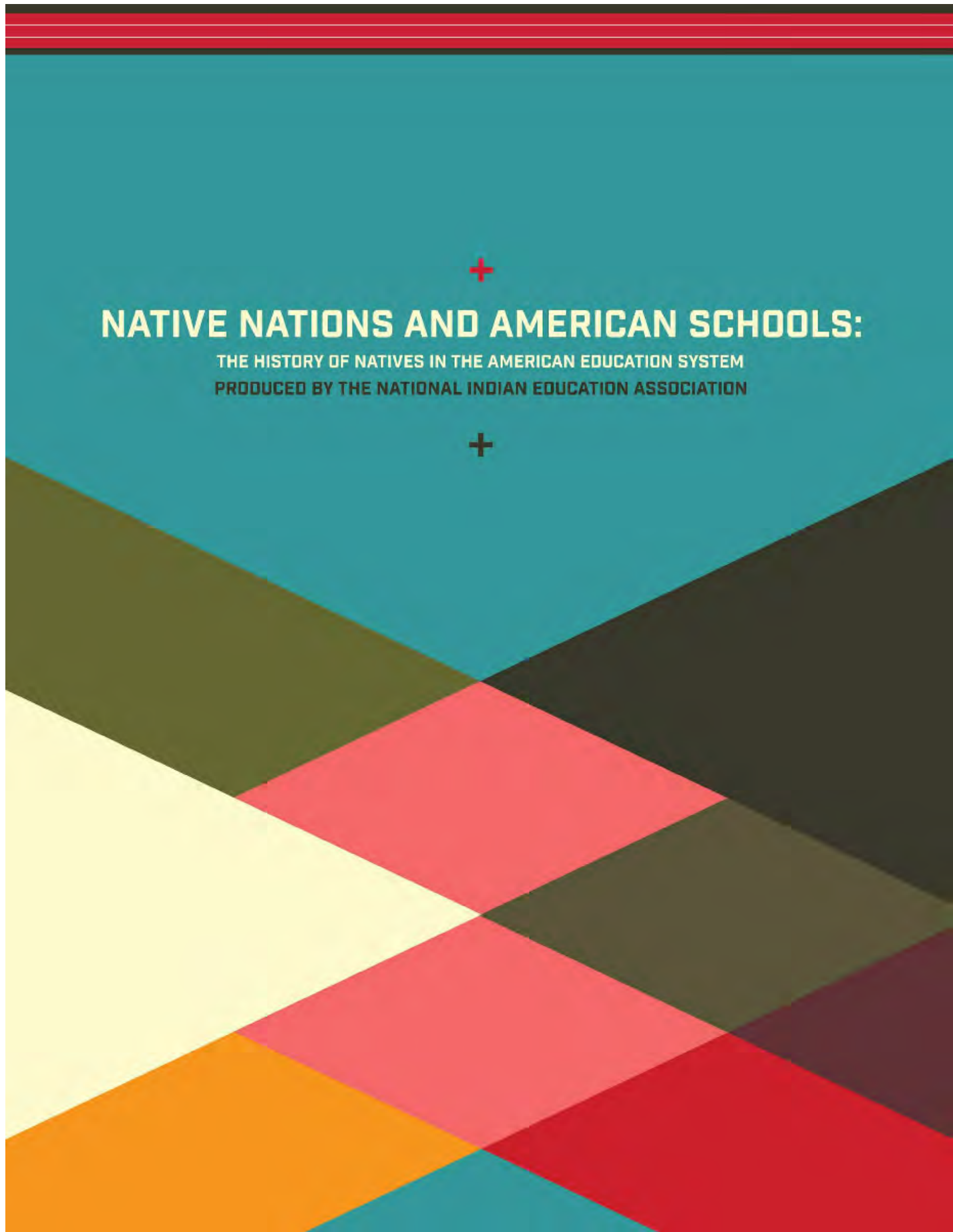




NATIVE NATIONS AND AMERICAN SCHOOLS:

**THE HISTORY OF NATIVES IN THE AMERICAN EDUCATION SYSTEM
PRODUCED BY THE NATIONAL INDIAN EDUCATION ASSOCIATION**



“KILL THE INDIAN, SAVE THE MAN.”

- CAPTAIN RICHARD HENRY PRATT,

CARLISLE INDIAN INDUSTRIAL SCHOOL FOUNDER (1829)

Partial funding for this project provided by:



Great Public Schools for Every Student

The National Education Association (NEA), the nation's largest professional employee organization, is committed to advancing the cause of public education. NEA's 3 million members work at every level of education—from pre-school to university graduate programs. NEA has affiliate organizations in every state and in more than 14,000 communities across the United States.

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ABOUT THE NATIONAL INDIAN EDUCATION ASSOCIATION

The National Indian Education Association (NIEA) was formed by Native educators in 1969 to encourage a national discourse on Native education. NIEA adheres to the organization's founding principles - to bring Native educators together to explore ways to improve schools and the education of Native children; to promote the maintenance and continued development of Native languages and cultures; and to develop and implement strategies for influencing local, state, and federal policy and policymakers.

NIEA's Mission: Advancing comprehensive educational opportunities for American Indians, Alaska Natives, and Native Hawaiians throughout the United States.

ADVOCACY: NIEA advocates on behalf of the Native community at the state and federal level to guarantee that Native students are provided with the same educational opportunities as their peers, and works to ensure tribes are an active part of education decisions that impact their students. Through crafting and advocating for legislation that expands Native control and choice over education, advocating for education funding to ensure our schools and students have the resources necessary to succeed, and providing research and support for Native communities for capacity building, NIEA plays a vital role in advancing the most important mission of all - building brighter futures for our students, their families, and their cultures.

CAPACITY-BUILDING: NIEA leads efforts to implement programs that help ensure the college and career readiness of Native youth. By training Native educators through professional development workshops to incorporate Native language and culture (Culture-Based Education) into Common Core implementation, we help ensure students have the foundation needed for academic success. By bringing tribal, state, and local partners together to work on developing culturally-based curriculum, NIEA solidifies our commitment to ensuring the local Native community has an active role in student achievement.

EDUCATION: NIEA works with leading scholars, federal agencies, and institutions to collect and disseminate data on the state of Native education. NIEA's independent research helps create opportunities for Native students that keep them on the path to success and helps support the preservation of Native languages and traditions. By bringing together Native and non-Native educators from across the United States, Alaska, and Hawai'i, NIEA helps create a community whose sole purpose is the creation of solutions that help Native students flourish.

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**“ONLY BY COMPLETE ISOLATION
OF THE INDIAN CHILD FROM HIS
SAVAGE ANTECEDENTS CAN HE
BE SATISFACTORILY EDUCATED.”**

**– JOHN B. RILEY,
INDIAN SCHOOL**

SUPERINTENDENT [1886]



01



AN ESSENTIAL UNDERSTANDING OF NATIVE EDUCATION



This publication provides a general overview of how the current Native education system was established. While this document highlights important victories for Native education advocates, it also shows how the relationship between the American education system and Native groups was formed, and how that relationship influences our understanding of issues that impact Native students. The National Indian Education Association (NIEA) has played a critical role in elevating those issues to the national level and creating opportunities for discourse, leading to improved education systems for Native students overall.

The relationship between Indian tribes and the U.S. government has largely evolved from one of tension and distrust, to one of cooperation and consultation. Although initial interactions aimed to assimilate and decrease tribal autonomy, recent U.S. policy has focused on increasing tribal control of their land, resources, and education.

TERMINOLOGY: What's in a name?

The terms Native American and American Indian are often used interchangeably; however, many Native people have a preference as to how they should be addressed. The following points are meant to provide clarification on terms used to describe Native people.

- American Indian and Alaska Native (AI/AN) is the term used in federal government policy and research to refer specifically to indigenous peoples of the United States.
- The term Native can also be used to describe indigenous peoples from the United States, but it is used more generally in official and non-official documents. For example, Native Americans, Alaska Natives, and Native Hawaiians. The word Native can also serve as a specific descriptor, for example Native lands, Native people, Native heritage, or Native traditions.
- There are 567 federally-recognized tribes within the United States, each with their own distinct culture, traditions, and language. While similarities exist regionally, tribal affiliation is important to Native peoples and should be the primary descriptor when referencing a particular culture or people.
- The term tribe is often used as a general descriptor for indigenous communities. Groups in various regions of United States use other terms in lieu of tribe, including nation, band, rancheria, pueblo, and village.

