



CCNETWORK
Comprehensive Center Network



REGION 17
Idaho
Montana

Language, Culture, and Resiliency

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August 17, 2021

Photo is for illustrative purposes only.
Any person depicted in the photo is a model.

Building State Capacity to Improve Student Outcomes

As education leaders in Idaho and Montana work to improve student outcomes, close achievement gaps, and increase the quality of instruction, the Region 17 Comprehensive Center (CC) is at their side.



Language, Culture, and Resiliency

Description

Incorporating language and culture in schools' reopening plans is an integral component to student success and resiliency. We will share evidence-based examples and strategies that are key to enhancing students' academic achievement and social-emotional well-being.

Objective

To use culturally relevant data and evidence to promote academic and community success for Native students.





Native Language and Culturally Responsive Teaching

At the core, culturally responsive practices seek to dissolve artificial separations between students' academic experiences and their lived experiences at school, at home, and in their community.

From

<https://ies.ed.gov/ncee/edlabs/regions/midatlantic/app/Blog/Post/1031>

and podcast

Idaho Reconnecting with Students

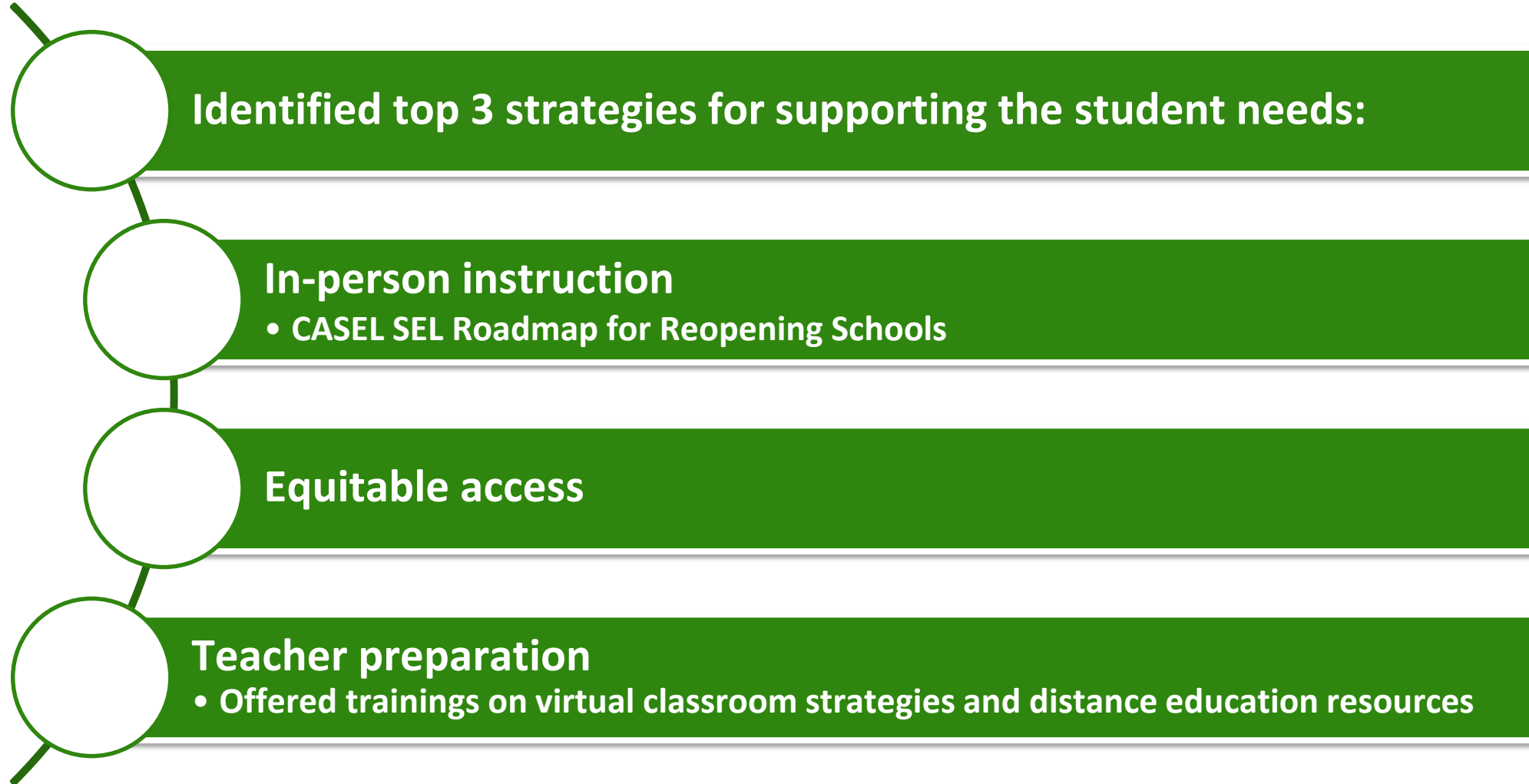
American Rescue Plan Elementary and Secondary School Emergency Relief (ARP ESSER)

2021-2022 school year related to the impact of the COVID-19 pandemic on each of the following student groups:

- i. Students from low-income families,
- ii. Students from each racial or ethnic group (e.g., identifying disparities and focusing on underserved student groups by race or ethnicity),
- iii. Gender (e.g., identifying disparities and focusing on underserved student groups by gender),
- iv. English learners,
- v. Children with disabilities (including infants, toddlers, children, and youth with disabilities eligible under the Individuals with Disabilities Education Act (“IDEA”)),
- vi. Students experiencing homelessness, vii. Children and youth in foster care, viii. Migratory students, and ix. Other groups disproportionately impacted by the pandemic that have been identified by the SEA (e.g., youth involved in the criminal justice system, 6 students who have missed the most in-person instruction during the 2019- 2020 and 2020-2021 school years, students who did not consistently participate in remote instruction when offered during school building closures, and LGBTQ+ students)



