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Aboriginal

Western Canadian Protocol for Collaboration in Basic Education (2000, June). [*The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*](#). Government of Alberta, British Columbia: Edmonton, Alberta. Retrieved July 19, 2006 from <http://www.wncp.ca/languages/framework.pdf>.

The purpose of The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12 (Framework) is to support the revitalization and enhancement of Aboriginal languages. The Framework consists of learning outcomes in the areas of culture and language, sequenced in six developmental levels. The cultural content is organized around Aboriginal "laws of relationships." First and second language outcomes are tied to cultural outcomes in various implicit and explicit ways.

Alaskan Native

Alaska Native Knowledge Network (1998). [*Alaska Standards for Culturally-Responsive Schools*](#). Retrieved May 9, 2005, from <http://www.ankn.uaf.edu/Publications/culturalstandards.pdf>.

The following standards have been developed by Alaska Native educators to provide a way for schools and communities to examine the extent to which they are attending to the educational and cultural well being of the students in their care. These "cultural standards" are predicated on the belief that a firm grounding in the heritage language and culture indigenous to a particular place is a

fundamental prerequisite for the development of culturally-healthy students and communities associated with that place, and thus is an essential ingredient for identifying the appropriate qualities and practices associated with culturally-responsive educators, curriculum and schools.

Standards have been drawn up in five areas, including those for students, educators, curriculum, schools, and communities. These "cultural standards" provide guidelines or touchstones against which schools and communities can examine what they are doing to attend to the cultural well-being of the young people they are responsible for nurturing to adulthood. The standards included here serve as a complement to, not as a replacement for, those adopted by the State of Alaska. While the state standards stipulate what students should know and be able to do, the cultural standards are oriented more toward providing guidance on how to get them there in such a way that they become responsible, capable and whole human beings in the process. The emphasis is on fostering a strong connection between what students experience in school and their lives out of school by providing opportunities for students to engage in in-depth experiential learning in real-world contexts. By shifting the focus in the curriculum from teaching/learning about cultural heritage as another subject to teaching/learning through the local culture as a foundation for all education, it is intended that all forms of knowledge, ways of knowing and world views be recognized as equally valid, adaptable and complementary to one another in mutually beneficial ways.

Barnhardt, R. (2005). [Indigenous Knowledge Systems and Alaska Native Ways of Knowing](#). *Anthropology & Education Quarterly*, 36(1), 8-23.

Drawing on experiences across Fourth World contexts, with an emphasis on the Alaska context, this article seeks to extend our understandings of the learning processes within and at the intersection of diverse worldviews and knowledge systems. The authors outline the rationale for a comprehensive program of educational initiatives closely articulated with the emergence of a new generation of Indigenous scholars who seek to move the role of Indigenous knowledge and learning from the margins to the center of educational research, thereby confronting some of the most intractable and salient educational issues of our times.

Jacobs, D. (2003). [Shifting Attention from "Discipline Problems" to "Virtue Awareness" in American Indian and Alaska Native Education](#). Charleston, WV: Clearinghouse on Rural and Small Schools. (ERIC Document Reproduction Service No. ED480732.

To decrease negative behaviors in American Indian/Alaska Native students, teachers should help children understand, care about, and act upon core virtues such as courage, generosity, humility, honesty, fortitude, and patience. Integrating core virtues throughout the curriculum through stories, class discussions, role-

playing, and critical evaluation about why virtues are important for harmonious relationships is natural to Native ways of learning. Nature is also conducive to understanding core virtues among Native students. When children understand how virtues play into all subjects and learning processes, they begin to comprehend the reciprocal relationships that surround them. When Native children are not required to renounce their cultural heritage, school achievement improves markedly. Native families that value the spiritual aspects of traditions bring the core virtues to life. When families are impaired, a sense of family can be created in the school. Native American methods of child management are one of the most effective systems of positive discipline ever developed. Perhaps, with new priorities in teaching and learning, it can work again.

Leonard, B. (1999). [Language Revitalization and Identity in Social Context: A Community-Based Athabascan Language Preservation Project in Western Interior Alaska](#). *Anthropology & Education Quarterly*, 30(1), 37-55.

This study documents a language planning effort funded by an Administration for Native Americans Grant to the Tanana Chiefs Conference, a regional nonprofit tribal organization. The language revitalization project focuses on western interior Alaska and encompasses five traditional Athabascan languages with few remaining speakers. Project discussion included options for language planning, training activities, and educational program and materials development that would enhance language survival. Three dominate project themes are identified and discussed: (1) critique and resistance, (2) self-determination and activism, and (3) collaboration and leadership.

Lipka, J., & Adams, B. (2004). [Culturally Based Math Education as a Way to Improve Alaska Native Students' Math Performance](#). Retrieved May 16, 2005, from Appalachian Collaborative Center for Learning, Assessment and Instruction in Mathematics Web site: http://www.acclaim-math.org/docs/working_papers/WP_20_Lipka_Adams.pdf.

