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THE RELATIONSHIP BETWEEN INTERGENERATIONAL EDUCATIONAL EXPERIENCES, SCHOOL CULTURE/CLIMATE, AND RACIAL IDENTITY AMONG AMERICAN INDIAN HIGH SCHOOL STUDENTS

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By

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ABSTRACT

This research focused on the whether or not there was a relationship between (a) school culture and climate, (b) racial identity, and (c) inter-generational educational experiences of American Indian students in urban/off-reservation AA high schools in Montana as perceived by American Indian students, American Indian parents, administrators, teachers, and staff. Data were collected at four schools located in two school districts in different geographical locations in Montana. The data were collected using the (a) School as a Caring Community Profile (SCCP-II) survey, (b) People of Color Racial Identity Attitude Scale (PRIAS) survey, (c) demographic survey data, (d) academic achievement data, and (d) open-ended demographic survey questions. Demographic data for all students and all parents for all schools were combined and analyzed because the small sample size created potentially personally identifiable information. American Indian students and their parents expressed perspectives on school culture and climate that were consistently different than the perspective expressed by school personnel. Differences in racial identity development between students and their parents were identified at the immersion/resistance stage and at the internalization stage. The percentages of families that were impacted by trauma were significant. Open-ended questions from the demographic survey provided additional information to better understand the responses from the participants. Recommendations for school district review of policy and practice in the following areas were identified: (a) school culture and climate, (b) American Indian curriculum, (c) American Indian culture in the schools, (d) parental engagement, and (e) trauma and resiliency

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CHAPTER I

Background of the Study

The system of education for American Indians did not develop in the same way that it did for other citizens of the United States (Szasz, 1977). In a complicated treaty process, American Indians exchanged almost a billion acres of land for services such as health care, education, and self-governance in perpetuity. The United States Bureau of Indian Affairs was charged with overseeing the federal Indian education system, and for more than one hundred years, the schools operated with little or no local control. This is in contrast to the public school system which places control of public education in the hands of individual states and local school boards. The primary focus of the curriculum in early schools for American Indians was assimilation. A series of legislative efforts in the late 1900's have shifted the focus from assimilation to self-determination and local control. The system in place for the education of American Indians has, for many years, been based on the belief that American Indian traditions, values, and beliefs must be erased if these children are to live in the modern world as we know it today (Deloria & Wildcat, 2001). Assimilation and acculturation have been consistent themes in federal policies framing American Indian education throughout history. The system of schooling for American Indian children consisted of off-reservation boarding schools, training or industrial schools, on-reservation boarding schools, day schools, public schools, and on some reservations, tribally controlled schools (Deloria & Wildcat, 2001). Historically, educational programs for Indian people, as implemented by the Federal Government and later by educational programs in the public school system at the elementary and secondary levels, have been ineffective in providing for the education of American Indian people residing on reservations (Szasz, 1977). In addition, federal policies during the 1950's which focused on the relocation of individual Indian people to large urban areas and the

practice of legally terminating tribes have had, and continue to have, an effect upon American Indian populations living in urban areas. While there has been little research done in the area of urban American Indian academic achievement, a recent study has indicated that there is a significant gap that exists academically between American Indians and non-Indians on reservations and in urban areas (Lohse, 2007). American Indian academic achievement is significantly below the levels achieved by their non-Indian counterparts at all levels of the educational system (Faircloth & Tippeconnic, 2010). American Indian students consistently demonstrate lower levels of proficiency on standardized tests, lower graduations rates, lower attendance rates, and higher instances of suspension or expulsion from school (Lohse, 2007).

The No Child Left Behind Act (NCLB) was signed into law on January 8, 2002. Standardized testing and assessment of each school district's performance was made mandatory under this act. School districts must also publish the assessment scores for each school and each sub-group within the school. Annual performance benchmarks are established and school districts must meet these benchmarks in order to meet Adequate Yearly Progress (AYP) as defined by NCLB. Under NCLB, schools that fail to make AYP are faced with strict sanctions. School districts that have large American Indian enrollments consistently do not make AYP for that population (National Center for Education Statistics, 2009).

This study examined student, parent, teacher, and administrator attitudes about school culture and climate as well as parental educational experience to understand how these factors affect academic achievement for American Indian students in off-reservation AA school districts in Montana.

Statement of the Problem

Historically, educational programs for Indian people as implemented by the Federal Government and later educational programs in public school systems at the elementary,

secondary, and post-secondary levels have been ineffective in providing education to Indian peoples (Szasz, 1977). "Education is often cited as the way out of the circle of discrimination and poverty faced by minority groups, even though the present school structure does not appear to be promoting such a solution to discrimination" (Hanushek, 1972, p. 5). Students who have a good self-concept will tend to achieve at higher levels than students who have a poor self-concept or self-ideal. In a study conducted on the Red Lake Indian Reservation in Minnesota, the perceptions of Native American students of themselves as ideal students and their teachers' perceptions of them differed considerably. It was further discovered that the students' definitions of "ideal" differed considerably from that of their teachers, and that the longer a teacher teaches on the reservation, the further from an ideal student (in terms of popularity) the Native American student becomes (Sullivan, 1979). "The development of a sense of efficacy and inner direction in the classroom is especially important for students from dominated groups," (Cumins, 1986, p. 29). Native American students have lower expectations for success in the areas of education and employment than do non-Indian students (Peregoy, 1979). The lowered expectations for success, the lack of a sense of efficacy, and socioeconomic factors contribute to the high attrition rate of Native American students from high school (Bailey, 1978).