Idaho State Plan for ARP ESSER



REL Northwest Tribal Educators Alliance

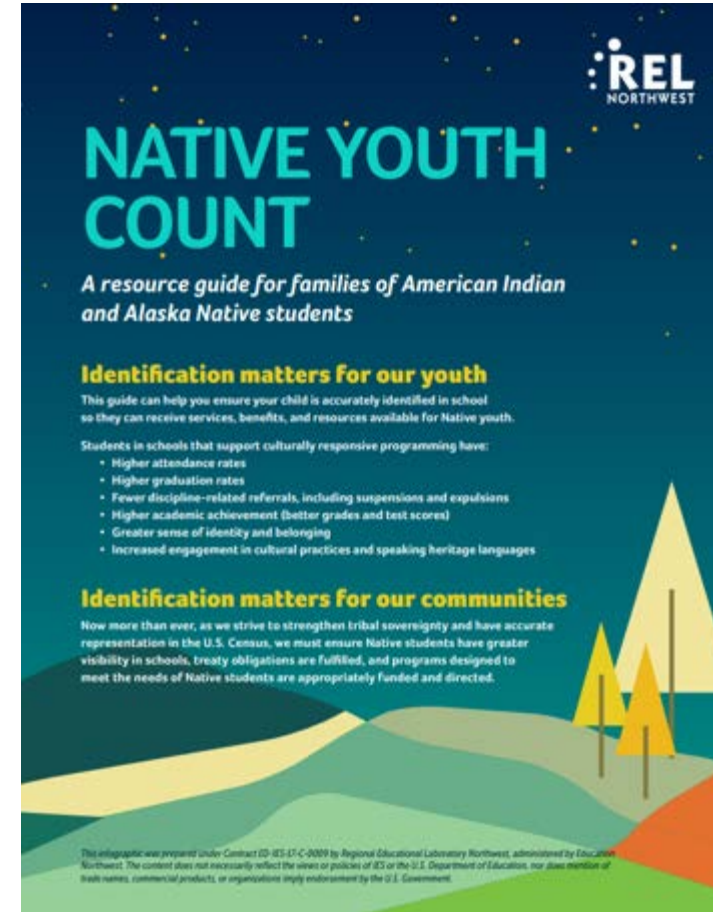
Objective

- Increase awareness of effective strategies and programs for serving American Indian and Alaska Native (AIAN) students

Set goals to

- Increase access to resources that support Native students' academic success
- Improve public education systems
- Enhance Tribal consultation and collaboration
- Honor principles of Tribal self-determination in education

Native Youth Count



American Indian Migratory Learners

- » The AIAN migratory experience is unique
- » For decades, the U.S. government sought to remove Native Americans from their traditional homelands, separate them from their cultural traditions and resources, and force their assimilation into mainstream culture
- » This included a long history of removing Native children from their families and sending them to boarding schools where, among other things, they were forbidden to speak their own language or practice their cultural traditions
- » Despite this traumatic history, many traditional Indigenous cultural practices—including seasonal migration patterns—have endured

District and School strategies to:

- Engage Native communities
- Promote cultural resiliency
- Improve identification and supports



REL Northwest Tribal Educators Alliance

Practicing Native Culture, Building Identity, Fostering Achievement (special feature)



Understanding the Needs and Experiences of Alaska Native English Learner Students

IEES Institute of Education Sciences
REL Northwest at Education Northwest

Understanding the needs and experiences of Alaska Native English learner students

Most research on English learner (EL) education has centered on immigrant-origin students, and little research has examined the needs and experiences of Indigenous EL students in the United States or Alaska.¹ Indigenous and non-Indigenous students differ in their eligibility for EL services: Indigenous EL students may speak English as their primary language, but non-Indigenous EL students must speak a primary language other than English.² Rooted in a historical pattern of forced cultural assimilation and heritage language³ deprivation, many Indigenous communities have faced—and continue to face—critical barriers to accessing culturally and linguistically sustaining, adequately resourced, and equitable schooling,⁴ including EL services.

The Regional Educational Laboratory (REL) Northwest conducted a study of Alaska EL policy and practice as it relates to Alaska Native students to examine student characteristics and patterns in identification as an EL student, EL service provision, and reclassification⁵ from EL to non-EL student. This infographic presents information from the study that may guide future policy and research to ensure that Alaska Native EL students receive culturally sustaining high-quality education to support their academic progress, as well as the development of both their heritage and English language skills.

Characteristics of Alaska Native EL students

WHO ARE ALASKA NATIVE EL STUDENTS?⁶

From 2011/12 to 2018/19,

- 24% of Alaska Native kindergartners were EL students vs. 12% of non-Alaska Native kindergartners were EL students
- 80% of Alaska Native EL kindergartners reported Yupik as their home language vs. 24% of non-Alaska Native EL kindergartners reported Spanish as their home language

WHERE ARE ALASKA NATIVE EL STUDENTS?⁷

- Rural remote schools**
Alaska Native EL students represented 23 percent of kindergartners in rural remote schools, which are schools in small, off-road communities. In urban, urban fringe, and rural hub/fringe locales, they represented 6 percent or less of kindergartners.
- Economically disadvantaged schools**
Alaska Native EL students represented 27 percent of kindergartners in schools where 75 percent or more of the population was economically disadvantaged,⁸ compared to 6 percent or less in schools with lower percentages of economically disadvantaged students.
- Schools without English as a second language (ESL) teachers**
Alaska Native EL students represented 31 percent of kindergartners in schools without ESL teachers, compared to 3 percent or less in schools with one or more ESL teachers.

¹ Heritage language in this context refers to the Indigenous language spoken historically and/or currently by the Indigenous group to which an individual belongs/identifies.
² Reclassified students are former EL students who have demonstrated their EL status as fluent English proficient status based on meeting a set of criteria, typically determined by the state and based on assessment performance.
³ This study focused on kindergarten cohorts to allow analysis of Alaska Native students as they transition school and are evaluated for EL classification.
⁴ Students who were not eligible for the National School Lunch Program during the study period, as defined in each school's menu, may not align with economic need being an indicator that a student is a primary language learner, where families may share an interest in other research, such as food, equity, and justice, for their children.

Patterns in identification, EL service provision, and reclassification

IDENTIFICATION

In interviews conducted in four Alaska districts, EL identification processes, which typically occur as the student enters school in kindergarten, did not vary by whether a student was Alaska Native. Each district used the state's home language survey tool and gave teachers the option to use the state's language observator checklist. There were concerns among interviewees that these processes did not appropriately identify Alaska Native students for EL screening, as the home language survey only triggered screening for students with a non-English home language.

EL SERVICE PROVISION

Among 26 districts with EL Plans of Service,⁹ only eight described services specific to the needs of Alaska Native EL students. Districts varied substantially in the ways they supported content learning and English language development, as well as in other key EL program features.

8 out of 26 districts offered specific supports for Alaska Native EL students, including heritage language programs or outreach to Alaska Native communities and families.

⁹ In Alaska, districts that have at least one school serving regular base EL students are required to submit an EL Plan of Service to the Alaska Department of Education & Early Development (2022) that describe how the district will serve EL students.

RECLASSIFICATION

Within Alaska, Alaska Native EL students had lower reclassification rates by grade 7 (the latest grade available in study data) compared to non-Alaska Native EL students. The time to reclassification from English learner to fluent English proficient among all Alaska EL students—Alaska Native and non-Alaska Native—was more than eight years. This is longer than the time to reclassification in most states, where five to seven years is typical,¹⁰ potentially due to Alaska having multiple reclassification criteria.

11% of Alaska Native EL students were reclassified by grade 7, whereas **30%** of non-Alaska Native EL students were reclassified by grade 7.

Reclassification rates among Alaska Native EL students varied by student, school, and district characteristics.

Alaska Native EL students were less likely to be reclassified if they:

- Were economically disadvantaged
- Were male
- Had an individual education plan
- Did not meet kindergarten readiness benchmarks

Alaska Native EL students were more likely to be reclassified if they:

- Attended a school that was rural remote, had a higher proportion of economically disadvantaged students, or was in a smaller district

Implications

State and district leaders may consider the following strategies to better support Alaska Native EL students.