Culturally based instruction has long been touted as a preferred approach to improving the performance of American Indian and Alaska Native students' academic performance. However, there has been scant research to support this conjecture, particularly when quantitative data and quasi-experimental designs are included. The results of this study show that the culturally based math curriculum, Building a Fish Rack: Investigation into Proof, Properties, Perimeter, and Area, enabled sixth grade Yup'ik students and their urban counterparts to increase their mathematical understanding of perimeter and area.

This study involved one semester's worth of data (258 students in 15 classes). The study was a strong quasi-experimental design with random assignment and the results were based on pre- and post-test score differences. The study involved one urban school district, Fairbanks, and four rural school districts with approximately a 97% Yup'ik population. The study showed that the difference in test results

between all treatment groups and control groups was significant beyond the accepted standard of $p < 0.05$. Although the urban treatment group gained the most from this curriculum, the most important finding is that the rural treatment group outperformed the rural control group at a significant level beyond the accepted standard of $p < 0.05$. The study is encouraging, as it shows that the treatment effect on the Yup'ik students narrows the long-standing academic gap when comparing that group's and the Yup'ik control group's relative performance against the urban control group. Further studies are necessary to determine if the results can be replicated, if the results are tied to a specific topic area, and if a study that uses complementary research methods can unpack the factors behind the gain.

Peacock, T. (1999). [*Teaching American Indian and Alaska Native Languages in the Schools: What Has Been Learned*](#). Charleston, WV: Clearinghouse on Rural and Small Schools. (ERIC Document Reproduction Service No. ED438155).

This Digest considers issues and possible solutions in dealing with Native language loss, maintenance, and restoration in American Indian and Alaska Native communities, focusing on successful efforts of schools and communities.

Wright, S., Taylor, D., & Macarthur, J. (2000). [*Subtractive Bilingualism and the Survival of the Inuit Language: Heritage – Versus Second-Language Education*](#). *Journal of Educational Psychology*, 92(1), 63-84.

A longitudinal study examined the impact of early heritage- and second-language education on heritage- and second-language development among Inuit, White, and mixed-heritage (Inuit/White) children. Children in an arctic community were tested in English, French and Inuttitut at the beginning and end of each of the first 3 school years. Compared with Inuit in heritage language and mixed-heritage children in a second language. Inuit in second-language classes (English or French) showed poor heritage language skills and poorer second-language acquisition. Conversely, Inuit children in Inuttitut classes showed heritage language skills equal to or better than mixed-heritage children and Whites educated in their heritage languages. Findings support claims that early instruction exclusively in a societally dominant language can lead to *subtractive bilingualism* among minority-language children, and that heritage language education may reduce this subtractive process.

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Bilingual Programs

Avalos, M. (2003). [*Effective Second-Language Reading Transition: From Learner-Specific to Generic Instructional Models*](#). *Bilingual Research Journal*, 27(2), 171-205. Retrieved July 22, 2005 from http://brj.asu.edu/content/vol27_no2/art1.pdf.

This study examines two questions involving students in a transitional bilingual education program learning to read in a second language. The first question deals with the impact of second-language (L2) text structure on comprehension processes, while the second deals with the level of oral language proficiency necessary to comprehend L2 texts. Findings demonstrate that comprehension “errors” begin at the word level and expand to the sentence level (or beyond) in order for the reader to make meaning from the texts. Oral language proficiency proved to be an inadequate measure in determining “correct” comprehension of L2 texts. A generic processor or whole group model of instruction is inadequate in meeting L2 readers’ needs because the generic processor perspective assumes that L2 learners come to school with similar linguistic backgrounds, experiences, and cultural perspectives. The focus of transition instruction should be on individual learning needs, assessed in a manner that enables the teacher to determine the cultural, linguistic, and cognitive interplay between the text and the reader. Knowing students and their families, along with their instructional needs, will enable teachers to help L2 learners move towards a generic processor model with more success.

Cummins, J. (2000). *[Language, Power and Pedagogy: Bilingual Children in the Crossfire](#)*. Clevedon, UK: Multilingual Matters.

As linguistic diversity increases in countries all around the world, policy-makers and educators are faced with complex and conflicting issues regarding appropriate ways of educating a multilingual school population. This volume reviews the research and theory relating to instruction and assessment of bilingual pupils, focusing not only on issues of language learning and teaching but also the ways in which power relations in the wider society affect patterns of teacher-pupil interaction in the classroom.

Francis, N. & Reyhner, J. (2002). *[Language and Literacy Teaching for Indigenous Education: A Bilingual Approach](#)*. Clevedon, UK: Multilingual Matters, Ltd.

This text presents a proposal for the inclusion of indigenous languages in the classroom. Based on extensive research and field work by the authors in communities in the United States and Mexico, the book explores ways in which the cultural and linguistic resources of indigenous communities can enrich the language and literacy program.