A list of American Indian tribes and Alaska Native villages can be found at
<http://www.ncai.org/tribal-directory>. images





HISTORICAL BACKGROUND: RECOGNITION OF A PAINFUL PAST

While the depth and breadth of Native history and culture taught in classrooms across the United States has improved slightly over the years, instruction on this subject matter rarely extends beyond a discussion of early European exploration of the Americas, the first Thanksgiving, or the Indian Wars. Throughout U.S. textbooks, 87 percent of references to Natives portray them prior to 1900, with no clear vision of what happened after that time frame (Shear et al., 2015). It can be uncomfortable to take

a close look at our national history, especially when the events, policies, and practices seem to run counter to our modern American values and ideals. However, educators, policy makers, and legislators are increasingly eager to present a more thorough and honest understanding of Native history in order to affect policy change and educate our nation's students about current and historical relationships among American Indian, Alaska Native, and Native Hawaiian communities and the United States government.



THE BOARDING SCHOOL ERA

Beginning in the early 1800s, treaties between the U.S. government and Native nations contained provisions for educating Indians. The theory was that teaching basic English and math skills was a necessary part of ensuring Native people could exist in Anglo-America. While many tribes were initially welcoming of these education provisions as an indication of a commitment to co-existence, Congress began to make appropriations for Indian education regardless of whether or not a tribe had consented. This marked the beginning of the assimilation period for Native peoples in the United States.

During the 1880s, federal military facilities that had been used to fight tribes were converted into Indian boarding schools. Carlisle Indian School in Pennsylvania was the first, and is probably the most well-known. These facilities were purposefully used because they were located far from reservations, away from family and community. In addition to Indian boarding schools, mission schools also became a standard part of American assimilation policy towards Natives. Mission schools, run by religious organizations, were often contracted by the U.S. government as a way to save money while furthering the goal to assimilate Native children. Indian boarding schools were often overcrowded, hostile, and propagated the emotional, physical, sexual, and mental abuse of Native children. The

forcible removal of children from families into these schools was a deliberate process. By keeping children from their parents and their traditional culture, a division was created between the “old” and “new” worlds. Many times when children returned to their families, they were no longer able to communicate in their Native languages, but families that refused to send their children to these schools were often penalized with jail time or the withholding of government rations.

THESE SCHOOLS EXISTED WITHIN THE UNITED STATES ALL THE WAY UP THROUGH THE 1970S, AND NATIVE COMMUNITIES STILL SUFFER FROM HIGH RATES OF POVERTY, UNEMPLOYMENT, AND HOMELESSNESS TODAY AS RESULT.

With an emphasis on vocational training like farming and housework, Native people were limited in the areas they could pursue work after leaving school. The goal of many schools was to create a class of laborers, as opposed to developing communities that could thrive in American society. These schools existed within the United States all the way up through the 1970s, and Native communities still suffer from high rates of poverty,

unemployment, and homelessness today as a result.

Fortunately, there have been political leaders and policymakers over the years that have recognized the harm done to tribal communities and individuals as a result of these assimilation policies. Through research, advocacy efforts, legislation, and executive orders, various stakeholders have worked together to begin to address the consequences.



Three Lakota boys going through deculturalization at Carlisle Indian School



WOUNDED YELLOW ROBE

HENRY STANDING BEAR



CHAUNCY YELLOW ROBE

SIoux BOYS AS THEY ENTERED THE SCHOOL IN 1883.

THREE YEARS LATER.

“ROUTINIZATION IS THE ONE METHOD USED FOR EVERYTHING; THOUGH ALL THAT WE KNOW INDICATES ITS WEAKNESS AS A METHOD IN EDUCATION. IF THERE WERE ANY REAL KNOWLEDGE OF HOW HUMAN BEINGS ARE DEVELOPED THROUGH THEIR BEHAVIOR WE SHOULD NOT HAVE IN THE INDIAN BOARDING SCHOOLS THE MASS MOVEMENTS FROM DORMITORY TO DINING ROOM, FROM DINING ROOM TO CLASSROOM, FROM CLASSROOM BACK AGAIN, ALL COMPLETELY CONTROLLED BY EXTERNAL AUTHORITY...”

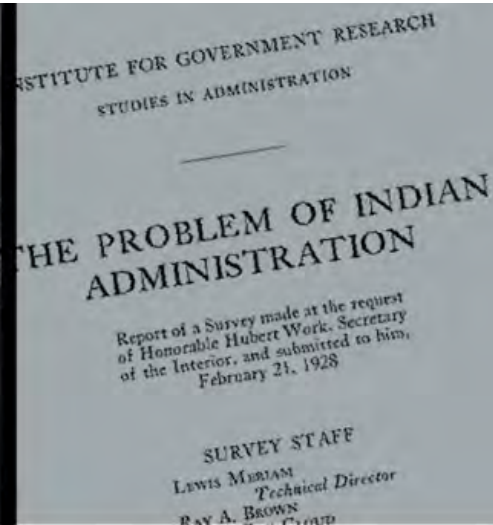
Meriam Report: The Problem of Indian Administration 1928 (pg. 382)



A large group of Native American children, likely from a boarding school, are seated in rows, wearing uniform shirts. They are looking towards the camera with serious expressions. In the background, a large, two-story building with a porch and several windows is visible. The entire image has a monochromatic orange-red tint.

**THERE ARE 567 FEDERALLY RECOGNIZED TRIBES IN THE
UNITED STATES AND 5.2 MILLION U.S. CITIZENS WHO
IDENTIFIED THEMSELVES AS HAVING AMERICAN INDIAN
OR ALASKAN NATIVE [AI/AN] ANCESTRY. THIS FIGURE
INCLUDES PEOPLE OF MIXED-RACE BACKGROUND.**

[U.S. CENSUS 2010]




THE MERIAM REPORT (1928)

THE MERIAM REPORT EMPHASIZED THAT CURRICULUM BE BASED ON NATIVE TRADITIONS AND HISTORIES, AND IT HIGHLIGHTED THE IMPORTANCE OF ACKNOWLEDGING THE DIFFERENCES AMONG TRIBES AND THEIR NEEDS. IN SPITE OF THE URGENT MESSAGE IN THE REPORT, MANY OF THE RECOMMENDATIONS ARE STILL UNREALIZED.

In 1926, the U.S. Secretary of the Interior sought an objective investigation of the conditions in Indian country and the effects of federal Indian policy. The Institute for Government Research carried out the privately-funded study with a team of experts assembled and led by Lewis Meriam, which conducted a comprehensive two-year investigation that included six months of fieldwork. Their work resulted in the publication of the Meriam Report, officially titled "The Problem of Indian Administration." It detailed the conditions of housing, healthcare, and schooling, underscoring the failure of federal government policies regarding Native Americans.

Regarding education, Meriam's team found that Indian schools had significantly lower social and educational standards than most urban and rural schools serving the general population of American students. In most boarding schools, they observed violations of child labor laws, with children as young as 10 years old working for four hours a day in what was considered heavy industrial work. The team determined that the assimilation policies were not only ineffective, but harmful, and recommended that schools be relocated to operate on tribal lands and within tribal communities. The Meriam Report emphasized that curriculum be based on Native traditions and histories, and it stressed the importance of acknowledging the differences among tribes and their needs. In spite of the urgent message in the report, many of the recommendations are still unrealized. Today many Native students are still taught using methods and curriculum materials that do not represent or reflect their culture or their histories.



In 1948, the federal government took control of Mandan, Hidatsa, & Arikara nation's fertile floodplain along the Missouri River to construct the Garrison dam, relocating 80 percent of the tribes membership. Chairman George Gillette is seen here crying during the signing.

THE INDIAN REORGANIZATION ACT AND THE JOHNSON O'MALLEY ACT (1934)

The Indian Reorganization Act of 1934 (IRA) aimed to revise assimilation policies and provide some recognition of tribal sovereignty. The Johnson O'Malley Act (JOM), also passed in 1934, gave the government the authorization to contract with tribes. However, until the 1970s most education contracts were given to states and public school districts.