> Of the approximately 644,000 or 92% of American Indian and Alaskan Native students in the United States enrolled in kindergarten through twelfth grades attend public schools, 46% of American Indians and Alaskan Native students attend schools in rural areas. A majority of American Indian students live off reservation and attend schools in urban areas. (Faircloth & Tippeconnic, 2010, p. 4)

Sixty-five percent of American Indian students in Montana attend off-reservation/urban schools (Montana Indian Education Association [MIEA], 2010). American Indians comprise

10.9% of total school enrollment in the state of Montana, yet American Indians drop out at a rate of 26% from grades 7-12 (Broaddus & Munson, 2011). School districts in Montana that are categorized as 1H, having an enrollment of more than 1250 students have seen an increase in the dropout rate each year for the past 5 years (Broaddus & Munson, 2011). Nationally, achievement data as measured by standardized test scores have not reflected growth in keeping with their non-Native peers from 2005 through 2011 (The Education Trust, 2010). The disparity in high school graduation rates is also reflected in institutions of higher education.

> Approximately 45% of Native American students will leave high school without graduating, approximately 17% of those who graduate from high school will enter college, approximately 6% of those who enter college will complete their college program, approximately 4% of those who complete their college program will enter graduate or professional school, and approximately 2% of those who enter graduate or professional school will complete their program of study. (Astin, 1982, p. 174)

A recent report on the State of Native Education published in 2010 by the Education Trust found that the high school graduation rates and college attendance rates have not kept pace with non-Native student graduation and college attendance rates.

> Only 52 percent of Native students who graduated in 2004 enrolled in college immediately after high school, as compared with 74 percent of white students. Of all Native students who enrolled in a four-year institution in the fall of 2004, only 39 percent completed a bachelor's degree by 2010. In comparison, 62 percent of white students who enrolled in the fall of 2004 had completed their bachelor's by 2010. (The Education Trust: The State of Education For Native Students, p.10)

American Indian academic achievement is significantly below the levels achieved by non-Indians at all levels of the educational system. American Indian students consistently

demonstrate lower levels of proficiency on standardized tests, lower graduations rates, lower attendance rates and higher instances of suspension or expulsion from school (Lohse, 2007).

Possible reasons for such outcomes include the following: (a) an unwelcoming school climate that may have an intergenerational effect (Belcourt-Ditloff, 2008; Mid-continent Research for Education and Learning [McREL], 2009); (b) inter-generational historical trauma, historical consciousness, and unresolved grief (Belcourt-Ditloff, 2008; Braveheart & DeBruyn, 1998); (c) the effects of positive and negative parental educational experiences (McREL, 2009; Powers, 2009); and (d) the lack of a strong sense of identity (Champagne, 1994; Green, 1995; Helms, 1990; Horse, 2012).

Purpose of the Study

The purpose of this quantitative study was to determine whether or not there was a relationship between (a) parental educational experience, (b) school culture and climate, (c) inter-generational historical trauma, (d) racial identity, and (e) American Indian achievement in urban/off-reservation AA school districts with large populations of American Indian students in Montana.

Research Question

The question to be addressed in this research was as follows: Is there a relationship between parental educational experiences, school culture and climate, inter-generational historical trauma, racial identity development, and American Indian student academic achievement in urban/off- reservation AA school districts in Montana?

Significance of the Study

There is a considerable difference in the academic achievement rates of American Indian students reflected in all measures of academic success used in the public school system (The Education Trust, 2013). American Indian students score lower on standardized tests, are

overrepresented in special education programs, are accounted for disproportionately in discipline rates, and have lower graduation rates (DeVoe, J. F., & Darling-Churchill, K. E., 2008). The academic achievement gap for American Indian students has been documented over many years (Adams, 1995; Broaddus & Munson, 2011; Faircloth & Tippeconnic, 2010; Jackson, 1882).

NCLB has provided the necessity for public schools to address the issue of the American Indian academic achievement gap if they are ever to meet the mandates of law which require that all students be proficient enough to meet the standards in place for Adequate Yearly Progress. It is critical that American Indian students achieve academic parity with their non-Indian counterparts if they are to stop the long history of oppression and assimilation which has attempted to deny the human dignity necessary to self-determine the future of a people. American Indian nations need educated and culturally- connected leaders if they are to achieve self-determination and realize the full potential inherent in self-governance.

> One third of all American Indians and Alaska Natives are under the age of eighteen, compared to 26% of the total U.S. population, with a median age of twenty-nine compared to thirty-five for the total population. To ensure the survival and health of American Indian culture, economic self-sufficiency as well as social and political structures it is critical that future generations of American Indian youth are successful in attaining their high school diploma at a minimum. (Faircloth & Tippeconnic, 2010, p. 21)

It is not an overstatement that "failure to achieve graduation puts entire American Indian communities and tribal nations at risk" (Faircloth & Tippeconnic, 2010, p. 21). If the American Indian Achievement Gap is not closed, American Indians will continue to be over-represented at the lowest level of every measure of well-being used in the United States,

poverty, unemployment, death, graduation rate, incarceration, teen pregnancy etc. (Champagne, D., 1994).