Office of English Language Acquisition (2005). *[Childhood Bilingualism: Current Status and Future Directions](#)*. Washington, DC: Rose Li and Associates, Inc. Retrieved January 16, 2006 from http://www.nichd.nih.gov/crmc/cdb/Childhood-Bilingualism_2005.pdf.

This report is a summary of a workshop conducted in April 2004. The workshop capitalized on the increasing convergence of interest in theoretical underpinnings

of language development with the translation of research findings for the practical benefit of children. The primary purposes of the workshop were to initiate an open and ongoing discussion among key members of the research community, as well as across disciplines and research approaches, and across national boundaries, and to develop a research agenda that outlines major research questions, re-energizes research, and promotes the development of novel, creative approaches or approaches not seen traditionally in the area of bilingual research development.

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Classroom Management

Hammond, H., Dupoux, E., & Ingalls, L. (2004). [Culturally Relevant Classroom Management Strategies for American Indian Students](#). *Rural and Special Education Quarterly* 23(4), 3-9.

This study contrasted the perspectives of families of American Indian students on discipline issues to the typical classroom management practices of K-12 schools on two rural reservations. In general, school strategies used for behavior improvement focus on individual students and are micro-managed by teachers. Families were concerned that these practices may elicit resistance in children who were raised to evaluate their conduct and self-impose behaviors that meet the standards of the group. Results suggest that American Indian students respond to modeling in a context that supports independence and the practice of humility to facilitate group process.

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McCarthy, J., & Benally, J. (2003). [Classroom Management in a Navajo Middle School](#). *Theory into Practice* 42(4), 296-304.

Classroom management presents a serious challenge in most schools, but especially in schools on a Navajo reservation that have been traditionally academically low-performing schools. There appears to be a mismatch between the attitude, skills, and behaviors Navajo children bring with them to school and the expectations schools have for their behavior. This becomes especially evident at the middle-school level as peer pressure reaches its zenith, often leading to off-task behavior that can impact instructional effectiveness and have long-term effects on student success in life. This article explores the cultural context of a Navajo middle school and the managerial interventions applied by faculty, staff, and administrators who employed a rigorous inquiry process to identify the specific challenges before jumping to solutions.

Community Involvement

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Curriculum

Alaska Native Knowledge Network (1998). [Alaska Standards for Culturally-Responsive Schools](http://www.ankn.uaf.edu/Publications/culturalstandards.pdf). Retrieved May 9, 2005, from <http://www.ankn.uaf.edu/Publications/culturalstandards.pdf>.

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Bennett, R. (2002) [Teaching Reading with Puppets](#). In B. Burbaby & J. Reyhner (Eds.), *Indigenous Languages across the Community* (pp. 151-159). Flagstaff, AZ:

Northern Arizona University. Retrieved July 22, 2005 from http://jan.ucc.nau.edu/~jar/ILAC/ILAC_16.pdf.

This chapter offers an effective teaching method, accompanied by illustrations of reading lessons based on native oral traditions. Although puppet making is not traditional for California tribes, puppets go hand-in-hand with traditional stories. Puppet performances harness group energy for the reading task by requiring a team of performers, a narrator, and readers. Puppet plays facilitate children's literacy development because reading traditional stories can get learners close to the rhythms of their oral language.

Peterson, P. & Montfort, L. (2004). [Creating Culturally Dynamic Materials for Rural Culturally and Linguistically Diverse Exceptional Students](#). *Rural Special Education Quarterly* 23(4), 25-29. Retrieved September 16, 2005 from http://www.findarticles.com/p/articles/mi_qa4052/is_200410/ai_n9521254.

In order to provide culturally appropriate instructional materials for rural Culturally and Linguistically Diverse Exceptional (CLDE) students, a variety of culturally dynamic methods and materials have been developed for teachers of Mexican-American and Native American CLDE students in rural areas of Arizona. The instructional materials that are described can be easily adapted for use with other rural CLDE populations by changing the native language and native culture frame of reference to match those of the rural students in the local community.

Skinner, L. (1999). [Teaching through Traditions: Incorporating Languages and Culture into Curricula](#). In K. Swisher & J. Tippeconnic (Eds.), *Next Steps: Research and Practice to Advance Indian Education* (pp. 83 - 106). Charleston, WV: Education Resources Information Center.

This chapter discusses challenges to the perpetuation of American Indian languages and cultures, as well as successful strategies and practices for developing culturally relevant curriculum. A review of the history of U.S. assimilative educational policies towards American Indians leads into a discussion of the importance of language in maintaining cultural continuity and Native identity; the five stages of language preservation; and the recognition by the federal government, embodied in the Native American Languages Act of 1990, of the rights of American Indian tribes to determine their own linguistic destinies. The general population's lack of knowledge about American Indians is discussed. Seven values common to traditional Native education are identified that could form the basis of a tribal code of education or curriculum, and six recommendations are offered to move public schools toward equality and equity. An overview of successful models of culturally relevant curriculum in the U.S. and abroad is followed by a call for a National Native Curriculum Project, funded by the U.S. Department of Education, that would have regional offices develop locally researched Native curricula. The result would be a curriculum in every

U.S. school that would change years of misinformation and enable students to view concepts, issues, events, and themes from the unique and diverse perspectives of Native groups.