- Collect and analyze additional data on Alaska Native EL students at the state level, such as English proficiency scores and home language survey results, to inform improvements to EL student identification policies and supports.
- Add resources and tailor services to meet the unique needs of Alaska Native EL students; few districts had services specific to Alaska Native EL students in place.
- Evaluate current EL services, language assessments, and efforts for reclassification to address locally low reclassification rates among Alaska Native ELs.
- Use different levels of EL knowledge to assess students, especially for rural remote schools. Develop services that honor and advance Alaska Native EL students' heritage languages and cultures as well as support their development of Standard American English.
- Consider reducing the number of reclassification criteria and avoid penalizing students who speak non-standard English varieties.

References

Strategies:

1. Collect and analyze data
2. Add resources and tailor services
3. Evaluate current EL services, language assessment, and criteria for reclassification

Native Education Collaborative

Together, we can create school environments where Native students thrive. The collaborative provides resources to connect state education agencies (SEAs), Tribal education agencies, Tribal representatives, local education agencies, and schools.

These resources

- > Integrate knowledge from indigenous educators and strengthen students' and Native communities
- > Offer a place to start conversations with SEAs to foster understanding of Native student education
- > Provide the flexibility to adapt to individual states

<https://compcenternetwork.org/national-center/our-work/project/6142>

Native Education Collaborative
Connecting partners | Cultivating resources

Tribal Sovereignty and Consultation

Native Student School Attendance

8% in Bureau of Indian Education (BIE) or private schools

90% in public schools

126 of 183 BIE schools are tribally operated

Federal Obligations to Native Education

- Between 1778 and 1871, 378 treaties or treaty supplements were made with tribes
 - 174 contain educational provisions
- The first treaty was with Oneida in 1794 and the last was with Nez Perce in 1868

Boarding Schools

By 1913

- 69 mission schools
- 328 government schools
 - 217 day schools
 - 76 reservation boarding schools
 - 35 off-reservation boarding schools

2 types

- Missionary:** Meant to convert Native people to Christianity
- Federal:** Focused on "civilizing" Native children

Tribal Educational Rights	Common Tribal Educational Values
<p>Tribes have the right</p> <ul style="list-style-type: none">to determine who will represent them in all governmental consultationsto educate their citizensto educate non-Native people about their tribe	<ul style="list-style-type: none">LanguageCultureEducational decisions consider:<ul style="list-style-type: none">Surrounding environmentOther tribesPlantsAnimalsMother EarthCosmosAncestorsFuture generationsSpiritual world

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The contents of this publication were developed under a grant from the Department of Education. However, the contents do not necessarily represent the views of the Department of Education, and are subject to change without notice in the future.

www.compcenternetwork.org



Overall Themes

- A socio-historical context is required to understand current state of affairs
- Education may represent an exercise in rights for Native people
- Due to the oral nature of Native history, written accounts by non-Native people must be evaluated for inherent (potentially unintentional) bias

Tribal Citizenship

- 574 federally recognized tribes
- Prior to 1978, tribes were defined by the Indian Reorganization Act of 1934
- In 1978, the Department of Interior created the legal definition for tribes
- In the 2009 case, *Carcieri v Salazar*, the federal government ruled that land not included in the 1934 Act could not be considered as Native land
 - ▶ The real-world result was tribes not listed in that document were landless and thus open to economic and political opposition
- Determining citizenship is wholly up to the tribes—2 general determining criteria:
 - ▶ Blood quantum: A certain percentage of blood must come directly from tribal members
 - ▶ Lineal decendancy: Descendants of tribal members are citizens regardless of blood quantum

Tribal Educational Rights

- Tribes have the right to determine who will represent them in all governmental consultations
- Tribes have the right to educate their citizens
- Tribes have the right to educate non-Native people about their tribe



Culture and Language



Native Culture and Language

Native education is

- Rooted in the cultures and languages indigenous to North America.


State education agencies (SEAs) can help by

- Building American Indian and Alaska Native student connectedness to their school by integrating Native cultures and languages into the teaching and learning process
 - Integration fosters strong connections between what students experience in schools with their lives outside of school
 - It also promotes interest in learning academic content by making connections to students' home communities

SEAs can also provide

- Rigorous, standards-aligned instructional resources
- Professional learning opportunities for teachers that focus on culturally responsive and culture-based curriculum, instructional practices, and assessments
- Appropriate supports that foster well-being of Native students

Native Culture and Language: Culture Quick Reference



Native Education Collaborative
Connecting partners | Cultivating resources

Native Culture and Language: Culture

Overall Themes

- History and culture in curricula for all students
- Place-based tribal history and culture
- Place-based tribal language and language immersion
- Culture-based and culturally responsive teaching

Culture

Native identity encompasses three overlapping perspectives


<p>Cultural identity</p> <ul style="list-style-type: none"> • Stems from history/traditions of Native people • Includes spiritual ceremonies, clothing, traditional music and story, and housing • Connects place-based identity to historical ties to lands, water, flora, and fauna from traditional lands 	<p>Legal/political identity</p> <ul style="list-style-type: none"> • Stems from relationship tribal nations have within their nation and with outside governments • Contains four orientations <ul style="list-style-type: none"> ▶ U.S. federal government—574 recognized tribes; list maintained by National Congress of American Indians ▶ State governments—state-recognized and historic tribes, may or may not be the same as federal tribes ▶ Tribal governments—governments representing sovereign nations and interact with other governmental forms ▶ Non-recognized tribes—tribes without governmental recognition
<p>Biological identity</p> <ul style="list-style-type: none"> • Encompasses genetic and phenotypic identity—assumes one biological indigenous parent • Avoid bias based on physical appearance 	

Inclusion in Education

- Aim is to sustain and revitalize local cultures which benefit Native and non-Native students
- Indigenous Interdisciplinary Thematic Unit (IITU) connects Western education with indigenous concepts—best when aligned with at least 3 subjects at grade level and vertically among grades
- IITUs should connect community, families, and other organizations to reinforce learning
- Historical context should be provided regardless of where the tribal location currently exists
- Traditional classrooms did not have physical boundaries—all experiences were learning experiences, making the community a classroom
- Connections to indigenous language and culture benefit students—ensuring an effective approach is critical

4 Steps to Nativize Classrooms

- Develop classroom community
- Challenge the standardized assessment teaching orientation—Native knowledge may not be on the test, but it is critical to supporting a well-rounded education for Native students
- Recontextualize concepts to reflect Native practices
- Create assessment by pulling from Native local practices and community knowledge



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Native Culture and Language Brief

- » To properly include Native education in the curriculum:
 - > **Learn about the local tribes** and become familiar with resources for Native education available in the library
 - > Explore sustainable processes to **build partnerships** between Native families and teachers to support Indian Education for All implementation
 - > **Collaborate** with local Native community members on what to include in the classroom and curriculum. (Ngai and Koehn, 2016)
- » Categorized culture-based education into five distinct categories (p. 56):
 - > Culturally based instruction
 - > Native language instruction
 - > Native studies
 - > Native cultural enrichment and
 - > Culturally relevant materials



Native Culture and Language Brief

» **Aligning Assessments with Native Values**
Coles-Ritchie and Charles (2011) reported on an initiative in which “teachers indigenized assessment by ‘drawing on the power of their place’ (Deloria & Wildcat, 2001) to **align assessments to the values, symbols and practices of their communities**” (pp. 26-27).

