. Charlton Publishing.

Cajete, G. A. (2013). Exploring American Indian epistemologies: Perspectives toward the development of a contemporary indigenous pedagogy. *El Dialogo de Saberes en los Estados Plurinacionales, 1,* 41-62.

Caldwell, J. Y., Davis, J. D., Du Bois, B., Echo-Hawk, H., Erickson, J. S., Goins, T., & Stone, J. B. (2005). Culturally competent research with American Indians and Alaska Natives: Findings and recommendations of the first symposium of the work group on American Indian research and program evaluation methodology. *American Indian & Alaska Native Mental Health Research: The Journal of the National Center*, *12*(1), 1-21.

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

Castagno, A. E. & Brayboy, B. M. J. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research, 78*(4), 941-993. doi:10.3102/0034654308323036

Chavers, D. (1974). Indian education: Failure for the future? *America Indian Law Review, 2*(1), 61-84.

Chiago, R. K. (1981). Making education work for the American Indian. *Theory Into Practice*, *20*(1), 20.

Civilization Fund Act of 1819, 3 Stat. 516b

Cleary, L. & Peacock, T. (1998). *Collected wisdom: American Indian education.* Boston, MA: Allyn & Bacon.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: SAGE Publications.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches.* Thousand Oaks, CA: SAGE Publications.

D'Andrea, M. (1994). The concerns of Native American youth. *Journal of Multicultural Counseling and Development, 22*, 173-181.

Daniel Tatum, B. (1997). *Why are all the Black kids sitting together in the cafeteria?* New York, NY: Basic Books.

Deloria, V. (2001a). *American Indian metaphysics. Power and place: Indian education in America.* Golden, CO: Fulcrum Resources.

Deloria, V. (2001b). *Transitional education*. *Power and place: Indian education in America.* Golden, CO: Fulcrum Resources.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, *58*(3), 280299. Retrieved from https://doi.org/10.17763/haer.58.3.c43481778r528qw4

Demmert, W., McCardle, P., Mele-McCarthy, J., & Leos, K. (2006). Preparing Native American children for academic success. *Journal of American Indian Education, 45*(3), 92-106.

Demmert, W. G., & Towner, J. C. (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students*. Final paper. Retrieved from ERIC Database. (ED 474128)

Denzin, N. K., & Lincoln, Y. S. (1998). *Strategies of qualitative inquiry*. Newbury Park, CA: Sage Publications.

Diller, J., & Moule, J. (2005). *Cultural competence: A primer for educators.* Boston, MA: Cengage Learning.

Education Amendments of 1978, Pub. L. 95-561.

Education Commission of the States. (2016, November). *State and federal policy: Native American youth*. Retrieved from https://www.ecs.org/wp-content/uploads/State_and_Federal_Policy_for_Native_American_Youth.pdf

Elementary and Secondary Education Act of 1965, 20 USC §6301.

Erickson, F. (1987) Transformation and school success: The politics and culture of educational achievement. *Anthropology and Education Quarterly, 18*(4), 335- 356.

Every Student Succeeds Act of 2015, Pub.L 115-224, 1 U.S.C. §§ 112, 204.

Farb, P. (1968). *Man's rise to civilization as shown by the Indians of North America.* Boston, MA: E.P. Dutton.

Farmer, A. S. (2018). Preserving the past or preventing the future: Native American parents' perceptions of school efficacy. *International Journal of Educational Leadership Preparation*, *13*(1), 142-151.

Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational research.* Boston, MA: Pearson.

Garcia, R. L. (1988). The need for bilingual/multicultural Indian education. In W. Reyhner (Ed.) *Teaching the Indian Child* (pp. 1-9). Billings, MT: Eastern Montana College.

Garcia. R. L., & Ahler, J. G. (1992). Indian education: Assumptions, ideologies, strategies. In J. Reyhner (Ed.), *Teaching American Indian Students* (pp. 13-32). Norman, OK: University of Oklahoma Press.