Western Canadian Protocol for Collaboration in Basic Education (2000, June). *[The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12](http://www.wncp.ca/languages/framework.pdf)*. Government of Alberta, British Columbia: Edmonton, Alberta. Retrieved July 19, 2006 from <http://www.wncp.ca/languages/framework.pdf>.

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Government Reports

National Clearinghouse for Bilingual Education (2000, December). *[Framing Effective Practice: Topics and Issues in Educating English Language Learners](http://www.ncela.gwu.edu/pubs/tasynthesis/framing/framing.pdf)*. Retrieved September 14, 2005 from <http://www.ncela.gwu.edu/pubs/tasynthesis/framing/framing.pdf>.

The purpose of this technical assistance synthesis is to bring together the more recent literature on educating English Language Learner’s, and present a broad picture of a few of the most pressing issues and topics. Each essay is accompanied by a resource guide designed to enable technical assistance providers to secure additional information on the topic.

Office of English Language Acquisition (2005). *[Childhood Bilingualism: Current Status and Future Directions](http://www.nichd.nih.gov/crmc/cdb/Childhood-Bilingualism_2005.pdf)*. Washington, DC: Rose Li and Associates, Inc. Retrieved January 16, 2006 from http://www.nichd.nih.gov/crmc/cdb/Childhood-Bilingualism_2005.pdf.

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Native Hawaiian

Yamauchi, L., Ceppi, A., & Smith, J. (2000). [Teaching in a Hawaiian Context: Educator Perspectives on the Hawaiian Language Immersion Program](#). *Bilingual Research Journal* 24(4), 385-403.

Papahana Kaiapuni is the nation's only K-12 program taught entirely in the Hawaiian language. This indigenous language immersion program was established as an attempt to revive Hawaiian after a century-long ban on the language was lifted. The current study examines the perceptions of Kaiapuni educators regarding the ways in which participation in the program transforms teachers' identities as educators and as Hawaiians. Thirty seven Kaiapuni teachers and four principals participated in individual interviews and focus group discussions about their roles and experiences in the program. Many teachers regard Kaiapuni as more than a "Hawaiian" version of the English program. Teachers strive to integrate the Hawaiian culture into the curriculum and view the program as a model of school reform for Native Hawaiians. For many teachers, participation in the program has also influenced the way they think of themselves as members of the Hawaiian community.

Immersion Programs

Lexington Institute (2005, October). *Immersion Not Submersion: Converting English Learner Programs from Bilingual Education to Structured English Immersion in California and Elsewhere*. Arlington, VA: Kelly Torrance. Retrieved December 10, 2005 from <http://www.lexingtoninstitute.org/docs/749.pdf>.

This paper collects some of the lessons learned by two very different California school districts – both of which have implemented successful immersion programs. Both districts have seen their immigrant students' test scores soar. This paper describes their experiences, and discusses "lessons learned" in a format other education decision makers may choose to consider.

Peter, L., Christie, E., Cochran, M., Dunn, D., Elk, L., Fields, E., et al. (2003). [Assessing the Impact of Total Immersion on Cherokee Language Revitalization: A Culturally Responsive, Participatory Approach](#). In J. Reyhner, O. Trujillo, L. Carrasco, & L. Lockard (Eds.), *Nurturing Native Languages* (pp. 7-23). Flagstaff, AZ: Northern Arizona University. Retrieved July 22, 2005 from http://jan.ucc.nau.edu/~jar/NNL/NNL_2.pdf.

This chapter illustrates how one group, the Cherokee Nation of Oklahoma, is exploring a new paradigm of evaluation that is responsive to the claims, concerns, and issues of the stakeholders involved. Known as Culturally Responsive Evaluation, this alternative conceived by the Initiative for Culturally Responsive Evaluation is more appropriate than conventional models for evaluating language revitalization efforts because it is respectful of the dignity, integrity, and privacy

of the stakeholders in that it allows their full participation, parity, and control. And, because the course of action is negotiated and honors the diversity of values and opinions among stakeholders, individuals are more likely not only to have reason to support it, but to be satisfied with the outcome as well.

Porter, R. (1999, December). [The Benefits of English Immersion](#). *Educational Leadership*, 57, 52-56.

A powerful movement in bilingual education, spearheaded in California, advocates the integration of limited-English proficient (LEP) students into English-only classes. From 1968 to 1998, the trend was for a state-mandated, one-size-fits-all program called Transitional Bilingual Education. In this program, LEP students learned all their school subjects in their primary language and took English lessons over several years. However, the author argues, many of the program's goals were not achieved. In 1997, a new 30-year study showed that no conclusive evidence supports that native-language programs are superior to English-immersion programs. Many parents of bilingual students also want their children to learn English quickly, even if they fall behind temporarily in other subjects. The California initiative, which requires a one-year English-immersion program of LEP students but allows parents to opt for bilingual classes, serves as an example for other states that want to change their bilingual education programs.