- » Deloria and Wildcat’s (2001) four steps to indigenize assessments:
- > Develop a classroom community
 - > Recontextualize concepts to reflect local NATIVE practices
 - > Develop ways to challenge the dominant standardized assessment practices
 - > Use authentic assessment measures developed by teachers drawing on Native local practices and community funds of knowledge
- » These steps allow Native students to identify with the assessment measures in ways that may have been less accessible otherwise. This practice also allows non-Native students to see concepts through an alternative lens.



Potential Outcomes for Culture-Based Education

Increase students' perceptions of the relevance of the curriculum and their engagement with it (Brayboy et al., 2015; Chavers, 2000; Faircloth & Tippeconnic, 2010; McCarty & Lee, 2014; Trujillo & Alston, 2005).

Van Ryzin et al.'s (2016) suggestions for operationalizing NLC:

Student level – Provide hands-on learning and validation of Native identity through the use of Native language, culture, and history (Brayboy et al., 2015; Castagno & Brayboy, 2008).

Teacher level – Provide student-centered instruction and use Native languages as vehicles of Native culture and traditional knowledge (Bishop et al., 2009; Brayboy et al., 2015; Brayboy & Castagno, 2009).

School administrator level – Promote community involvement (Castagno & Brayboy, 2008; CHiXapkaid et al., 2008; Keeshig-Tobias, 2003; McCarty & Lee, 2014; Tsui & Alanis, 2004) and explicitly acknowledge the history of tribal self-determination, institutionalized racism, and the need for systemic change (Castagno & Brayboy, 2008; McCarty & Lee, 2014). McCarty & Lee, 2014; Trujillo & Alston, 2005)



Native Culture and Language Infographic

Native Language Programs: (Language and Culture Brief)

1. Severe Native language fluency losses: of the Native languages still being spoken in the United States, most are spoken only by elders.
2. **Language immersion positively impacts educational achievement: nationally, students who took foreign languages for four years scored higher on standardized tests, including the SAT.**
3. Greater preservation and revitalization of culture and language is connected to the greater Native community: language loss happens to the dispossessed and disempowered—people who most need their cultural resources to survive.
4. Native culture and language positively affect Tribal college student retention: five Tribal colleges studied student retention rates, finding that culture and language teaching and experiences positively correlated with student retention toward graduation.
5. Native leaders identify language immersion as a strategic counter to the devastating effects of American colonization of Native people: learning the Tribal language can help maintain and revitalize Native culture.



Native Education Collaborative: Idea Bank

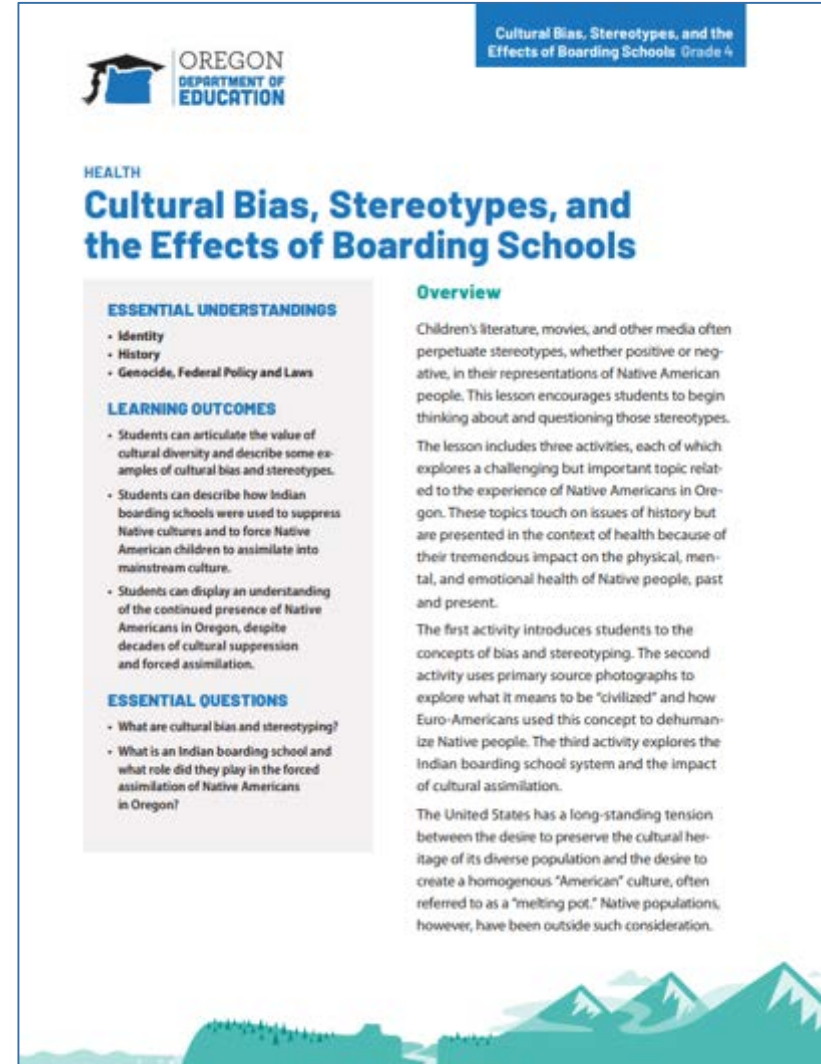
- Native Culture & Language
- Tribal Consultation & Sovereignty
- Promising Programs & Practices
- Effective Teachers & Leaders
- College & Career Readiness & Access
- Behavioral Health



Projects within the Region

Oregon SB 13

- Lesson Plan Development (ODE and 5 Tribes)
- Implementation Training
 - State Train the Trainer
 - Portland Art Educators
 - South Umpqua
 - Cow Creek Band of Umpqua Tribe of Indians Curriculum
- Tribal and Native Education focus evaluation
 - Native Arts Evaluation



OREGON DEPARTMENT OF EDUCATION

Cultural Bias, Stereotypes, and the Effects of Boarding Schools Grade 4

HEALTH

Cultural Bias, Stereotypes, and the Effects of Boarding Schools

ESSENTIAL UNDERSTANDINGS

- Identity
- History
- Genocide, Federal Policy and Laws

LEARNING OUTCOMES

- Students can articulate the value of cultural diversity and describe some examples of cultural bias and stereotypes.
- Students can describe how Indian boarding schools were used to suppress Native cultures and to force Native American children to assimilate into mainstream culture.
- Students can display an understanding of the continued presence of Native Americans in Oregon, despite decades of cultural suppression and forced assimilation.

ESSENTIAL QUESTIONS

- What are cultural bias and stereotyping?
- What is an Indian boarding school and what role did they play in the forced assimilation of Native Americans in Oregon?