Garrett, M. T., Rivera, E. T., Dixon, A. L., & Myers, J. E. (2009). Acculturation and wellness of Native American adolescents in the United States of North America. *Social Perspectives, 11*, 41-67.

Gilliard, J. L., & Moore, R. A. (2007). An investigation of how culture shapes curriculum in early care and education programs on a Native American Indian Reservation. *Early Childhood Education Journal, 34*(4), 251-258.

Gonzalez, R., Lickel, B. Gupta, M., Tropp, L. Kanacri, B. P., Mora, E., . . . Bernardino, M. (2017). Ethnic identity development and acculturation preferences among minority and majority youth: Norms and contact. *Child Development, 88*(3), 743-760.

Greenbaum, P., & Greenbaum, S. (1983). Cultural differences, nonverbal regulations, and classroom interaction: Sociolinguistic interference in American Indian education. *Peabody Journal of Education, 60*(4), 16-33.

Harrington, B. G., & Pavel, D. M. (2013). Using Indigenous educational research to transform mainstream education: A guide for P-12 school leaders. *American Journal of Education*, *119*(4), 487-511.

Hernandez, D. J., & Charney, E. (Eds.) (1998). *From generation to generation: The health and well-being of children in immigrant families*. Washington, DC: National Academy of Sciences. Retrieved from ERIC Database. (ED 424015)

Indian Education Act of 1972, Pub. L. No. 92-318, §. 904, 86 Stat. 375.

Indian Reorganization Act of 1934, 25 USC §§ 461-463.

Indian Self-Determination and Education Assistance Act of 1975, Pub. L. 93-638, 25 C.F.R. pt. 900.

Indian Training Schools. (1880). *Eadle Keatah Toh*, *1*(4), 2-3. Retrieved from http://carlisleindian.dickinson.edu/publications/eadle-keatah-toh-vol-1-no-4

James, A. B., & Renville, T. (2012). Ohiyesa's path: Reclaiming Native education. *Reclaiming Children & Youth*, *21*(3), 27-30.

Jaramillo, J., Mello, Z. R., & Worrell, F. C. (2015). Ethnic identity, stereotype threat, and perceived discrimination among Native American adolescents. *Journal of Research on Adolescence, 26*(4), 769-775.

Johnson, F. T., & Wilson, J. (2005). Navajo immersion in Navajo nation. *NABE News, 28*(4), 30-31.

Johnson-O'Malley Act, 25 C.F.R § 273 (1934).

Jones, M. L., & Galliher, R. V. (2015). Daily racial microaggressions and ethnic identification among Native American young adults. *Cultural Diversity and Ethnic Minority Psychology, 21*(1), 1-9.

Kirmayer, L. J., Brass, G., & Tait, C. L. (2000). The mental health of Aboriginal peoples: Transformations of identity and community. *The Canadian Journal of Psychiatry, 45*(7), 607-616.

Ladson-Billings, G. (1995a). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491. Retrieved from http://search.proquest.com/eric/docview/62653088/E48910E3D0C54DC5PQ/8

Ladson-Billings, G. (1995b). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, *34*(3), 159-165.

Leavitt, R. A., Ertl, A., Sheats, K., Petrosky, E., Ivey-Stephenson, A., & Fowler, K. A. (2018). Suicides among American Indian/Alaska Natives—National Violent Death Reporting System, 18 States, 2003-2014. *Morbidity and Mortality Weekly Report, 67*(8), 237-242.

Lipka, J., & McCarty, T. L. (1994). Changing the culture of schooling: Navajo and Yup'ik cases. *Anthropology & Education Quarterly, 23*(3), 266-284.

Little Bear, D. (1988). Teachers and parents: Working together. In J. Reyhner (Ed.), *Teaching the Indian Child* (pp. 270-280). Billings, MT: Eastern Montana College.

Little Soldier, L. (1985). To soar with eagles: Enculturation and acculturation of Indian children. *Childhood Education, 61*, 185-191.