Between 1953 and 1958, in what is known as the "Termination Era", one hundred tribes who had been previously recognized as sovereign entities lost their status and their tribal rights, resulting in their lands being sold and many federally-run Indian schools being closed. In areas where Native students had to attend public schools, states demanded that the federal government provide financial support, which is how the JOM funds were primarily used. The use of these monies was a way of providing funds for public schools that encompassed non-taxable land (reservations, also considered federal land). This supplementary funding, referred to as Impact Aid, is still used today.

BETWEEN 1953 AND 1958, ONE HUNDRED TRIBES WHO HAD BEEN PREVIOUSLY RECOGNIZED AS SOVEREIGN ENTITIES WERE TERMINATED.





Sen. Walter Mondale, D-MN., left, Sen. Edward Kennedy, D-MA., center, and Sen. Peter Dominick, R-CO., right, members of a Senate subcommittee on Indian Education, which produced the Kennedy Report.

A NATIONAL TRAGEDY - A NATIONAL CHALLENGE (1969)

In 1969, a two-year Congressional study was released which further influenced Indian education policy. Known as the Kennedy Report and titled "Indian Education: A National Tragedy - A National Challenge", the report detailed the "low quality of virtually every aspect of Indian education in both the Bureau of Indian Affairs (BIA) schools and the state of public schools: inadequate facilities, irrelevant curricula and teaching materials; and indifferent or hostile attitudes of teachers and administrators." The report summary made specific suggestions for improvement, many of which mirrored recommendations of the Meriam Report, published forty years earlier. Both the Meriam

Report and the Kennedy Report allude to the difficulty or complete failure of the federal government and the states to improve Indian education. In response to the overarching Kennedy Report recommendations, the National Indian Education Association (NIEA) was established in 1970 by Indian education leaders with the purpose of bringing Indian educators together to explore ways to improve schools and schooling for Native children, to promote the maintenance and continued development of Native languages and cultures, and to develop and implement strategies for influencing local, state, and federal policy and policy makers.

DOCUMENT RESUME

RC 003 886

625

Indian Education: A National Tragedy--A National Challenge. 1969 Report of the Committee on Labor and Public Welfare, United States Senate, Made by Its Subcomm. on Indian Education, Public Welfare.

MAP OF ALASKA

Compiled from maps of the U.S. Geological Survey

Scale 1:200,000

Approximately 80 miles to 1 inch



1917

LEGEND

- Public Schools for natives of Alaska
- ▲ Reindeer Stations

NATIVE ALASKANS

The educational policies that took place in Alaska in the late 1800s and early 1900s were a continuation of federal policy that began around 1879 as a result of western expansion in the continental United States. These new policies focused on treaty-making that put Indians on reservations and educated Indian children in boarding schools. In the west, as well as in Alaska, government officials forcibly placed Native children in boarding schools hundreds and thousands of miles away from their homelands. Seventeen years after Alaska become a U.S. Territory, an education system focused on assimilation and cultural extinction was being implemented. Local schools were segregated, and the state and federal governments used boarding schools for Alaska Native students to implement the educational and assimilation mission. Not until 1976, when *Tobeluk v. Lind* was settled, did Alaska Native students receive access to education after the 8th grade within their home communities. This case, known as the “Molly Hooch” case, was filed on behalf of Alaska Native children in villages without high schools and claimed the state was violating the education

clause of Alaska's constitution which required the state to establish and maintain a system of public schools open to all children.

In the last fifteen years, Alaska Native tribes and tribal organizations have engaged in innovative and creative ways to improve outcomes for Alaska Native students across the state, utilizing language and culture, small class-room teaching, and other strategies to enhance positive identity formation and close the achievement gap. They have partnered with school districts and the university system to increase the number of Alaska Native teachers and principals, provide cultural training for new teachers, and support Alaska Native students in advancing in STEM (Science, Technology, Engineering, Math). The highly successful Alaska Native Science and Engineering Program (ANSEP) has created a pipeline from elementary school through middle and high school to a specialized program at the University of Alaska Anchorage that has produced Ph.D. Alaska Native engineers, doctors, and business leaders.



Osage tribal members visit President Coolidge and U.S. Senators at the White House in 1926

FEDERAL POLICY TOWARD NATIVE AMERICAN TRIBES

An understanding of Native American education requires a familiarity with certain concepts that form the foundation of federal policy toward Native American tribes. Native Americans are a unique class within the United States, being the only ethnic group that retains some autonomy over their land and their people. *Federal recognition* of an Indian tribe means official recognition by the U.S. of the political status of that tribe as a government.

Federally recognized tribes are eligible for federal programs and funding designed to fulfill the federal trust responsibility.

Prior to the arrival of Europeans, Native tribes enjoyed all the rights of any sovereign power within their territories. Since the colonization of the United States, the U.S. government has followed the principle of *tribal sovereignty*, which loosely defines tribes in federal law as “dependent and limited sovereigns” (1). This principle has allowed *federally recognized tribes* to maintain limited power over their members and their territories, so long as the wishes of the tribes are not contradictory to state and national interests.

FEDERAL RECOGNITION OF AN INDIAN TRIBE MEANS OFFICIAL RECOGNITION BY THE U.S. OF THE POLITICAL STATUS OF THAT TRIBE AS A GOVERNMENT. FEDERALLY RECOGNIZED TRIBES ARE ELIGIBLE FOR FEDERAL PROGRAMS AND FUNDING DESIGNED TO FULFILL THE FEDERAL TRUST RESPONSIBILITY.

Under this principle, the U.S. government entered into treaties with sovereign tribes as settler colonization pushed further and further west. Education was almost always a foundational aspect of these agreements.

The United States has a special *federal trust responsibility*, which is derived from the fiduciary relationship between the U.S. and Indian tribes. It has been likened in court cases to the relationship between a trustee and a beneficiary.

The *government-to-government relationship* between Indian tribal governments and the U.S. government has existed since the establishment of reservations. The U.S. government and all of the executive agencies historically dealt and

SINCE THE U.S. HOLDS THE VAST MAJORITY OF INDIAN LANDS, MONEY, AND RESOURCES IN "TRUST" STATUS, IT IS REQUIRED TO MANAGE THOSE LANDS AND RESOURCES IN A MANNER THAT IS BENEFICIAL TO THE TRIBES AND INDIVIDUAL INDIAN PEOPLE.

continue to deal with Indian tribes not as special interest groups or individuals, but as they treat the states—as governments.

Native American *self-determination* was promoted with the passing of the Indian Self-Determination and Education Assistance Act in 1975. Developed in consultation with tribal leaders, this legislation promotes the contracting by Indian tribes of federal programs enacted for the benefit of Indian people. As a result, many tribes have been contracting to operate programs directly at the tribal level for the past forty years.

THE AI/AN

POPULATION IS

SPREAD BROADLY

THROUGHOUT THE

UNITED STATES,

WITH 78% OF THE

AI/AN POPULATION

LIVING OUTSIDE OF

TRIBAL AREAS

[U.S. CENSUS, 2010]



Gijigijaaneshiinh DeMain
Ojibwe, Student at
Wadookadading Ojibwe
Immersion School,
Hayward, Wisconsin.

MODERN EDUCATION LAWS AND A BRIGHTER FUTURE FOR NATIVE STUDENTS

NIEA quickly became a key advocacy organization during the development and negotiation of the Indian Education Act of 1972. The IEA authorized new supplemental education programs for Indian students, including a formula grant program to meet the “unique educational and culturally relevant academic needs of Indian students”, and which required open consultation by state public schools with Indian parents. The establishment of the National Advisory Council on Indian Education (NACIE) was one of the major provisions of the IEA of 1972 and is still a strong voice at the federal level for Native education. NACIE advises the U.S. Secretary of Education on the administration of and funding for all American Indian and Alaska Native education programs. In 1975, Congress passed the Indian Self Determination and Education Assistance Act

(ISDEA), which, to date, is one of the most significant pieces of legislation affecting Native education, largely because it indicated a policy shift in the U.S. government’s relationship with tribal governments. The recognition of the need for tribal self-determination was the key component of the legislation, viewed as a way to strengthen tribal governments with the help and assistance of the federal government. Title I of the ISDEA gave tribes the authority to administer BIA schools. Title II increased tribal involvement in Johnson O’Malley by requiring states and public school districts that used JOM funds to provide plans to show how they planned to address Indian education needs. This required greater Indian involvement in the development of JOM-funded education programs, including the ability to approve or disapprove of these programs and

**NATIVE COMMUNITIES
ARE YOUNG, WITH 42%
OF THE TOTAL AI/AN
POPULATION ARE UNDER
THE AGE OF 25
(U.S. CENSUS, 2010)**

ensuring state education agencies who receive JOM funds have an Indian advisory council on education.