Overview

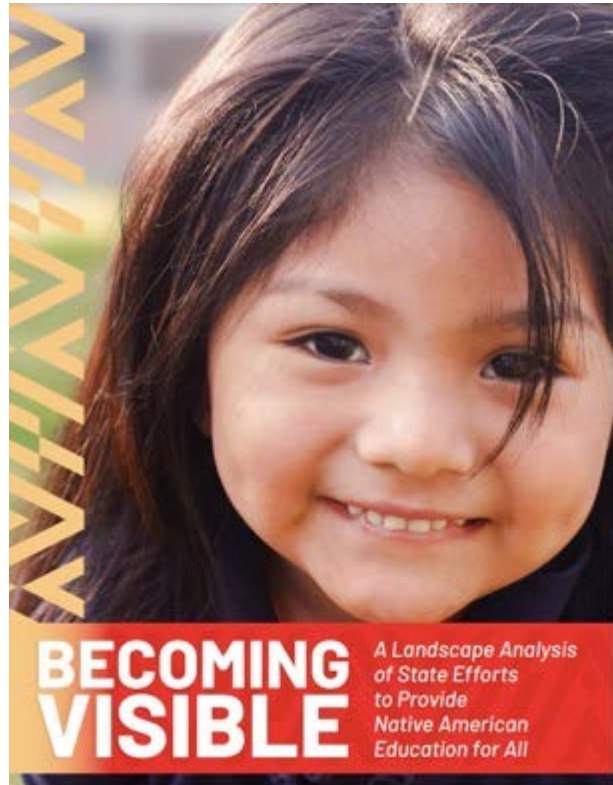
Children's literature, movies, and other media often perpetuate stereotypes, whether positive or negative, in their representations of Native American people. This lesson encourages students to begin thinking about and questioning those stereotypes.

The lesson includes three activities, each of which explores a challenging but important topic related to the experience of Native Americans in Oregon. These topics touch on issues of history but are presented in the context of health because of their tremendous impact on the physical, mental, and emotional health of Native people, past and present.

The first activity introduces students to the concepts of bias and stereotyping. The second activity uses primary source photographs to explore what it means to be "civilized" and how Euro-Americans used this concept to dehumanize Native people. The third activity explores the Indian boarding school system and the impact of cultural assimilation.

The United States has a long-standing tension between the desire to preserve the cultural heritage of its diverse population and the desire to create a homogenous "American" culture, often referred to as a "melting pot." Native populations, however, have been outside such consideration.

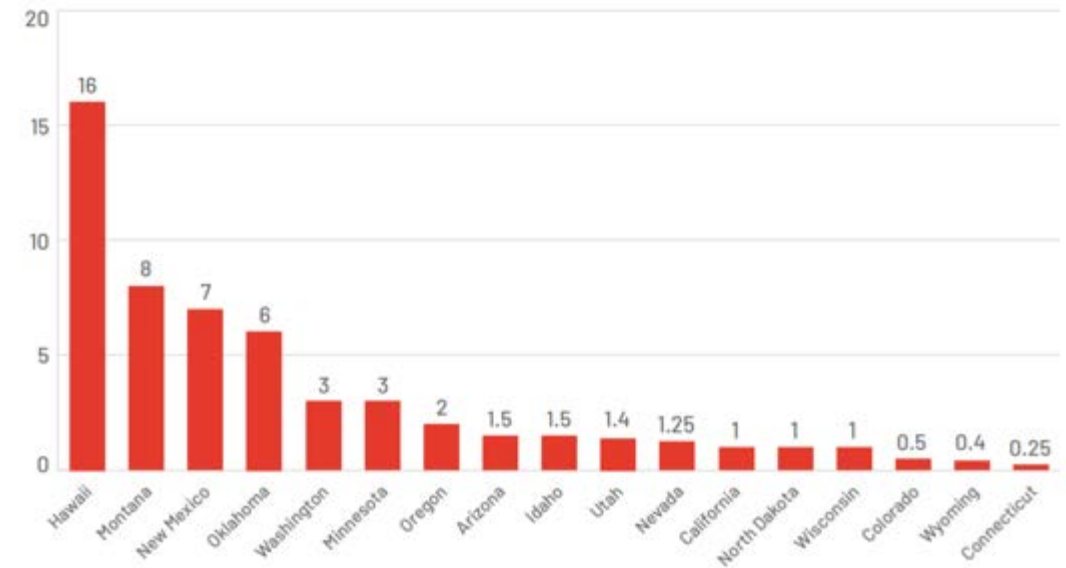
Becoming Visible



Becoming Visible

- » Most information is either absent, a brief mention, negative, or an inaccurate stereotype
- » Included in content standards but not required to be taught
- » Barriers:
 - > Lack of access to curricula
 - > Lack of adequate funding and state support staff
 - > Technical assistance
 - > Professional development and evaluation
 - > Lack of policies to expand curriculum

Figure 1. Number of FTEs Dedicated to Native American Education in State Education Agency



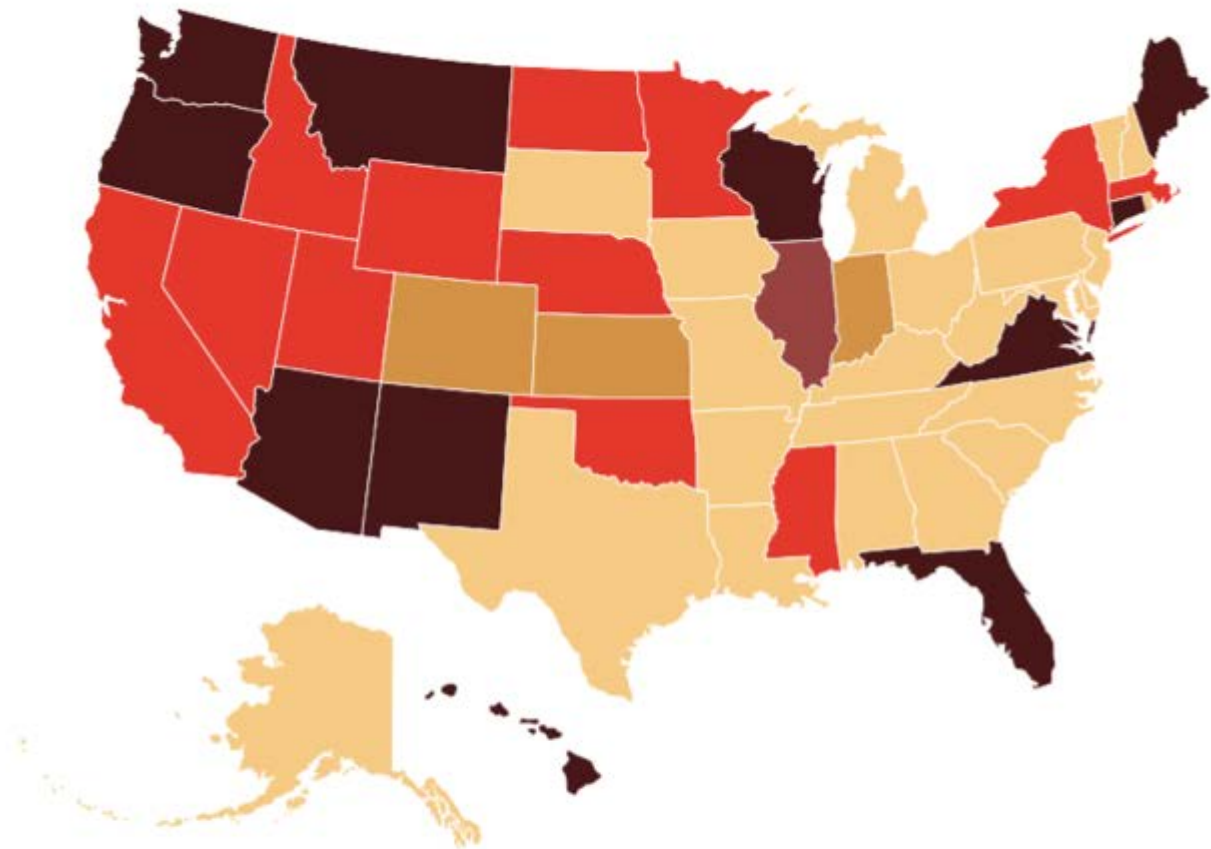
Note: Chart does not include States that answered "none" or that had general diversity staff and not Native American education specific staff.