Lomawaima, K. T., & McCarty, T. L. (2002). When tribal sovereignty challenges democracy: American Indian education and the democratic ideal. *American Educational Research Journal, 39*(2), 279-305.

Lopez, F. A., Vasquez Heilig, J., & Schram, J. (2013). A Story within a story: Culturally responsive schooling and American Indian and Alaska Native achievement in the National Indian Education Study. *American Journal of Education*, *119*(4), 513-538.

Mackety, D. M., & Linder-VanBerschot, J. A. (with Eds. Education, Institute of Education Sciences, National Center for Education Evaluation and Regional Assistance, Regional Educational Laboratory Central). (2008). *Examining American Indian perspectives in the Central Region on parent involvement in children's education* (REL Publication No. 2008–059). Retrieved from http://ies.ed.gov/ncee/edlabs.

Mackey, H. J. (2017). The ESSA in Indian country: Problematizing self-determination through the relationships between federal, state, and tribal governments. *Educational Administration Quarterly*, *53*(5), 782-808. Retrieved from https://doi.org/10.1177/0013161X17735870

McCarty, T. L. (1993). Language, literacy, and the image of the child in American Indian classrooms. *Language Arts, 70*, 182-192.

McCarty, T. L., & Snell, A. W. (2011). *The role of Native languages and cultures in American Indian, Alaska Native, and Native Hawaiian student achievement.* Washington, DC: U.S. Department of Education Office of Indian Education Programs.

McCarty, T. L., Romero, M. E., & Zepeda, O. (2006). Reclaiming the gift: Indigenous youth counter-narratives on Native language loss and revitalization. *American Indian Quarterly,* 30(1/2), 28-48.

McLaughlin, D. (1994). Critical literacy for Navajo and other American Indian learners. *Journal of American Indian Education, 33*, 47-59.

McLaughlin, D. (1995). Strategies for enabling bilingual program development in American Indian schools. *The Bilingual Research Journal, 19*(1), 169-178.

Meriam, L. (1928). *The problem of Indian administration* (Report No. 003590). Baltimore, MD: Johns Hopkins Press. Retrieved from ERIC Database. (ED 087573)

Merriam, S. B. (1988). *Case study research in education.* San Francisco, CA: Josey-Bass.

Merriam, S. B. (2009). *Qualitative research.* San Francisco, CA: Josey-Bass.

Meyers Bahr, D. (2014). *The students of Sherman Indian School: Education and Native identity since 1892.* Norman, OK: Norman Publishing.

Meza, N. (2015). Indian education: Maintaining tribal sovereignty through Native American culture and language preservation. *Brigham Young University Education & Law Journal*, *2015*(1), 353-366.

Mihesuah, D. A. (2005). *So you want to write about American Indians: A guide for writers, students, and scholars*. Lincoln, NE: University of Nebraska Press.

Miles, J. D. (1880). A letter from John D. Miles. *Eadle Keahtah Toh, 1*(2), 3-4. Retrieved from http://carlisleindian.dickinson.edu/publications/eadle-keahtah-toh-vol-1-no-2

Minnesota Department of Education. (2018a). *World's best workforce*. Retrieved from: https://education.mn.gov/MDE/dse/wbwf/

Minnesota Department of Education. (2018b). *Indian Education*. Retrieved from: https://education.mn.gov/mde/dse/indian/

National Assessment of Educational Progress. (2017, March 7). *National Indian Education Study: 2015*. Retrieved from https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2017161

National Advisory Council for Indian Education. (1978). *Coordination and cooperation in Indian Education: An Emerging Phenomenon*. The Fifth Annual Report to the Congress of the United States. Retrieved from ERIC Database. (ED 162776)

National Center for Education Statistics. (2017). *Status and trends in the education of racial and ethnic groups 2017*. Retrieved from https://nces.ed.gov/pubs2017/2017051.pdf

National Congress of American Indians. (2018). *Tribal governance.* Retrieved from http://www.ncai.org/policy-issues/tribal-governance

Native American Language Act of 1990, Pub. L. 101-477, 104 Stat. 1152.