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Student Achievement

Benham, M. & Mann, H. (2003). [Culture and Language Matters: Defining, Implementing, and Evaluating](#). In M. Benham & W. Stein (Eds.), *The*

Renaissance of American Indian Higher Education: Capturing the Dream (pp. 167-192). Mahwah, NJ: Erlbaum.

Language and culture identify a cohesive set of worldviews, such as, values, concepts, and beliefs, that are essential to the life of human beings. Language, through its many texts, embraces the human agency of competencies and potentialities as it embodies the meaning, knowledge, and intellect of a community of people. Indeed, their language forms the actions of people, illuminated in their cultural practices, such as chants, dances, rituals, beadwork, basket weaving, pottery, and farming. Tribal colleges have taken up the daunting task of creating a safe place for native languages and cultures, working with their communities not only to validate both their native knowledge and worldviews through language and culture, but also to integrate contemporary knowledge and worldviews into the learning experience. It is the purpose of this chapter to discuss the work around language and culture, present an overview of the work across tribal colleges, and in light of multiple challenges, provide ideas for next steps.

Demmert, W. (2005). [The Influences of Culture on Learning and Assessment among Native American Students](#). *Learning Disabilities Research & Practice* (20)1, 16-23.

The purpose of this article is to raise issues concerning the influences of culture on assessments of Native American students. The nature and extent of the problem is portrayed by citing information from national data sources on the achievement of Native American students. Cultural aspects of assessment and principles of assessment are discussed, using personal experiences to encourage others to reflect on cultural aspects of assessment. The article ends with the argument that there is much to learn about assessing Native American and other minority students, taking into account the external influences of culture, environment, attitudes, context, and perspectives.

Demmert, W., & Towner, J. (2003). [A Review of the Research Literature on the Influences of Culturally Based Education on the Academic Performance on Native American Students](#). Retrieved Mar 12, 2004 from Northwest Regional Educational Laboratory Web site: <http://www.nwrel.org/indianed/cbe.pdf>.

The purpose of this review of the literature was to collect, report on, and critically analyze the research literature on the impact of culturally based education programs, known collectively as Culturally Based Education, on the school performance of American Indian, Alaska Native, and Native Hawaiian children. As directed, the review includes studies that can legitimately be classified as experimental or quasi-experimental. Because of the limited number of studies in this classification, a small number of non-experimental comparative studies were added.

Lipka, J. (2002). *Schooling for Self-Determination: Research on the Effects of Including Native Language and Culture in the Schools*. Charleston, WV: Clearinghouse on Rural and Small Schools. (ERIC Document Reproduction Service No. ED459989).

This Digest briefly reviews the educational effects of assimilationist schooling and later efforts to create schools supportive of American Indian and Alaska Native self-determination. It then describes examples of tribal- or community-controlled programs that use students' Native language of instruction and incorporate traditional culture into the curriculum. Any such review of literature must begin with a reminder: Indigenous communities vary in their cultural, linguistic, and geographic circumstances as well as in the education goals. Therefore, it is not possible to prescribe specific programs across such a diverse array of situations.

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This study involved one semester's worth of data (258 students in 15 classes). The study was a strong quasi-experimental design with random assignment and the results were based on pre- and post-test score differences. The study involved one urban school district, Fairbanks, and four rural school districts with approximately a 97% Yup'ik population. The study showed that the difference in test results between all treatment groups and control groups was significant beyond the accepted standard of $p < 0.05$. Although the urban treatment group gained the most from this curriculum, the most important finding is that the rural treatment group outperformed the rural control group at a significant level beyond the accepted standard of $p < 0.05$. The study is encouraging, as it shows that the treatment effect on the Yup'ik students narrows the long-standing academic gap when comparing that group's and the Yup'ik control group's relative performance against the urban control group. Further studies are necessary to determine if the results can be replicated, if the results are tied to a specific topic area, and if a study that uses complementary research methods can unpack the factors behind the gain.

National Clearinghouse for Bilingual Education (2000, December). [*Framing Effective Practice: Topics and Issues in Educating English Language Learners*](#). Retrieved September 14, 2005 from <http://www.ncele.gwu.edu/pubs/tasynthesis/framing/framing.pdf>.

The purpose of this technical assistance synthesis is to bring together the more recent literature on educating English Language Learner's, and present a broad picture of a few of the most pressing issues and topics. Each essay is accompanied by a resource guide designed to enable technical assistance providers to secure additional information on the topic.

Peacock, T. (1999). [*Teaching American Indian and Alaska Native Languages in the Schools: What Has Been Learned*](#). Charleston, WV: Clearinghouse on Rural and Small Schools. (ERIC Document Reproduction Service No. ED438155).

This Digest considers issues and possible solutions in dealing with Native language loss, maintenance, and restoration in American Indian and Alaska Native communities, focusing on successful efforts of schools and communities.