Indian Community School is a private Native American School in Milwaukee, Wisconsin

TYPES OF SCHOOLS NATIVE STUDENTS ATTEND

The role and quality of education for American Indian and Alaska Native students has been shaped by the federal government through systems of forced assimilation. Approximately 644,000 American Indian and Alaska Native students attend tribal, public, private, and boarding schools across the United States (NCAI Status of Native Children, 2015). Many schools receive funding from the government, based on the type of school and the location of the school.

**THE AI/AN
POPULATION
EXPERIENCED
FASTER GROWTH
THAN THE TOTAL
U.S. POPULATION
BETWEEN 2000 AND
2010, GROWING BY 27
PERCENT FROM 4.1
MILLION IN 2000 TO
5.2 MILLION IN 2010
(U.S. CENSUS 2010)**

BUREAU OF INDIAN EDUCATION (BIE) SCHOOLS

When Congress passed the Indian Self-Determination and Education Assistance Act (ISDEA) in 1975 and the subsequent Tribally Controlled Schools Act in 1988, it created the opportunity for tribes to control and operate BIE schools themselves, which was the first exercise of self-determination in Indian education. These schools are almost exclusively housed on tribal lands, with the exception of off-reservation boarding schools and dormitories.

- Approximately 49,000 or 7% of the Native K-12 student population attend BIE schools.
- BIE fiscally supports 183 K-12 schools and dormitories located on or near 64 reservations in 23 states.
- 58 schools are fully funded and operated by the BIE.
- Fully funded BIE schools and dormitories employ 5,000 teachers, administrators, and support personnel.
- 125 schools are directly controlled by tribes and tribal school boards (Tribally Controlled Schools) under contracts or grants with the BIE.
- Tribally Controlled Schools employ 6,600 teachers, administrators, and support personnel.

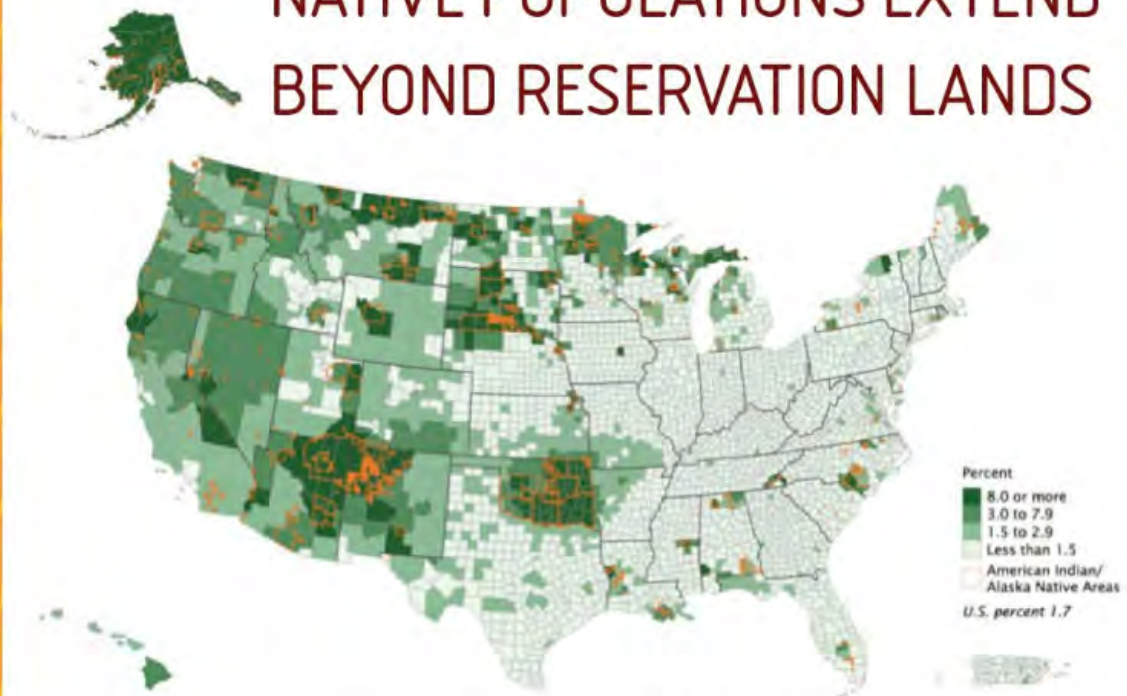
PUBLIC SCHOOL SYSTEM

Based on recommendations from the 1928 Meriam Report, the Commissioner of Indian Affairs sought to improve the education of Native students by developing community-based schools on reservations, designed to educate younger children in local settings where they could be closer to families. In the 1930's, as Native populations moved across the U.S., particularly to large cities and urban areas, the Bureau of Indian Affairs started contracting with states for the education of American Indian and Alaska Native children to attend public schools on and off reservation lands (U.S. DOI, 1988). Although states received federal funding to support the education of Native students, public schools have given little regard to meeting the unique needs of Native students, creating a negative learning environment through insensitive textbooks and curricula. The long-term effects of such public education systems are seen today in high dropout rates, low self-esteem, and lack of cultural identity due to negative stereotypes represented in textbooks and in the media.



93% OF NATIVE STUDENTS ATTEND PUBLIC SCHOOLS IN BOTH RURAL AND URBAN SCHOOL DISTRICTS.

NATIVE POPULATIONS EXTEND BEYOND RESERVATION LANDS



Source: U.S. Census Bureau, 2010 Census Redistricting Data (Public Law 94-171) Summary File, Table P1.

FIFTEEN STATES HAVE MORE THAN 100,000 PEOPLE WITH AI/AN ANCESTRY INCLUDING ALASKA, ARIZONA, CALIFORNIA, COLORADO, FLORIDA, ILLINOIS, MICHIGAN, MINNESOTA, NEW MEXICO, NEW YORK, NORTH CAROLINA, OKLAHOMA, OREGON, TEXAS, AND WASHINGTON (U.S. CENSUS 2010).

“FEW PEOPLE WHO HAVE HANDLED INDIAN CHILDREN IN PUBLIC SCHOOLS, WHO HAVE OBSERVED THEIR REMARKABLE TALENTS IN THE ARTS, WHO HAVE WORKED WITH UNIVERSITY STUDENTS OF INDIAN BLOOD, OR WHO HAVE SAT IN INDIAN COUNCILS, HAVE ANY DOUBTS AS TO THE INHERENT ABILITY, MENTAL AND OTHERWISE, OF THE INDIAN PEOPLE.” - MERIAM REPORT (1928)

Where do Native students go to school?

PUBLIC SCHOOLS

Urban and Rural Public & Private Schools NOT on Tribal Lands

URBAN AND RURAL PUBLIC & PRIVATE SCHOOLS NOT ON TRIBAL LANDS

Operated and funded like public schools not on tribal lands. They are subject to state standards and assessments.

Public Schools on or near tribal lands receive federal impact aid funding.

Elementary schools, secondary schools, or dormitories that receive funds under a contract or grant with BIE/FBIA.

TRIBAL CONTRACT OR GRANT SCHOOLS

BIE operated and funded elementary, secondary, boarding schools, or dorms.

BIE OPERATED SCHOOL

SCHOOL ON TRIBAL LANDS




TRIBAL COLLEGES AND UNIVERSITIES

The tribal college movement grew out of the American Indian “self-determination” movement of the 1960s. The nation’s first tribally-controlled college was established in 1968 by the Navajo Nation. In 1978, the Tribally Controlled Community College Act was passed to support the establishment, operation, and improvement of tribal colleges on reservation lands. Tribal colleges and universities (TCUs) generally serve geographically isolated populations that have no other means of accessing education at the post-secondary level. As a result, they are essential in providing educational opportunities for American Indian and Alaska Native students. The legislation provides a needed base of stable funding for postsecondary education on reservation lands, and provides culturally relevant curricula, extended family support systems, and community educational services to overcome the socioeconomic challenges that many students face.

TCUs offer degrees and certificates in more than 600 majors. All TCUs offer associate degrees, six colleges offer baccalaureate, and two colleges offer master’s degrees, serving a total of 33,000 students in academic and community-based programs annually. Additionally, approximately 180 vocational certificate programs are offered through tribal colleges.