Ngai, P. B. & Koehn, P. H. (2016). Teacher/family partnerships for student learning: Lessons from *Indian Education for All* in Montana. *Journal of American Indian Education, 55*(1), 23-36.

No Child Left Behind Act of 2001, Pub. L. 107-110, 115 Stat. 1425 §§ 701-703.

Northwest Regional Educational Library. (2002). *Learn-Ed Nations inventory.* Retrieved from https://educationnorthwest.org/sites/default/files/resources/Learn-Ed-Nations-Inventory.pdf

O'Rourke, S., Kochuten, N., Kochuten, C., & Reedy, K. L. (2018). Cultural identity, mental health, and suicide prevention: What can we learn from Unangax culture? *Artic Anthropology, 55*(1), 119-141.

Office of Indian Education, Education Commission of the States. (1980). *Indian education: Policy recommendations* (RCS-R-138). Washington, DC: Government Printing Office.

Orr, J., Robinson, D. B., Lunney Boarden, L., & Tinkham, J. (2017). "There is a difference:" Mi'kmaw students' perceptions and experiences in a public school and in a band operated school. *Journal of American Indian Education, 56*(1), 55-80.

Paskus, L. (2013). More than words: A way of life. *Tribal College Journal, 24*(4).

Pewewardy, C. D. (1992, May). *"Practice into theory" journey to the year 2000: Culturally responsible pedagogy in action...the American Indian Magnet school.* Paper presented at Conference on Native American Studies: The Academy and the Community, Minneapolis, MN. Retrieved from ERIC Database. (ED 355079)

Pewewardy, C., & Fitzpatrick, M. (2009). Working with American Indian students and families: Disabilities, issues, and interventions. *Intervention in School and Clinic*, *45*(2), 91-98.

Postsecondary National Policy Institute. (2018, September 26). *Native American students*. Retrieved from http://pnpi.org/native-american-students/

Pratt, R. H. (1892). *The Advantages of Mingling Indians with Whites*. Reprinted 1972 by Harvard University Press, Cambridge, MA.

Quijada Cerecer, P. D. (2013). The policing of Native bodies and minds: Perspectives on schooling from American Indian youth. *American Journal of Education*, *119*(4), 591-616. Retrieved from https://doi.org/10.1086/670967

Regulations for Withholding Rations for Nonattendance at Schools. 07 U.S.C. §283 (1893).

Report of the Commissioner of Indian Affairs. (1870). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep70

Report of the Commissioner of Indian Affairs. (1872). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep72

Report of the Commissioner of Indian Affairs. (1873). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep73

Report of the Commissioner of Indian Affairs. (1878). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep78

Report of the Commissioner of Indian Affairs. (1879). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep79

Report of the Commissioner of Indian Affairs. (1890). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep90

Report of the Commissioner of Indian Affairs. (1897). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digital.library.wisc.edu/1711.dl/History.AnnRep97

Reyhner, J. (1989). *A description of the Rock Point Community School Bilingual Education Program*. Retrieved from ERIC Database. (ED 345772)

Reyhner, J., & Johnson, F. (2015). Immersion education. In J. Reyhner (Ed.), *Teaching Indigenous students: Honoring place, community and culture.* Norman, OK: University of Oklahoma Press.

Roberts, C. M. (2010). *The dissertation journey.* Thousand Oaks, CA: Corwin.

Robinson-Zanartu, C., & Majel-Dixon, J. (1996). Parent voices: American Indian relationships with schools. *Journal of American Indian Education, 36*(1), 33-54.

Rosier, P., & Farella, M. (1976). Bilingual education at Rock Point: Some early results. *TESOL Quarterly, 10*, 379-388.

Rubin, H. J., & Rubin, I. S. (1995). *Qualitative interviewing: The art of hearing data.* Thousand Oaks, CA: Sage Publications.