Peter, L., Christie, E., Cochran, M., Dunn, D., Elk, L., Fields, E., et al. (2003). [*Assessing the Impact of Total Immersion on Cherokee Language Revitalization: A Culturally Responsive, Participatory Approach*](#). In J. Reyhner, O. Trujillo, L. Carrasco, & L. Lockard (Eds.), *Nurturing Native Languages* (pp. 7-23). Flagstaff, AZ: Northern Arizona University. Retrieved July 22, 2005 from http://jan.ucc.nau.edu/~jar/NNL/NNL_2.pdf.

This chapter illustrates how one group, the Cherokee Nation of Oklahoma, is exploring a new paradigm of evaluation that is responsive to the claims, concerns, and issues of the stakeholders involved. Known as Culturally Responsive Evaluation, this alternative conceived by the Initiative for Culturally Responsive Evaluation is more appropriate than conventional models for evaluating language revitalization efforts because it is respectful of the dignity, integrity, and privacy of the stakeholders in that it allows their full participation, parity, and control. And, because the course of action is negotiated and honors the diversity of values and opinions among stakeholders, individuals are more likely not only to have reason to support it, but to be satisfied with the outcome as well.

Powers, K., Potthoff, S., Bearinger, L., & Resnick, M. (2003). [*Does Cultural Programming Improve Educational Outcomes for American Indian Youth?*](#) *Journal of American Indian Education*, 42(2), 17-49.

This study examined the influence of cultural programming on American Indian school outcomes. Ecological systems theory suggests that school learning is a result of multiple, complex transactions. Thus, the effects of cultural programming over and above other proven contributors to school success were analyzed. Structural equation modeling, which allows for the study of multiple

variables and their interactions upon school outcomes, was used to evaluate extant data collected from 240 urban American Indian youth. The results of this exploratory study indicated that cultural programming moderately, and largely indirectly, influences student outcomes. The strongest predictor of school success appeared to be the extent to which schools provide supportive personnel and safe and drug-free environments.

Ramos, F. (2001). [Teachers' Opinions about the Theoretical and Practical Aspects of the Use of Native Language Instruction for Language Minority Students: A Cross-Sectional Study \[Electronic Version\]](#). *Bilingual Research Journal*, 25(3), 251-268.

The results of studies analyzing teachers' opinions about the theoretical and practical aspects of the use of native language instruction for language minority students appear to reflect a clear discrepancy: There is strong support for the underlying theory, while there is less support for its practical implementation. The present study analyzed 218 K-8 teachers' responses to a questionnaire dealing with the aforementioned issue. In addition, the study also examined which factors influenced their opinions, and whether their opinions varied across different grades (K-2nd, 3rd-4th, 5th-8th). Consistent with previous research, support for the theoretical principles underlying the use of the students' native language was strong. Support for its practical implementation was less positive. No clear predictors of attitudes toward the issue being investigated were found. Alongside, no significant variations in opinions were found among the groups in which the teachers were clustered (K-2nd, 3rd-4th, 5th-8th). The results of the present study appear to indicate that teachers were guided by their own beliefs at the time of answering the survey. The need for more research in this area is underscored, as is the need to incorporate and take into consideration teachers' personal opinions, feedback, and input at the time of designing teacher preparation programs.

Rolstad, K., Mahoney, K., & Glass, G. (2005). [The Big Picture: A Meta-Analysis of Program Effectiveness Research on English Language Learners](#). *Educational Policy* 19(4), 572-594.

This article presents a meta-analysis of program effectiveness research on English language learners. The study includes a corpus of 17 studies conducted since Willig's earlier meta-analysis and uses Glass, McGaw, and Smith's strategy of including as many studies as possible in the analysis rather than excluding some on the basis of a priori "study quality" criteria. It is shown that bilingual education is consistently superior to all-English approaches, and that developmental bilingual education programs are superior to transitional bilingual programs. The meta-analysis of studies controlling for English-language-learner status indicates a positive effect for bilingual education of .23 standard deviations, with outcome measures in the native language showing a positive effect of .86 standard deviations. It is concluded that bilingual education programs are effective in promoting academic achievement, and that sound educational policy should

permit and even encourage the development and implementation of bilingual education programs.

Slavin, R., & Cheung, A. (2003). [*Effective Reading Programs for English Language Learners: A Best-Evidence Approach*](#). Baltimore, MD: Johns Hopkins University.

This report reviews experimental studies of reading programs for English language learners, focusing both on comparisons of bilingual and English-only programs and on specific, replicable models that have been evaluated with English language learners. The review method is best-evidence synthesis, which uses a systematic literature search, quantification of outcomes as effect sizes, and extensive discussion of individual studies that meet inclusion standards. The review concludes that while the number of high-quality studies is small, existing evidence favors bilingual approaches, especially paired bilingual strategies that teach reading in the native language and English at the same time.