Becoming Visible

Analysis

- >> State policy and resources
- >> Levels of collaboration with Tribal governments
- >> Curriculum implementation efforts

Figure 2. Native American Education Standards and Curriculum



Native Education (N.E.) Standards & Curriculum

- State includes N.E. content in standards AND requires N.E. curriculum to be taught in K-12 system.
- State includes N.E. content in standards
- State requires N.E. to be taught in K-12 system
- Not included in Landscape Analysis or had survey response of "not sure"
- State does not include N.E. content in standards AND does not require N.E. curriculum to be taught in K-12 system



Becoming Visible

Analysis

- >> State policy and resources
- >> Levels of collaboration with Tribal governments
- >> Curriculum implementation efforts

Table 2: Extent of Tribal Government Engagement in Advocacy and Support for Native Education and Curriculum by State Respondents

STATE	A HIGH AMOUNT	A MODERATE AMOUNT	A SMALL AMOUNT	NOT AT ALL	I DON'T KNOW
Arizona			x		
California					x
Colorado	x				
Connecticut			x		
Florida					x
Hawaii	x				
Idaho	x				
Illinois (Chicago)				x	
Indiana			x		
Kansas					x
Louisiana			x		
Main		x			
Massachusetts					x
Minnesota		x			
Mississippi					x
Montana		x			
Nebraska		x			
Nevada		x			
New Mexico		x			
New York			x		
North Dakota	x				
Oklahoma		x			
Oregon		x			
Utah				x	
Virginia		x			
Washington		x			
Wisconsin					x
Wyoming	x				

Becoming Visible

Scores 9–12

State has already implemented many components to support Native American education

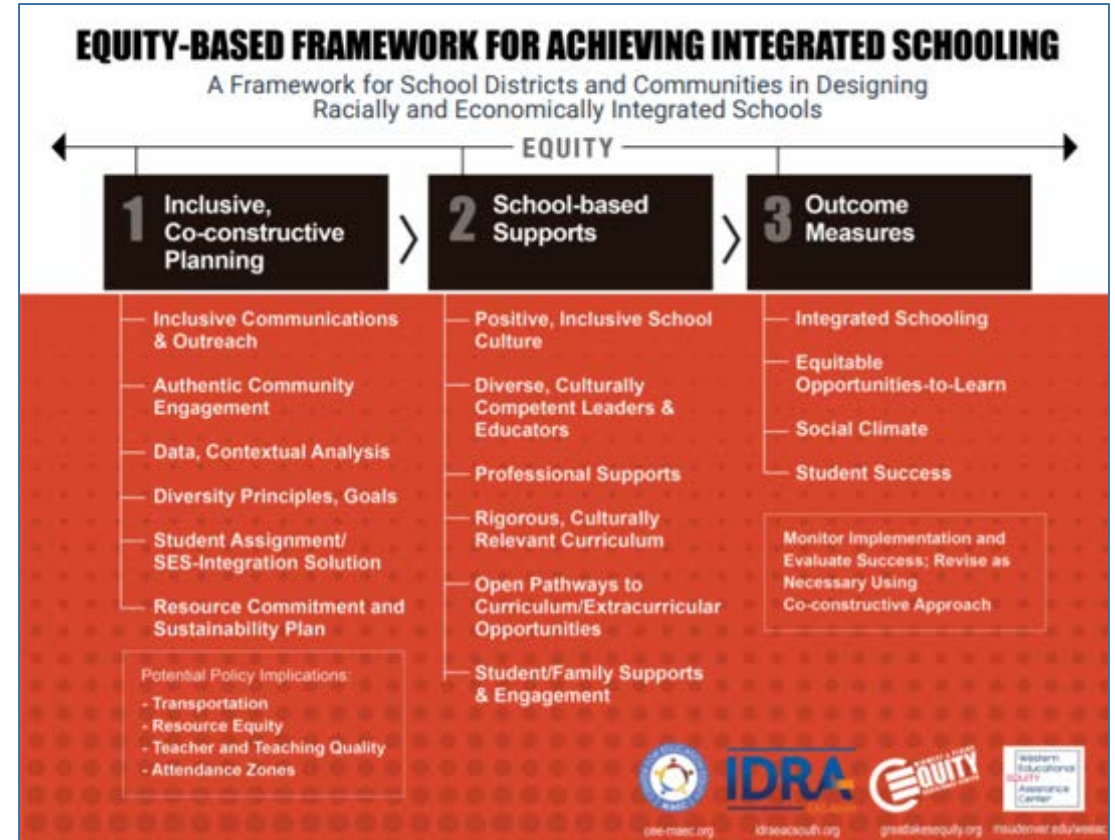
Table 3: Native American Education Opportunity States by Group Score

SCORE: 9-12 Higher level of implementation	SCORE: 6-8 Medium level of implementation	SCORE: 0-5 Lower level of implementation
Hawaii	Colorado	California
Montana	Connecticut	Illinois (Chicago)
Oregon	Nevada	Nebraska
Idaho	Virginia	Utah
North Dakota	Wyoming	New York
Washington	New Mexico	Massachusetts
Oklahoma	Arizona	Indiana
Wisconsin	Florida	Kansas
	Maine	Louisiana
	Minnesota	Mississippi

Scoring: Higher scores reflect a higher level of implementation of components to support Native American education for all K-12 students (see narrative for description of scores)

Equity-Based Framework for Achieving Integrated Schools

- » Everyone benefits when schools and communities work together
- » Important that teachers select instructional materials that do not promote existing stereotypes or create new ones, or prevent students from acquiring accurate and valid information
- » Teachers, librarians, and curriculum coordinators should analyze and evaluate potential instructional materials to ensure that American Indian topics are treated fairly, objectively, and accurately



Idaho English Language Arts 2019 ISAT Results: American Indian/Alaskan Native

Subject	Grade	Advanced Rate	Proficient Rate	Basic Rate	Below Basic Rate	Tested Rate
ELA	All Grades	8.5	23.5	26.5	41.6	99.0
ELA	Grade 3	10.9	15.6	23.8	49.6	98.8
ELA	Grade 4	9.3	16.7	23.0	51.0	99.2
ELA	Grade 5	10.8	22.9	22.9	43.4	98.7
ELA	Grade 6	5.7	26.5	28.2	39.6	99.6
ELA	Grade 7	6.6	32.6	25	35.8	99.7
ELA	Grade 8	6.3	22.3	32.4	39.0	99.0
ELA	High School	9.8	26.8	30.3	33.1	98.1