Schurz, C. (1973). Present aspects of the Indian Problem (July 1881). *The North American Review*, *258*(4), 45-54.

Schwan, T. (1880). Cheyanne River Agency. *Eadle Keatah Toh*, *1*(3), 2. Retrieved from http://carlisleindian.dickinson.edu/publications/eadle-keatah-toh-vol-1-no-3

Simpson, L. R. (2004). Anticolonial strategies for the recovery and maintenance of Indigenous knowledge. *American Indian Quarterly, 28*(3 & 4), 373-384.

Skinner, L. (1991). *Teaching through traditions: Incorporating Native languages and cultures into curricula*. Washington, DC: U.S. Department of Education.

Stanton, C., & Morrison, D. (2018). Investigating curricular policy as a tool to dismantle the master's house: Indian Education for all and social studies teacher education. *Policy Futures in Education, 16*(6), 729-748.

Stokes, S. M. (1997). Curriculum for Native American students: Using Native American values. *Reading Teacher*, *50*(7), 576-584.

Stout, M. A. (2012). *Native American boarding schools.* Santa Barbara, CA: Greenwood.

Swaim, R. C., & Stanley, L. R. (2018). Substance use among American Indian youths on reservations compared with a National sample of U.S. adolescents. *Journal of the American Medical Association, 1*(1). doi:10.1001/jamanetworkopen.2018.0382

Swisher, K., & Deyhle, D. (1989). The styles of learning are different, but the teaching is just the same: Suggestions for teachers of American Indian youth. *Journal of American Indian Education, Special Issue,* 1-14.

Szasz, M. C. (1977). Federal boarding schools and the Indian Child: 1920-1960. In South Dakota State Historical Society and Board of Preservation (Ed.). *South Dakota History, 7*(4), 371-384.

Tharp, R. (1982). The effective instruction of comprehension: Results and description of the Kamehameha Early Education Program. *Reading Research Quarterly, 71*(4), 503-527.

Umana-Taylor, A. J., Lee, R. M., Rivas-Drake, D., Syed, M., Seaton, E., Quintana, S. M., . . . Ethnic and Racial Identity in the 21st Century Study Group. (2014). Ethnic and racial identity during adolescence and into young adulthood: An integrated conceptualization. *Child Development, 85*(1), 21-39.

United Nations. (n.d.). *United Nations permanent forum on indigenous issues: Factsheet*. Retrieved from https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

United States Bureau of Indian Affairs. (1984). *American Indians: US Indian policy, tribes and reservations, BIA: Past and present economic development*. Washington, DC: Bureau of Indian Affairs, Department of the Interior.

United States Congress of the United States. (1987). *Indian education amendments*. Washington, DC: United States Senate Select Committee on Indian Affairs.

United States Congress, Select Committee to Investigate Indian Affairs and Conditions in the United States. (1944). *Indians of North America.* Washington, DC: Government Printing Office.

United States Department of Education. (2015). *Office of Indian Education*. Retrieved from https://www2.ed.gov/about/offices/list/oese/oie/index.html

United States Department of Education. (2017). *Indian policies and procedures*. Retrieved from https://www2.ed.gov/programs/8003/ipp.html

United States Department of Education, Indian Nations at Risk Task Force. (1991). *Indian nations at risk: An educational strategy for action-final report*. Retrieved from ERIC Database. (ED339587)

United States Office of Indian Affairs. (1826). *Annual reports of the Commissioner of Indian Affairs*. Retrieved from http://digicoll.library.wisc.edu/cgi-bin/History/History-idx?type=article&did=History.AnnRep2639.i0002&id=History.AnnRep2639&isize=M

United States Office of Indian Affairs. (1850). *Annual reports of the Commission of Indian Affairs.* Transmitted with the message of the President at the opening of the first session of the thirty-first Congress, 1846-1850. Retrieved from http://digicoll.library.wisc.edu/cgi-bin/History/History-idx?type=article&did=History.AnnRep4650.i0004&id=History.AnnRep4650&isize=M

United States Senate Committee on Labor and Public Welfare, Special Subcommittee on Indian Education. (1969). *Indian education: A national tragedy--A national challenge.* Retrieved from ERIC Database. (ED 034625)

Vogt, L. A., Jordan, C., & Tharp, R. G. (1987). School failure, producing school success: Two cases. *Anthropology & Education Quarterly, 18*(4), 276-286.