Whitbeck, L., Hoyt, D., Stubben, J., & LaFromboise, T. (2001). [*Traditional Culture and Academic Success among American Indian Children in the Upper Midwest*](#). *Journal of American Indian Education* 40(2), 48-60.

This research examines factors affecting school success for a sample of 196 fifth-eighth grade American Indian children from three reservations in the upper Midwest. The regression model included age, gender, family structure, parent occupation and income, maternal warmth, extracurricular activities, enculturation, and self-esteem. The results indicate that traditional culture positively affects the academic performance of fifth-eighth grade children. The bivariate correlation between enculturation and self-esteem was nonsignificant and there was no significant interaction between enculturation and self-esteem indicating that enculturation was directly associated with school success. The findings are discussed in terms of resiliency efforts of enculturation for American Indian children.

Yazzie, T. (2000). [*Holding a Mirror to "Eyes Wide Shut": The Role of Native Cultures and Languages in the Education of American Indian Students*](#). Washington, DC: Office of Educational Research and Improvement. (ERIC Document Reproduction Service No. ED444778).

This paper discusses the role that culture and language can play in American Indian education, as well as some challenges of incorporating culture in education. The movement toward incorporation of language and culture in school curricula emerges out of a tattered educational history. This history shows how the use of Native languages and cultures in school has fallen on a continuum from English-only instruction to language and culture used only to achieve an ultimate goal of assimilation. Since the federal government funds most reform efforts in Indian education, it also determines the purpose and judges the success of such

efforts. In contrast to assimilationist models of education, a bicultural education model expects that both the community and school will decide the purpose of education. In moving toward authentic incorporation of Native languages and cultures through a bicultural model, Indian educators must address challenges involving the diversity of understandings of language and culture, the diversity of understandings of culturally appropriate education, and the diversity of experience and tribal affiliation. The first step in overcoming unequal positioning of Native languages and cultures is to identify the power structures determining the purpose of education. Native efforts to reform education require guidance from educational research that seeks to preserve Native languages and cultures and to create opportunities where Native people can succeed in education. A research agenda should consider theoretical models, historical research on Indian education, practical studies on classroom teaching and learning, and related research on other minority groups.

Teaching

AEL (2004). *Effects of a Culturally Responsive Teaching Project on Teachers and Students in Selected Kanawha County, WV, Schools*. Retrieved July 1, 2005 from <http://www.edvantia.org/publications/index1.cfm?§ion=publications&area=publications&id=457>.

Differences in academic achievement among ethnic and socioeconomic groups, called achievement gaps, have been an issue in education for many years. Achievement gaps exist between upper- and lower-class students and between students of differing race and ethnic backgrounds. The current research was designed to research instructional practices useful in improving the academic achievement of all students, particularly African American students.

McCarty, T., Watahomigie, L., Tayamoto, A., & Zepeda, O. (2001). *Indigenous Educators as Change Agents: Case Studies of Two Language Institutes*. In L. Hinton & K. Hale (Eds.), *The Green Book of Language Revitalization in Practice* (pp. 371 – 383). San Diego, CA: Academic Press.

With world-wide environmental destruction and globalization of economy, a few languages, especially English, are spreading rapidly in use, while thousands of other languages are disappearing, taking with them important cultural, philosophical and environmental knowledge systems and oral literatures. We all stand to suffer from such a loss, none more so than the communities whose very identity is being threatened by the impending death of their languages. In response to this crisis, indigenous communities around the world have begun to develop a myriad of projects to keep their languages alive. This volume is a set of detailed accounts about the kind of work that is going on now as people struggle for their linguistic survival. It also serves as a manual of effective practices in language revitalization. The current chapter investigates the American Indian Language Development Institute, the Oklahoma Native American Language

Development Institute and the Oklahoma Native Language Association Workshops; each of which can be examined for their implication and applicability to other linguistic and sociocultural contexts. The authors include “lessons learned” from each case, and conclude with recommendations for indigenous community-based language maintenance and revitalization.

Mellow, J. (2000). [An Examination of Western Influences on Indigenous Language Teaching](#). In J. Reyhner, J. Martin & L. Lockard (Eds.), *Learn in Beauty: Indigenous Education for a New Century* (pp. 102-113). Flagstaff, AZ: Northern Arizona University.

This paper examines how various "Western" approaches to teaching languages are influencing how Indigenous languages are currently being taught. A two-dimensional model of approaches to language teaching is described and compared to research on language teaching in general and indigenous language teaching in particular. The paper concludes with a recommendation that language educators use a principled eclectic approach to language teaching that draws on what we know generally about teaching languages as well as what is known about unique local factors specific to particular indigenous languages and communities.

Saifer, S., Edwards, K., Ellis, D., Ko, L., & Stuczynski, A. (2005). [Classroom to Community and Back: Using Culturally Responsive Standards-Based Teaching to Strengthen Family and Community Partnerships and Increase Student Achievement](#). Northwest Regional Educational Laboratory: Portland, OR. Retrieved July 17, 2005 from <http://www.nwrel.org/partnerships/c2cb/c2c.pdf>.