According to fall 2010 enrollment data, 8.7 percent of American Indian and Alaska Native college students were attending one of the 37 TCUs. American Indian and Alaska Native students composed 78 percent of the combined total enrollment of these institutions (2010 Review of Federal Agencies’ Support to Tribal Colleges and Universities). These percentages of American Indian and Alaska Native students attending TCUs are increasing yearly. According to a study by the National Center for Education Statistics, the number of American Indian and Alaska Native students enrolled in TCUs increased by 23 percent between 2001 and 2006.

A photograph of a man and a woman sitting together, looking at a laptop. The man is on the left, wearing a dark jacket, and the woman is on the right, wearing a dark jacket and a white scarf. They are both looking intently at the laptop screen. The background is a corrugated metal wall. The text is overlaid on a dark red rectangular area at the bottom of the image.

**THE TRIBALLY CONTROLLED
COMMUNITY COLLEGE
ASSISTANCE ACT OF
1978 PROVIDES A BASE
OF STABLE FUNDING
FOR POSTSECONDARY
EDUCATION SYSTEMS ON
RESERVATION LANDS.**

Barriers Faced by Native Students

Societal Barriers



31% of Native students attend 'high poverty' public schools.



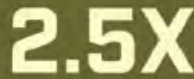
Native youth suffer from alcohol and drug abuse rates higher than any other racial group.



Suicide is the 2nd leading cause of death of Native youth, violence is the 1st.



Native youth are 1.5x more likely than white peers to be incarcerated and then referred to the adult criminal system.



Native women are 2.5x more likely to be sexually assaulted than any other race.



Natives have limited access to healthcare and suffer from increased rates of diabetes, heart disease, and obesity.



Native students often live in isolated, rural areas and travel distances of up to 320 miles to and from school.

Equal Opportunities



>33% of BIE schools were in 'poor' condition by the Government Accountability Office (GAO) in 2003. In 2011, BIA estimated fixes would cost \$1.3 billion.



60% of BIE schools don't have adequate digital broadband access, to be aligned with college/career readiness standards.



Native students are least likely to attend a school with AP classes.



<10% of Indian Country has access to Broadband internet technology.

Native Students Have The Highest Rates Of School Discipline

Culturally diverse students receive more severe punishment than white students for the same behavior.



4X

Native students in MONTANA: 4x more likely to be expelled than white peers.



7.5X

Native students in UTAH: 7.5x more likely to be expelled than white peers.



Racial group most likely to be mislabeled as Special Needs (SPED).

3%

While only 1% of the general population, Native students make up 2% of out of school suspensions and 3% of expulsions.

Native male SPED students = greatest % of out of school suspensions.



SPED students are 3x more likely to be physically restrained.

Impact Of Barriers On Student Achievement

2X

Native kindergarten students held back at a rate 2x higher than white peers.

17%

17% of 8th Grade Native students score 'proficient' or 'advanced' in math *nat'l average 35%.

22%

22% of Native 25yr + have not completed High School.

22%

Only 22% of 4th Grade Native students meet 'proficient' or 'advanced' levels in math.

Only 39% of Native students enrolled in a 4 yr post-secondary institution in 2004 completed a BS program by 2010.

67%

HS grad rate for Native students is 67% in public schools, 53% in BIE schools. *nat'l average 80%.



BARRIERS TO SUCCESS FACED BY NATIVE STUDENTS

Native students face obstacles to academic success both inside and outside the classroom. Often times the obstacles are overwhelming for students, their parents, school leadership, and their communities, resulting in a system which fails Native students. The harsh reality of a school-to-prison pipeline is formed by a combination of factors, including insufficient school funding, lack of special education services, pressure to push out low-performing students to boost test scores, and the presence of police rather than supportive school resource staff in schools. Understanding the unique challenges faced by Native students will help inform funding agencies and decision makers moving forward.

AMERICAN INDIAN SPORTS MASCOTS- DAMAGING FOR NATIVE AND NON-NATIVE YOUTH

According to the group Change the Mascot, there are currently 2,128 schools nationwide depicting American Indian and Alaska Natives as mascots, perpetuating a simplistic and outdated stereotype of Native people. A growing body of research provides evidence that the use of Native mascots has negative effects not only on Native students, but all students. In 2005, the American Psychological Association (APA) passed a resolution strongly condemning the use of these mascots and calling for their immediate removal. More recent research has shown that exposure to Native mascots can result in Native students feeling decreased self-esteem, community worth, and envisioning fewer achievement-related possibilities for themselves (Fryberg et al., 2009).

Research findings highlighted in the APA resolution suggest that Native sports mascots:

- Create an unwelcome and even hostile learning environment for Native youth.
- Negatively impact the self-esteem of Native youth.
- Impair the educational experience of non-Native students by:
 - Normalizing insensitive and culturally abusive behavior
 - Spreading misconceptions of Native peoples and their cultures
- Increase the possibility of negative relations between groups.

KAHUI

NA

MOKUPUNI

HAWAII NEI.

0 10 20 30 40 Miles

RELATIONSHIP OF NATIVE HAWAIIANS WITH THE U.S. GOVERNMENT

Native Hawaiians are a distinct and unique indigenous people with a historical continuity to the original inhabitants of the Hawaiian archipelago, whose society was recognized as a nation by the United States, Britain, France, and Japan through treaties governing friendship, commerce, and navigation. Hawai`i subsequently was annexed to the United States and the U.S. Congress enacted the Hawaiian Homes Commission Act, 1920 (42 Stat. 108), which designated approximately 200,000 acres of ceded public lands for homesteading by Native Hawaiians. Through the enactment of this Act, Congress affirmed the special relationship between the United States and Native Hawaiians. Even when Hawai`i became a state, the indigenous rights of Native Hawaiians were specifically recognized by the federal and state governments. The U.S. government does not have a formal government-to-government relationship with Native Hawaiians as it does with American Indians and Alaska Natives. However, the United States has recognized and reaffirmed its relationship to the Native Hawaiian people, as evidenced by the inclusion of Native Hawaiians in several laws including the Native American Programs Act of 1974, the American Indian Religious Freedom Act, and the Native American Languages Act of 1990.

Following are significant events in the history of Hawaiian Education, from a vibrant educated nation in the 1820s to one that struggled socially and educationally after the overthrow

of its sovereign government in 1893. Since the 1970s, the Native Hawaiian community has taken proactive measures to reclaim control for education of its native population.

EVEN WHEN HAWAI`I BECAME A STATE, THE INDIGENOUS RIGHTS OF NATIVE HAWAIIANS WERE SPECIFICALLY RECOGNIZED BY THE FEDERAL AND STATE GOVERNMENTS.

1896 CENSUS - CELEBRATING LITERACY

Hawaiians and Part Hawaiians were deemed to be the most literate groups in Hawai`i (Republic of Hawai`i, 1896 census). For full-blooded Hawaiians and part-Hawaiians over the age of six, the literacy rates were 84% and 91.2%, respectively. Seventy-five percent (75%) were literate in both Hawaiian and English. Literacy rates for Hawaiians exceeded that of any ethnic group in Hawai`i, including Whites. Additionally, the literacy rate among Hawaiians was higher than other populations in the U.S. In 1896, there were 125 newspapers in Hawai`i.

HISTORY OF HAWAIIAN EDUCATION

ESTABLISHING EDUCATION FOR THE HAWAIIAN NATION

1825: Kamehameha III declared “He aupuni palapala ko`u.” (“Mine is a government of literacy”).

1831: Lahainaluna School, Hawaiian Kingdom College, founded to prepare teachers and public servants.

1841: Kamehameha III establishes compulsory public school system in Hawaiian language medium. English is a secondary language.

SHIFTING POWER THROUGH LANGUAGE: BANNING OF HAWAIIAN-MEDIUM EDUCATION

1864: Hawai`i Superintendent of Education condemns replacement of Hawaiian language with English.

1887: Non-Hawaiians reduce financial support for Hawaiian-medium schools and increase support for English-medium schools for privileged.

1887: Kamehameha Schools established as an English-medium boarding school.

1893: Hawaiian monarchy overthrown illegally by non-Hawaiians.

1900: A territorial government is established. Hawaiian language forbidden in public education.