Vygotsky, L. (1930). *Mind in society.* Cambridge, MA: Harvard University Press.

Watahomigie, L. (1995). The power of American Indian parents and communities. *The Bilingual Research Journal, 19*(1), 189-194.

Wells, R. N. (1991). *Indian education from the tribal perspective: A survey of American Indian tribal leaders*. Retrieved from ERIC Database. (ED 330539)

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

Wildcat, D. (2001a). Indigenizing education: Playing to our strengths. *Power and place: Indian education in America.* Golden, CO: Fulcrum Resources.

Wildcat, D. (2001b). Understanding the crisis in American education. *Power and place: Indian education in America.* Golden, CO: Fulcrum Resources.

World's Best Workforce of 2018, MN State Stat. §120B.11

Zimmerman, W. (1957). The role of the Bureau of Indian Affairs since 1933. *The Annals of the American Academy of Political and Social Science*, *311*, 31-40.

Appendix A: IRB Approval

Institutional Review Board (IRB)

720 4th Avenue South AS 210, St. Cloud, MN 56301-4498

Name: Leah Girard

Email: ljgirard@stcloudstate.edu

IRB PROTOCOL DETERMINATION:
Expedited Review-1

Project Title: A Qualitative Study of Culturally Responsive Schooling Practices Among Minnesota Public School Educators Serving Anishinaabe Students

Advisor John Eller

The Institutional Review Board has reviewed your protocol to conduct research involving human subjects. Your project has been: **APPROVED**

Please note the following important information concerning IRB projects:
- The principal investigator assumes the responsibilities for the protection of participants in this project. Any adverse events must be reported to the IRB as soon as possible (ex. research related injuries, harmful outcomes, significant withdrawal of subject population, etc.).

- For expedited or full board review, the principal investigator must submit a Continuing Review/Final Report form in advance of the expiration date indicated on this letter to report conclusion of the research or request an extension.

-Exempt review only requires the submission of a Continuing Review/Final Report form in advance of the expiration date indicated in this letter if an extension of time is needed.

- Approved consent forms display the official IRB stamp which documents approval and expiration dates. If a renewal is requested and approved, new consent forms will be officially stamped and reflect the new approval and expiration dates.

- The principal investigator must seek approval for any changes to the study (ex. research design, consent process, survey/interview instruments, funding source, etc.). The IRB reserves the right to review the research at any time.

If we can be of further assistance, feel free to contact the IRB at 320-308-4932 or email ResearchNow@stcloudstate.edu and please reference the SCSU IRB number when corresponding.

IRB Chair:

Dr. Benjamin Witts
Associate Professor- Applied Behavior Analysis
Department of Community Psychology,Counseling, and Family Therapy

IRB Institutional Official:

Dr. Latha Ramakrishnan
Interim Associate Provost for Research
Dean of Graduate Studies

OFFICE USE ONLY

SCSU IRB# 1917 - 2464	**Type:** Expedited Review-1	**Today's Date:** 9/4/2019
1st Year Approval Date: 8/28/2019	**2nd Year Approval Date:**	**3rd Year Approval Date:**
1st Year Expiration Date: 8/27/2020	**2nd Year Expiration Date:**	**3rd Year Expiration Date:**

Appendix B: Informed Consent

A Qualitative Study of Culturally Responsive Schooling Practices Among Minnesota Public School Educators Serving Anishinaabe Students
Consent to Participate

Primary Investigator: Leah Girard
Faculty Advisor: Dr. John Eller

You are invited to participate in a research study about how educators incorporate culture into schools and the classroom to foster identity development among American Indian Students. This study is designed to understand the ways in which educators are adjusting practices with consideration for American Indian culture.