Idaho Math 2019 ISAT Results: American Indian/Alaskan Native

Subject	Grade	Advanced Rate	Proficient Rate	Basic Rate	Below Basic Rate	Tested Rate
MATH	All Grades	7.7	14.0	27.0	51.3	98.6
MATH	Grade 3	9.7	18.6	21.3	50.4	99.2
MATH	Grade 4	6.6	18.7	37.7	37.0	98.8
MATH	Grade 5	13.8	12.1	26.6	47.5	98.7
MATH	Grade 6	4.9	11.3	32.0	51.8	99.6
MATH	Grade 7	7.7	15.8	26.4	50.0	98.6
MATH	Grade 8	5.6	10.9	23.9	59.6	98.3
MATH	High School	4.8	10.8	21.5	62.9	96.9

Food for Thought

- Native American students are historically undereducated and underrepresented, scoring at rates much lower than other dominant or minority cultures
- Students that learn an additional language score statistically higher on standardized assessments, and Dr. Kenji Hakuta testified that when the school values and utilizes students' Native language in curriculum, there is increased self-esteem, less anxiety, and greater self-efficacy. (*Project for the America Indian College Fund*)

American Indian EL students are misunderstood and underserved, and that there are no programs uniquely designed to meet the tremendous linguistic diversity among students.

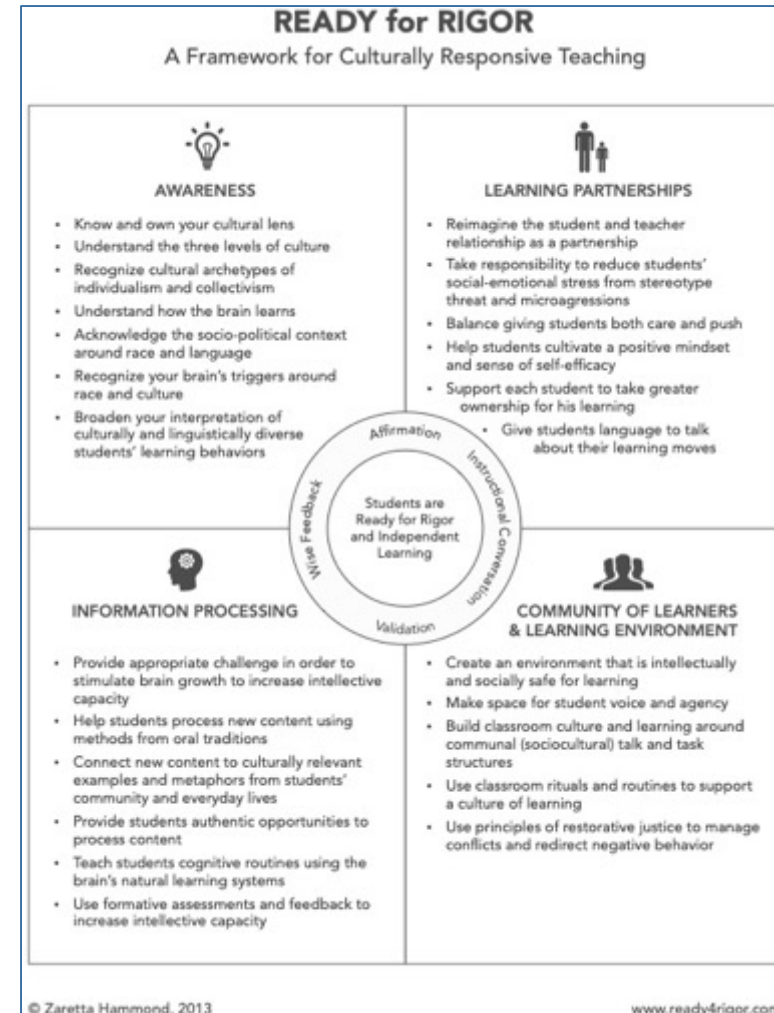
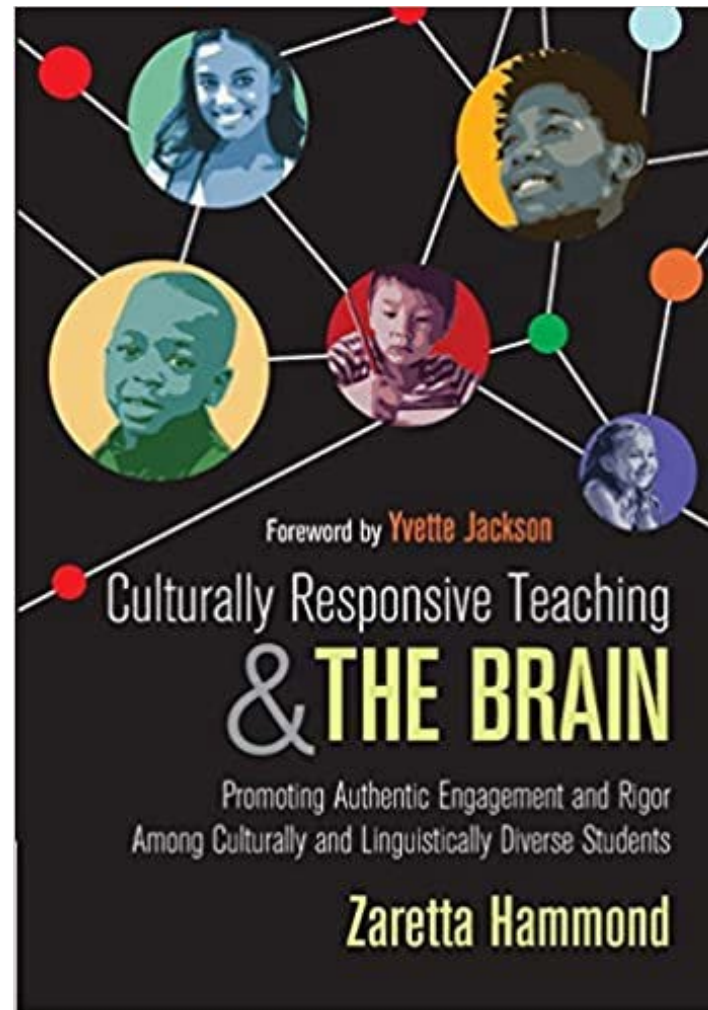
– Carjuzza & Ruff, 2016

“Suicide is the second leading cause of death for Native youth aged 15-24. Similarly, Native youth have a suicide rate 1.5 times higher than the general population and are at higher risk for depression and substance abuse”
– Asher Blackdeer, A., & Patterson Silver Wolf, D.A. (2020).