IMPOSING NEW LAWS & POLICIES TO FORCE WESTERN ACCULTURATION IN SCHOOLS

1896: New government follows U.S. Indian policy and outlaws Hawaiian language in public schools.

1898: U.S. asserts its annexation over Hawai`i.

1922: Hawaiian taught as a second language at University of Hawai`i by legislative mandate.

1959: Hawai`i becomes 50th U.S. state.

THE HAWAIIAN RENAISSANCE: RECLAIMING & RECAPTURING OUR DESTINY

1964: The Merrie Monarch Festival, celebrating Hawaiian culture, is established.

1970: The Kalama Valley struggle marks the beginning of the Hawaiian Cultural Renaissance.

1972: *Nānā i ke Kumu* by Pukui, Haertig, Lee sets the stage for the application of traditional Hawaiian culture to contemporary issues.

1976: BA degrees offered in Hawaiian Language and Hawaiian Studies.

1977: `Ahahui`Ōlelo Hawai`i is established and standardizes Hawaiian orthography.

BUILDING MOMENTUM FOR A HAWAIIAN EDUCATION SYSTEM

1978: Hawaiian language becomes an official state language.

1983: The Native Hawaiian Educational Assessment Project report is published.

1983: First `Aha Pūnana Leo, Hawaiian medium preschool, opens in Kekaha, Kaua`i.

1986: Law against Hawaiian-medium instruction in public schools is repealed after 90 years.

1987: Hawai`i State DOE launches Papahana Kaiapuni Hawai`i (Hawaiian Language Medium Schools).

1988: Congress authorizes Native Hawaiian Education Act.

DETERMINING OUR DIRECTION: REAFFIRMING & REASSERTING THE STRENGTHS OF OUR FAMILIES, COMMUNITIES, & WAYS OF KNOWING & BEING HAWAIIAN

1993: First Native Hawaiian Education Summit.

1997: Ka Haka `Ula o Ke`elīkōlani College of Hawaiian Language established at UH-Hilo.

1999: First graduating class of Hawaiian-medium school students.

2007: Hawai`i inuiākea School of Hawaiian Knowledge established at UH-Mānoa.

2015: Hawai`i State DOE approves Nā Hopena A`o, learning outcomes rooted in Hawai`i.



02

PROMISING PRACTICES IN NATIVE EDUCATION

CULTURE-BASED EDUCATION: WHAT IS IT AND WHY IS IT IMPORTANT?

Culture-Based Education (CBE), also referred to as Culturally-Responsive Schooling (CRS), is an education system that is both academically effective and locally meaningful in light of community members' aspirations for their children. It is important for educators and administrators to be culturally cognizant and responsive, not only so they can provide the best possible education for their students, but also so they can avoid making damaging misinterpretations, which could result in faulty subsequent actions. For example, a lack of understanding can lead to inappropriate labeling of a learning disability when there is truly only a cultural or linguistic difference occurring. It is critical that special education teams determine whether or not a true disability is present when assessing Native students. At the same time, when a student does have a learning disability, learning specialists and related service providers should have the cultural and linguistic knowledge

needed to effectively support individual students. The languages and cultures of American Indians, Alaska Natives, and Native Hawaiians exist nowhere else on the face of this earth and too many indigenous languages are in jeopardy of disappearing altogether. Policy and resources are needed to restore and preserve indigenous languages and cultures before it is too late.

IMMERSION SCHOOLS/ PROGRAMS

Immersion schools and programs introduce and maintain Native languages in an educational setting while ensuring a meaningful and useful education with improved educational outcomes is delivered. Immersion programs are comprised of full-day or half-day teaching and learning in a Native language. Academic subjects like English and social studies are taught in the Native tongue as well. Hawaiian language

immersion schools have shown the most effective programs, both in mastery of language, and also academic attainment. Language immersion programs often boast lower dropout rates and increased graduation and college readiness levels (Demmert, 2001).

LANGUAGE NESTS

A language nest is a language program for children from birth to five years old where they are immersed in their Native language. A language nest provides vibrant, home-like environments for young children to interact with fluent speakers of the language, often Elders, through meaningful



activities. A common goal of language nests is to create an environment where language can be acquired naturally, as infants normally acquire their Native language.

WHAT DOES CULTURE-BASED EDUCATION LOOK LIKE IN PRACTICE?


Culture-Based Education is intended to create a school climate where cultural diversity is valued, and the various dimensions of cultures are embedded within the school staff and building. Below are a few promising practices that school leaders and school communities can embrace to provide culturally-responsive schooling.

- Curriculum learning categories must be grounded in and reflect the local Native community's knowledge system.
- Curriculum learning categories should reflect the values of the culture and the community.
- Curriculum learning categories should reflect the reality of the learners and the community.
- Curriculum learning categories should reflect how learners develop in a particular way.
- Curriculum learning categories should reflect the processes by which learners classify experiences.
- Curriculum learning categories should provide a structure for organizing and disciplining thought and thus simplify and promote understanding.
- Curriculum learning categories should reflect the goals and function of the proposed education system and curriculum content.

Following is a research-based set of strategies for effective teaching that meets the Native view of pedagogy and classroom management.

- Teachers and Students Working Together. Joint productive activity.
- Development of Language and Literacy across the Curriculum. Development of the languages of instruction and the content areas is the goal of all instruction.
- Connecting Lessons to Students' Lives. Contextualize teaching and curriculum in students' existing experiences in home, community, and school.
- Engaging Students with Challenging Lessons. Maintain challenging standards for student performance; design activities to advance understanding to more complex levels.
- Emphasizing Dialogue over Lectures. Instruct through teacher-student dialogue, especially academic, goal-directed, small-group conversations (known as academic talk), rather than lecture.
- Learning Through Observation. Providing demonstration or models of requested performance.
- Encouraging Student Decision Making. Involving students in the choice or design of instructional activities.





**“OUR HOPE AND DREAM IS TO TEACH OUR CHILDREN ABOUT OUR HISTORY,
CULTURE AND LANGUAGE, AND TO INSTILL IN THEM THE WORD CALLED HOPE.
IF THEY HAVE THAT IN THEIR HEART THEY’RE GOING TO SURVIVE ANY KIND
OF IMPACT NO MATTER WHAT IT IS. ... THESE KIDS BECOME SO PROUD OF THE
LANGUAGE THEY WANT TO COME TO SCHOOL TO PARTICIPATE IN THAT.”**

—IVAN M. IVAN, TRIBAL CHIEF, AKIAK REGIONAL COMMUNITY (2011)

KEY NATIVE EDUCATION LEGISLATION AND EXECUTIVE ORDERS

SIGNIFICANT STATE LEGISLATION

There are a handful of states that have shown commitment and progress in supporting Native Education. By working as allies and supporting what Native communities need, these states have developed relationships grounded in mutual trust and respect. The most successful partnerships are ones that exist among local education agencies, state education agencies, and Native organizations in an equitable manner. The examples below are not exhaustive, but demonstrate groundbreaking legislation in U.S. education history.

Hawaiian Education (1988): This piece of legislation recognizes the unique educational needs of the Native Hawaiian people and the role of the federal government in empowering Hawaiian organizations to address those needs. Some of the highlights of this legislation include the authorization of educational programs to support Native Hawaiians, along with incorporating meaningful Native Hawaiian participation in the planning and management of education programs.

Alaska Native Educational Equity, Support, and Assistance Act (1994): The purpose of this act is to recognize the unique educational needs of Alaska Natives; authorize the development of supplemental educational programs; supplement existing programs and authorities, and provide guidance to federal, state, and local agencies. The Act also provides for student enrichment programs in science and mathematics, professional development for educators, and family literacy services.

Constitution of Montana – Article X – Indian Education for All (1999): This code in Montana mandates that all students, Indian and non-Indian, be encouraged to learn about the unique and important heritage of Native American communities through collaboration with Montana tribes and the state education agency to deliver instruction that is culturally-appropriate and respectful. The Montana Constitution proudly claims the following: “The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the

preservation of their cultural integrity.”

New Mexico Education Act (2003): This legislation encourages meaningful dialogue and partnership opportunities between the New Mexico Public Education Department and the multiple Pueblos and Tribes to support the academic and cultural achievement of American Indian students attending state public schools.