If you agree to be part of the research study, you will be asked to questions about how you have modified your practices as an educator, how to collaborate with others, and about the benefits and challenges you perceive to be present in providing culturally sensitive services/instruction to American Indian students.

Benefits

Benefits of the research are intended to inform fellow educators of ways culture can be incorporated to foster positive identity development among American Indian students. It is hoped that understanding how educators support Culturally Responsive Schooling practices will make it replicable by others.

Risks and discomforts.

Risks associated with participation include being identified by others as a participant in association with specific responses or practices. Identification could be accompanied by social or employment backlash. To mitigate these risks, measures are taken to ensure that your participation is confidential and that quotes do not identify any individual. Questions are framed positively to inquire about your practices and methods for working with students.

Confidentiality

Interview responses will be kept strictly confidential, your name will not be disclosed nor will identifiable direct quotes be used. Data will be reported in aggregate form or with no more than two descriptors present together. During the interview you may refuse to answer any questions. After the completion of the interviews, you will receive your transcribed interview. At this point, if you wish to expand responses or note omissions to the transcription, you may.

Voluntary Participation

Participating in this study is completely voluntary. Your decision whether or not to participate will not affect your current or future relations with St. Cloud State University, or the researcher. If you decide to participate, you are free to withdraw at any time without penalty.

If you have questions about this research study, you may contact Leah Girard at lgirard@bemidjistate.edu or (320)309-4525; or Dr. John Eller at jfeller@stcloudstate.edu or (320)308-4241. Results of the study can be requested from the researcher.

Your signature indicates that you are at least 18 years of age, you have read the information provided above, and you have consent to participate.

____ ____________________
Signature Date

Appendix C: Interview Instrument

Interview Protocol

Date:

Location:

Interviewer: Leah Girard

Interviewee:

STAGE 1: Pre-Interview

1. Welcome participant
2. Share information about study and process

I am interested in your experiences using culturally sensitive practices in working with American Indian students. This interview is intended to be noninvasive and confidential. Please be as detailed as possible in your responses and feel free to discuss the associated benefits or challenges with any given response. Please feel free to ask for clarification if needed. The interview will last approximately one hour and you are free to stop the interview at any time.

STAGE 2A: Interview-Demographics

How long have you been a teacher? How long have you been a teacher at the present school?

Where are you from and where do you currently reside?

Do you have any tribal affiliation? If so, what tribe?

If not, in what ways have you developed your understanding about American Indian culture?

STAGE 2B: Interview-Research Questions

Research Question1: To what extent do educators teaching American Indian students report the implementation of Culturally Responsive Schooling practices in alignment with the elements of Cultural Compatibility Theory in supporting American Indian identity development?
Relevant Interview Questions
In what ways do you incorporate the following into your classroom curriculum or content when working with students? -American Indian perspectives -Ojibwe Language -Ojibwe Culture -Collaborative Student Learning

In what ways does your approach or pedagogy consider American Indian culture and values? -Collaborative Learning -Responsibility for each other's learning -Scaffolding learning
How do you incorporate community and family into your work with students?
Research Question 2: What do educators teaching American Indian students report as the factors in their schools that either support or inhibit the incorporation of effective Culturally Responsive Schooling to meet the needs of their students?
Relevant Interview Questions
In what ways does district administration support or inhibit collaboration between American Indian and non-American Indian educators?
In what ways do you work with American Indian/non-American Indian staff to incorporate American Indian culture or values into the classroom? -Are there specific instances where you have sought them out? -Specific instances where you have been advised to collaborate?
What do you perceive to be some of the direct positive outcomes of incorporating American Indian culture/values into the curriculum?
What do you perceive to be some of the primary challenges to incorporating American Indian culture/values into the curriculum?