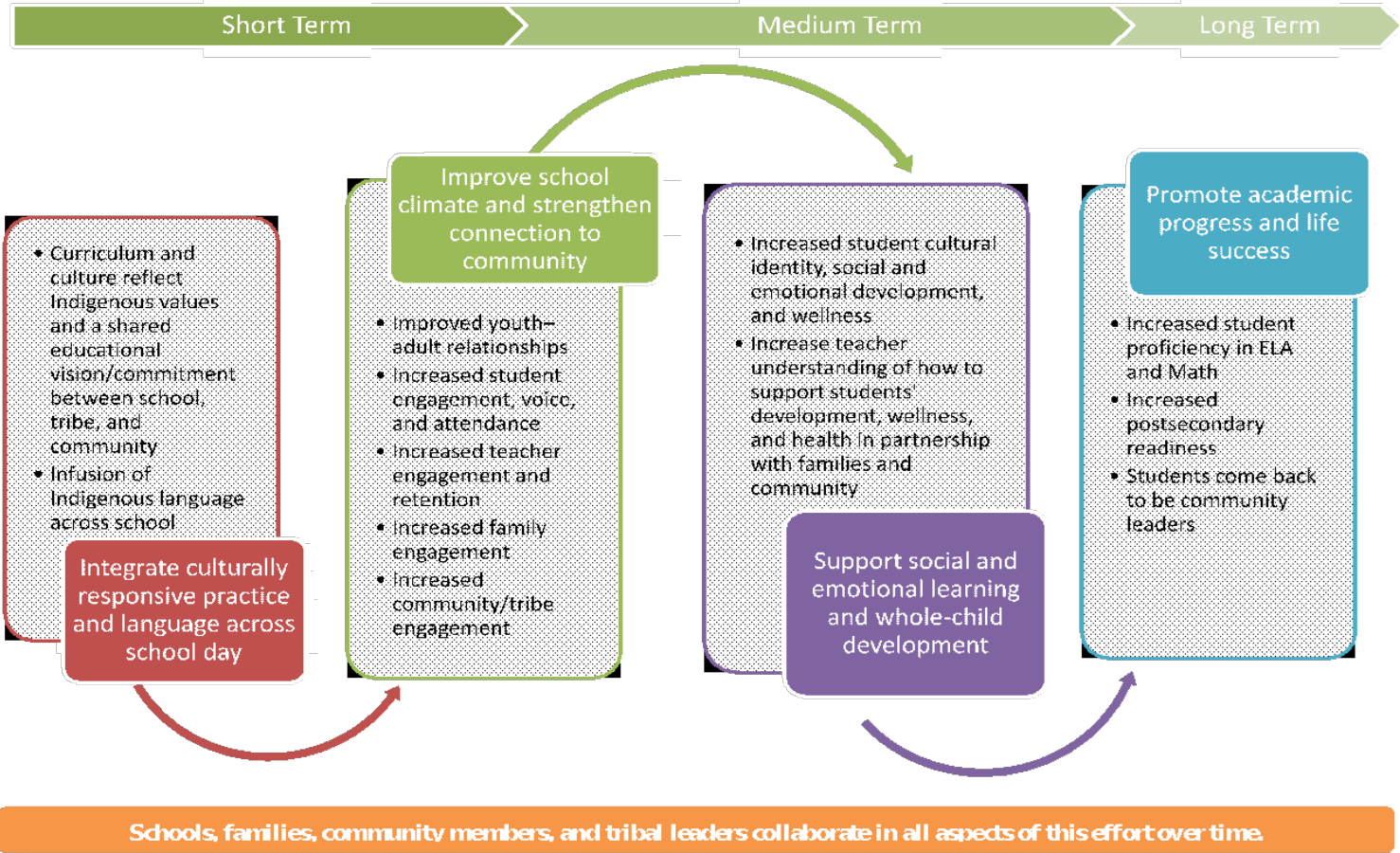
“Cultural Activities make students feel and understand what it means to be human- when grounded in this, they reach their highest potential, deepen relationships, and share a sense of community.”

– Native Voice Art Academy Report

Culturally Responsive Teaching



If AI/AN students are correctly identified for academic language supports and provided academic, linguistic and culturally nourishing supports then schools will see...



National Indian Education Study 2019

Table 3. Percentage distribution of fourth- and eighth-grade AI/AN students who reported on learning about AI/AN history and traditions, by school type/density: 2019

Grade and student survey question	All AI/AN students	School type/density		
		Low density public schools	High density public schools	BIE schools
Grade 4: Who taught you most of what you know about AI/AN history?				
No one has taught me about AI/AN history	12	12	14	16 ^a
Family members	45	47	47	43 ^b
Friends	5	5	6	7
Teachers	23	23	19	19
Tribal representatives or elders	6	6	6	7
Someone else	9	8	7	8
Grade 8: Who taught you most of what you know about AI/AN history?				
No one has taught me about AI/AN history	8	11	5 ^a	2 ^{ab}
Family members	60	59	61	59
Friends	1	1	1	2
Teachers	17	17	16	18
Tribal representatives or elders	8	7	11 ^a	12 ^a
Someone else	5	5	5	7 ^b
Grade 4: Who taught you most of what you know about AI/AN traditions (ways of life, customs)?				
No one has taught me about AI/AN traditions	15	14	18 ^a	17
Family members	45	48	45	41 ^{ab}
Friends	4	3	5 ^a	7 ^{ab}
Teachers	23	22	19	18 ^a
Tribal representatives or elders	7	6	7	10 ^{ab}
Someone else	7	7	6	7 ^b
Grade 8: Who taught you most of what you know about AI/AN traditions (ways of life, customs)?				
No one has taught me about AI/AN traditions	12	15	8 ^a	3 ^{ab}
Family members	57	56	59	58
Friends	2	2	2	2 ^a
Teachers	17	16	17	18
Tribal representatives or elders	9	8	11 ^a	14 ^{ab}
Someone else	3	3	3	4 ^b

National Indian Education Study 2019

Table 17. Percentage distribution of fourth- and eighth-grade AI/AN students, whose teachers reported how many times they have attended professional or community-based development programs aimed at developing culturally specific instructional practices for AI/AN students during the last two years, by school type/density: 2019

During the last two years, how many times have you attended professional or community-based development programs (such as in-service classes and workshops, including online classes) aimed at developing culturally specific instructional practices for AI/AN students?	All AI/AN students	School type/density		
		Low density public schools	High density public schools	BIE schools
Grade 4				
Never	60	79	42 ^a	30 ^{a,b}
1 or 2 times	22	17	38 ^a	36 ^a
3 or 4 times	13	3	11 ^a	19 ^{a,b}
5 or more times	4	1	9 ^a	16 ^{a,b}
Grade 8				
Never	60	73	47 ^a	24 ^{a,b}
1 or 2 times	22	16	33 ^a	43 ^a
3 or 4 times	14	10	13	20 ^b
5 or more times	4	1	7	13 ^a

Other Language and Culture Strategies

- Increase Native language and immersion classes
- Total Physical Response (TPR): including movement with new language acquisition
- Progress monitoring—collecting and sharing data
- Early Warning Systems (EWS): using all response and intervention strategies
- EL Development: highly interactive, place-based learning including hands-on activities, exploration and discovery learning, intensive language instruction, mentoring, and partnerships

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