South Dakota Indian Education Advisory Council: In 2004, a group of Indian educators along with then Secretary of Education, Rick Melmer developed the South Dakota Indian Education Advisory Council. The purpose of this council was to research and develop a plan to improve the educational outcomes for American Indian students across the state. Shortly after, in 2007, the South Dakota Indian Education Act was established in order better support Native education programming.

Substitute House Bill 1495

(2005): This bill, passed by the Washington State Legislature, makes it mandatory for schools in the state to educate students about the history and governance of the indigenous nations that reside throughout the state of Washington.

Oklahoma Advisory Council on Indian Education Act:

In 2010, Comanche County state representative Ann Coody drafted HB 2929. This bill advocates for Indian education by acknowledging the unique relationship that Oklahoma has with Indian students attending public schools. The greater purpose of this Act is to establish the Oklahoma Advisory Council on Indian Education, in order to promote culturally relevant learning environments. Moreover, the council seeks strengthen the government-to-government relationship between the state of Oklahoma and the sovereign tribal nations located in Oklahoma.

Navajo Nation Data Sharing Agreement:

In 2013, Navajo Nation and the State of Utah entered into a memorandum of understanding to share student performance data. The purpose of the agreement is to contribute to the development and implementation of best practices, as well as keep Navajo students from falling behind as they transition between Utah's public schools and schools operated by the Bureau of Indian Education.

Washington State-Tribal Education Compact Schools

(2015): The state-tribal compact affirm the state's commitment to honor the government-to-government relationship between state and tribes by empowering tribes to take greater responsibility for improving the education achievement outcomes for tribal students.

Miccosukee Indian Tribe of Florida granted historic waiver from No Child Left Behind requirements

(2015): On June 1st, 2015, the first tribally-controlled education system was granted a waiver from No Child Left Behind (NCLB) requirements. The Miccosukee Tribe joins more than 40 states that have also been granted flexibility from NCLB requirements and set forth another system of accountability. The Miccosukee's school includes academic standards for conventional subject areas such as math and English, along with the Miccosukee language. This allows the Miccosukee Tribe to have greater autonomy in the education of their students.

“WHOEVER CONTROLS THE EDUCATION OF OUR CHILDREN CONTROLS OUR FUTURE.”

- WILMA MANKILLER, CHIEF OF THE CHEROKEE NATION (1985-1995)

“...AMERICAN INDIAN CHILDREN AND YOUTH MUST BE PROVIDED A SOLID EDUCATION AND THE OPPORTUNITY TO GO ON TO COLLEGE. IT MEANS THAT MORE MUST BE DONE TO STIMULATE TRIBAL ECONOMIES, CREATE JOBS, AND INCREASE ECONOMIC OPPORTUNITIES.”

- BILL CLINTON, U.S. PRESIDENT (1993-2001)

Indian Education Legislation and Executive Orders

Beginning of Colonization through Education (1600s):

This period included colonial experiments in Indian education that included religious indoctrination, cultural intolerance, and the removal of Native children from their homes and communities (White House Report 2014, p.7).

Civilization Fund Act (1819):

This law, also called the Indian Civilization Act, spurred the creation of boarding schools for Native Americans in the late nineteenth century. Educational objectives included Christianization, cultural assimilation, and development of a labor workforce. Through the allocation of federal funds, Native Americans were taught the ways of the white man as a means to "civilize" them.

Meriam Report Released

(1928): By the 1920s, the failure of Indian policies regarding allotment and assimilation was evident. The Meriam Report on boarding schools criticizes these policies that perpetuated health, educational, and socio-economic disparities amongst Native Americans. The findings in this report provided the foundation for the 1934 Indian Reorganization Act, which redirected federal Indian policy towards tribal sovereignty.

Johnson-O'Malley (JOM) Act

(1934): This law was created as a basic federal aid program with funds primarily earmarked for education, but also included medical attention, agricultural assistance, and social welfare. JOM funding was targeted towards Native Americans living off reservation land to help offset costs of tax-exempt Natives utilizing public schools, hospitals, and other services.

Indian Reorganization

Act (1934): The Indian Reorganization Act (IRA), as known as the Wheeler-Howard Act, encourages self-governance and self-determination for Indian tribes. In addition to restoring the right of Native Americans to manage their land and resources, the Act introduced the teaching of Indian history and culture in Bureau of Indian Affairs schools, which contrasted with the federal policy at the time of acculturating and assimilating Indian people through the BIA boarding school system. (25 U.S.C. 461)

PL 81-874 (1958): This law amended JOM to include assistance for educating Indian children. The Johnson O'Malley program became a supplemental aid program with dollars going directly to tribes.

This legislation marks one of the first federal commitments to American Indian students attending public schools.

Special Senate Subcommittee on Indian Education (1969):

This committee report, *Indian Education: A National Tragedy-A National Challenge*, focused national attention on the educational situation of AI/AN students. The report highlighted the effects and failures of federal policy on Native Americans through public school findings. Indian education was based on lack of tribal input, coursework which rarely acknowledged Indian history, culture, or language, and a stigma attached to anything Native-related by school administrators and teachers. The report cited a lack of funding, insufficient infrastructure, unqualified instructors, and inadequate resources that further exacerbated the state of Indian education.

Indian Education Act (1972):

This Act established the Office of Indian Education within the U.S. Department of Education, as well as the National Advisory Council on Indian Education. This Act authorized a formula program and several competitive grant programs for Indian children and adults and established a holistic approach to meeting the unique needs of American Indian and Alaska Native students.

Self-Determination and Education Assistance Act

(1975): This legislation provided tribes with greater autonomy. The U.S. Secretary of the Interior, and the U.S. Secretary of Health, Education, and Welfare, along with other government agencies, were authorized to contract directly with federally-recognized tribes.

Tribally Controlled Community College Assistance Act

(1978): This Act allows for greater federal assistance to tribally-controlled community colleges. It provides a crucial base of stable funding for postsecondary education on Indian reservations, and as a result, it provides American Indians with greater educational opportunities close to their families, tribes, and places of employment.

Native Hawaiian Education Act

(1988): This law supports the authorization and development of innovative educational

programs to assist Native Hawaiians.

PL 100-297 (1988): This law made BIA-funded schools eligible to apply for formula grants, and created an authorization for gifted and talented education.

Native American Languages Act, PL 101-477 (1990):

This law supports the use of Native American languages as a medium of instruction in order to promote language survival, educational opportunity, student success, and student knowledge of their culture and history.

PL 102-524 (1992): This law amends the Native American Languages Act to provide for grants to assist Native Americans in assuring the survival and continuing vitality of their languages.

The Improving America's

Schools Act (1994): This law reauthorized the Indian Education Act as Title IX, Part A of Elementary and Secondary Education Act (ESEA). The reauthorization of the formula grants was amended to require a comprehensive plan to meet the academic and culturally-related academic needs of American Indian and Alaska Native students. This law emphasizes bilingual education, language enhancement, and language acquisition programs as vehicles to improve student academic success.

President's Executive Order on Indian Education (2000):

This Executive Order was designed to establish federal inter-agency coordination of all Indian education, including research and regional forums. It established meaningful tribal engagement through regular consultation and collaboration with entities that have traditionally worked in silos. One of the main goals of this proclamation is to strengthen the United States government-to-government relationships with Indian tribes.

107-110 Indian Education

(2001): This law was reauthorized as Title VII, Part A of No Child Left Behind (NCLB). The formula grants were to be based upon the challenging state content standards and student academic achievement standards, used for all students. These grants exist to support Indian students in meeting those standards.

President's Executive Order on American Indian and Alaska Native Education, No. 13336 (2004):

This Executive Order was designed to assist American Indian and Alaska Native students in meeting the academic standards of No Child Left Behind (NCLB) in a manner that is consistent with tribal traditions, languages, and cultures. This order builds on NCLB's high standards, innovations, and reforms by including stronger accountability for results, greater flexibility in the use of federal funding, and an emphasis on research-based instruction.

Esther Martinez Native American Languages Act, PL 109- 394 (2006): This law provides for grants for Native language immersion schools, language nests, and language restoration programs.


Improving Head Start for School Readiness Act (2007): Through the reauthorization of Head Start, an Indian Head Start program was created to promote children's language and literacy development. This Act provides professional development to support children's growth in their Native language along with a provision for demonstration grants to tribal colleges and universities.

President's Executive Order on Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities, No. 13592 (2011): This legislation helps to provide Native students of all ages access to high-quality and career-building opportunities.