This resource guide describes how educators can use the knowledge and culture students bring to school in a standards-based curriculum that supports student success. Through foundational research, the publication shows teachers and school leaders how CSRB engages all students in learning; builds relationships between the classroom and the outside world; and creates opportunities for families and community members to support student success in and out of school.

Other

Barta, J., Abeyta, A., Gould, D., Galindo, E., Matt, G., Seaman, D., & Voggessor, G. (2001). [The Mathematical Ecology of the Shoshoni and Implications for Elementary Mathematics Education and the Young Learner](#). *Journal of American Indian Education*, 40(2), 1-27. Retrieved September 23, 2005 from <http://jaie.asu.edu/v40/V40I2A1.pdf>.

The Shoshoni are an indigenous people who traditionally inhabited parts of what is now northern Utah, central and southern Idaho, and western Wyoming for the past 14,000 years. While many facets of their historical and recent culture have been analyzed, little investigation has taken place to date concerning their use of

mathematics in culturally specific ways. This manuscript is the report of a two-year study involving semi-structured interviews of Shoshoni representatives to describe the culturally specific use of mathematics in Shoshoni traditional living practices. Qualitative research methods were selected in order to gain a rich understanding of the mathematical insight and uses of mathematics for the Shoshoni. The inquiry methods and related interview questions may serve as a model to structure research investigating mathematical practices of other American Indian cultures, thus allowing for a broader understanding of indigenous people and the culturally-specific mathematical practices of each tribe. Insight gained from this research prepares the way for American Indian educators to create culturally specific mathematics curricula reflecting the local culture of those they teach.

Brenner, M. (1998). [Adding Cognition to the Formula for Culturally Relevant Instruction in Mathematics](#). *Anthropology & Education Quarterly*, 29(2), 214-244.

Although equity is one of the goals of the mathematics reform movement, there has been little research done to develop programs that meet the needs of specific cultural groups. By studying how mathematical knowledge is developed in the course of everyday life, it is possible to change mathematics instruction to enhance mathematical achievement. In a series of research projects with Native Hawaiian children, ethnographic information and cognitive studies of mathematical thinking guided a program to develop culturally relevant mathematics teaching. The approach taken in this study is compared to other recent efforts to develop culturally relevant instruction in mathematics.

Hinton, L. (2001). [Language Planning](#). L. Hinton & K. Hale (Eds.), *The Green Book of Language Revitalization in Practice* (pp. 51 - 59). San Diego, CA: Academic Press.

With world-wide environmental destruction and globalization of economy, a few languages, especially English, are spreading rapidly in use, while thousands of other languages are disappearing, taking with them important cultural, philosophical and environmental knowledge systems and oral literatures. We all stand to suffer from such a loss, none more so than the communities whose very identity is being threatened by the impending death of their languages. In response to this crisis, indigenous communities around the world have begun to develop a myriad of projects to keep their languages alive. This volume is a set of detailed accounts about the kind of work that is going on now as people struggle for their linguistic survival. It also serves as a manual of effective practices in language revitalization. The current chapter explores community-based language planning. The author will review steps necessary for language planning and some of the components for a good language plan. Topics covered include: types of planning, stages of planning, and case studies of language planning.

Martinez, R. (2000). [Languages and Tribal Sovereignty: Whose Language is it Anyway?](#) *Theory into Practice* (39)4, 211-219.

Argues that the ways in which other languages, such as Spanish, have been dealt with in the schools, particularly in bilingual programs, should not be applied to Pueblo languages. Pueblo culture, history, and politics have evolved a different way of thinking about language and require different educational solutions. Partnerships between Pueblo communities and schools must be founded on mutual respect.

McCarty, T., (2002). [Between Possibility and Constraint: Indigenous Language Education, Planning, and Policy in the United States.](#) In J. Tollefson (Ed.), *Language Policies in Education: Critical Issues* (pp. 285-307). Mahwah, NJ: Erlbaum.

In this chapter, the author examines indigenous language planning and policies emanating within and around schools, drawing upon critical theories of language and education and upon 20 years of ethnographic and collaborative work with indigenous educators.

Yap, K. (2004). [Experimental Research in Culturally Based Education: An Assessment of Feasibility.](#) Retrieved May 12, 2004 from Northwest Regional Educational Laboratory Web site: <http://www.nwrel.org/indianed/cbe/2004.pdf>.

This report describes activities conducted by the Northwest Regional Educational Laboratory under Executive Order 13096, Section F to assess the feasibility of conducting experimental research in culturally based education (CBE). Two data sources were used to write this report. First, the research team conducted a review of extant research on the impact of CBE on the school performance of American Indian, Alaska Native, and Native Hawaiian students. The intent was to identify research studies in which the researcher has some *control over the assignment of subjects* to treatment conditions, using experimental or quasi-experimental designs. Second, a national survey of CBE programs was conducted to uncover existing CBE interventions to determine the feasibility of developing experimental or quasi-experimental research designs among existing programs.

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