The Every Student Succeeds Act (2015): The Elementary and Secondary Education Act of 1965 (ESEA) is the largest civil rights education law supporting low-income schools with the funding necessary to provide high-need students with access to an excellent education. ESEA was reauthorized by the No Child Left Behind Act (NCLB) in 2001, and most recently reauthorized by the Every Student Succeeds Act (ESSA) in 2015, which provides states, tribes, and local districts with greater autonomy in educating their students. The ESSA marks a new era of state and local innovation to best support our students.

**"WE HAVE TO DRAMATICALLY IMPROVE THE QUALITY OF
EDUCATION IN INDIAN COUNTRY AND FOR NATIVE AMERICAN
STUDENTS, WHETHER THEY LIVE ON RESERVATIONS OR NOT."**

**- ARNE DUNCAN,
SECRETARY,
U.S. DEPARTMENT OF EDUCATION
[2009-2015]**



NATIVE AMERICAN LANGUAGES ACT

This Act provided historical importance to Indian languages by asserting that Native Americans were entitled to use their own languages and acknowledged the federal government's responsibility to protect and preserve Native American languages. The Native American Languages Act is seen as the first federal recognition of the right of Native Americans' to speak their native tongues. The legislation was designed to help prevent the extinction of tribal languages and to help tribes develop language and culture programs. These efforts were bolstered by the findings of the Indian Nations at Risk Task Force in their 1991 report, "Indian Nations at Risk: An Educational Strategy for Action." The report detailed the low rates of educational achievement for Native students, as well as high dropout rates, at both at BIA funded schools and for Native students in public schools. The report attributed the "nations at risk" problems, in part, to the destruction of tribal languages and cultures by schools, through the discouragement of tribal languages in classrooms. Since that time, culturally-relevant educational practices and Native language use in the classroom has been seen as key to Native students' success and performance.

Federal Legislation Timeline



1600S

Beginning of Colonization through Education



1819

Civilization Fund Act

1928

Meriam Report Released (1928)



1934

Johnson-O'Malley (JOM) Act (1934)



On the following pages there is a brief overview of federal and executive action regarding Indian Education. The policies that are highlighted have significantly affected Indian Education up until the current day.

1969 »

Kennedy Report on Indian Education (1969)

1972 »

Indian Education Act (1972)

1975 »

Self-Determination and Education Assistance Act (1975)

1978 »

Tribally Controlled Community College Assistance Act (1978)

1988 »

Native Hawaiian Education Act (1988)

1990 »

Native American Languages Act, PL 101-477 (1990)

1994 »

Alaska Native Educational Equity, Support, and Assistance Act (1994)

2000 »

President's Executive Order on Indian Education (2000)

2004 »

President's Executive Order on American Indian and Alaska Native Education, No. 13336 (2004)

2006 »

Esther Martinez Native American Languages Act, PL 109-394 (2006)

2007 »

Head Start Act (2007)

2011 »

President's Executive Order on Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities, No. 13592 (2011)

2015 »

The Every Student Succeeds Act (ESSA) (2015)



Current State Of Native Education

The Native Population Is Young

POPULATION UNDER 18 YEARS OLD



32% of AI/AN population is under the age of 18.

24% of total U.S. population is under the age of 18.

POPULATION UNDER 25 YEARS OLD

42%

42% of AI/AN population is under the age of 25.

34% of total U.S. population is under the age of 25.

2010 CENSUS, SUMMARY FILE 1

Natives On The Reservation Are Young

MEDIAN AGE

Natives on Reservations

26 YEARS OLD



Natives Nationally

37 YEARS OLD

2010 CENSUS, SUMMARY FILE 1

Native Students Attend Public Schools

There are approximately 644,000 AI/AN students in the K-12 system, representing 1.2% of public school students nationally.



93% Attend regular, public schools.

7% Attend BIE schools.

Native Students Are Labeled With A Disability Designation At High Rates

STUDENTS RECEIVING SERVICES UNDER THE IDEA:

AI/AN POPULATION **14%**

GENERAL POPULATION **8%**



Native Students Are Held Back More Frequently Than Their Peers

2X Native kindergarten students are held back at a rate two times higher than their white peers.

Native students are less likely to graduate from high school or continue college

HIGH SCHOOL GRADUATION RATES



**NATIVE STUDENTS
IN PUBLIC SCHOOLS** **67%**

**NATIVE STUDENTS
IN BIE SCHOOLS** **53%**

NATIONAL AVERAGE **81%**



22% of Native people over 25 years old have not completed high school.

Only 39% of Native students who enrolled in a four-year public institution in 2004 completed a Bachelor's degree by 2010.

Native students score lower on standardized tests

STUDENTS WHO MEET 'PROFICIENT' OR 'ADVANCED' LEVELS IN MATH:

**NATIVE
4TH GRADERS** **22%**

**NATIONAL
AVERAGE** **40%**

**NATIVE
8TH GRADERS** **17%**

**NATIONAL
AVERAGE** **35%**

RESOURCES

These organizations provide information and resources for Native education in a wide range of areas, including early childhood education, elementary and secondary schools, college and university education, and adult education.

NATIONAL/ REGIONAL ORGANIZATIONS

Administration of Native Americans

330 C Street SW
Washington, DC 20024
877-922-9262
www.acf.hhs.gov/programs/ana

American Federation of Teachers

555 New Jersey Ave NW
Washington, DC 20001
202-879-4400
www.aft.org

American Indian College Fund

8333 Greenwood Blvd
Denver, CO 80221
800-776-3863
www.collegefund.org

American Indian Graduate Center

Special Higher Education Program
4520 Montgomery, NE
Albuquerque, NM 87109
505-881-4584
www.aigc.com

American Indian Higher Education Consortium

121 Oronoco Street
Alexandria, VA 22314
703-838-0400
www.aihec.org

American Indian Science and Engineering Society

2305 Renard Place, Suite 200
Albuquerque, NM 87106
505-765-1052
www.aises.org

Association of Community Tribal Schools

220 Omaha Street
Mission, SD 57555
605-838-0424
www.acts-tribal.org

Bureau of Indian Education

1849 C Street NW
Washington, DC 20240
202-208-6123
www.bie.edu

Education for Parents of Indian Children with Special Needs (EPICS)

1600 San Pedro Dr. NE
Albuquerque, NM 87110
505-767-6630
www.epicsnm.org

Indigenous Education, Inc.

PO Box 26837
Albuquerque, NM 87125
www.cobellscholar.org
scholarships@cobellscholar.org

National Congress of American Indians

Washington, DC 20036
202-466-7767
www.ncai.org

National Education Association

1201 16th Street, NW
Washington, DC 20036-3290
202-833-4000
www.nea.org

Native Hawaiian Education Association

PO Box 1190
Wailuku, HI 96793
www.nhea.net

Native Hawaiian Education Council

735 Bishop St. Suite 224
Honolulu, HI 96813
808-523-6432
www.nhec.org/

National Indian Child Welfare Association

5100 SW Macadam Ave, Suite 300
Portland, OR 97239
503-222-4044
www.nicwa.org/

National Indian Education Association

1514 P Street NW, Suite B
Washington, DC 20005
202-544-7290
www.niea.org

National Indian Head Start Directors Association

P. O. Box 6058
Norman, OK 73070
405-360-2919
www.nihdsa.org

National Indian Health Board

910 Pennsylvania Avenue, SE
Washington, DC 20003
202-507-4070
www.nihb.org

**National Indian Impacted Schools
Association**

P.O. Box 30
Naytahwaush, MN 56566
218-935-5848
www.niisa-lands.org

National Johnson O'Malley Association

PO Box 755
Fort Washakie, WY 82514
Phone: (307) 332-2027
www.njoma.com

National Museum of the American Indian

Fourth Street & Independence Ave.,
S.W.
Washington, DC 20560
202-633-1000
www.nmai.si.edu

**Society for Advancement of Chicanos/Hispanics
and Native Americans in Science**

1121 PACIFIC AVENUE
SANTA CRUZ, CA 95060
831-459-0170
www.sacnas.org

Tribal Education Departments National Assembly

PO Box 18000
Boulder, CO 80308
www.tedna.org

**U.S. Department of Education Office of Indian
Education**

400 Maryland Ave,
SW Washington, DC 20202
202-260-7779
www2.ed.gov

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