The importance of this study was to identify the educational and environmental factors that contribute to the American Indian achievement gap in three off-reservation school systems in Montana. A review of the literature has revealed that a considerable amount of research has been conducted as it relates to American Indian achievement. However, there is little research in the area of American Indian education in an urban/off-reservation setting. Furthermore, the research that has been done relative to urban Indian education has been geographically focused on Arizona, New Mexico, Minnesota, and Alaska. The research that has been conducted addressing the American Indian Achievement Gap has been limited and was conducted in the 1980's and 1990's (Faircloth & Tippeconnic, 2010). While this research is important, and contributes to better understanding of American Indian experiences off the reservation, Montana presents a unique off-reservation/urban American Indian experience, and no research involving this demographic has been published.

Definition of Terms

For the purposes of this study, the following definitions of terms were used:

Adequate Yearly Progress (AYP)

AYP is an individual state's measure of progress toward the goal of 100 percent of students achieving to state academic standards in at least reading/language arts and math. It sets the minimum level of proficiency that the state, its school districts, and schools must achieve each year on annual tests and related academic indicators (No Child Left Behind Act of 2001, 2002).

American Indian Academic Achievement Gap

The American Indian academic achievement gap is the disparity in academic achievement between American Indian students and their white counterparts as measured by standardized tests (Planty et al., 2009).

American Indian

American Indians are the indigenous people of the United States. This definition includes both members and descendants of federally recognized and state recognized tribes; a person having ancestry in any of the original peoples of North America and who maintains cultural identification through tribal affiliation or community recognition (DeVoe & Darling-Churchill, 2008).

Cultural Competence

Cultural Competency includes a set of congruent behaviors, attitudes, and policies that enable professionals, organizations, and systems to work together effectively in cross-cultural settings (Saifer, 2011).

Cultural Proficiency

Cultural Proficiency describes a set of standards and behaviors that enable individuals and organizations to interact and respond effectively to people who differ from them (Lindsey, 2006).

High School

A secondary school offering the course of study necessary for graduation usually including grades 9-12 (Webster's, 2009).

Mont CAS

An abbreviation for Montana Comprehensive Assessment System, Mont CAS is used in the State of Montana as the No Child Left Behind criterion-referenced test (Montana Office of Public Instruction, 2006).

No Child Left Behind

The Elementary and Secondary Education Act (ESEA), reauthorized as the No Child Left Behind Act of 2002, is the main federal law affecting education from kindergarten through high school. ESEA is built on the following four principles: (a) accountability for results, (b) more choices for parents, (c) greater local control and flexibility, and (d) an emphasis on doing what works based on scientific research (No Child Left Behind Act of 2001, 2002).

Parent

A parent is the parent of a student and includes a biological parent, stepparent, guardian, or an individual acting as a parent in the absence of a parent or guardian. This definition will include extended family such as grandparents, aunts, uncles, and in-law relatives (Lomawaima & McCarty, 2006).

Racial Identity

Racial identity is defined as "a sense of group or collective identity based on one's perception that he or she shares a common heritage with a particular racial group" (Helms, 1995, p. 184).

Reservation

A reservation is an area of land “reserved” by or for an Indian tribe to live on and use. Reservations were created by treaty, congressional legislation, or executive order (Utter, 1993).

School Climate

School climate consists of the physical and psychological aspects of the school that are more responsive to change and that provide overall environment or "feel" of the school necessary for teaching and learning (Tableman & Herron, 2004).

School Culture

School culture resides in the shared values and beliefs that give an organization its identity and define its expected behaviors. Culture develops over time and is deeply imbedded in the organization. Organizational culture operates unconsciously; it can best be articulated as "how we do things in this organization" (Gonder & Hymes, 1994).

Urban

As of the 2000 U.S. Census, the Census Bureau uses the classification of "urban" as designating an incorporated or unincorporated place with at least 50,000 inhabitants (Webster's, 2009).

Summary

The academic achievement gap for American Indian students has been documented over many years (Adams, 1995; Broaddus & Munson, 2011; Faircloth & Tippeconnic, 2010; Jackson, 1882). American Indian students score lower on standardized tests, are overrepresented in special education programs, are accounted for disproportionately in discipline rates, and have lower graduation rates (National Urban Family Coalition, 2006). American Indians are over-represented at the lowest level of every measure of well-being used in the United States [such as] poverty, unemployment, death, graduation rate, incarceration, teen pregnancy etc. (Champagne, D.1994). The study will examine the following possible reasons for such outcomes: (a) an unwelcoming school climate that may have an intergenerational effect (Belcourt-Ditloff, 2008; Mid-continent Research for Education and Learning [McREL], 2009); (b) inter-generational historical trauma, historical consciousness, and unresolved grief (Belcourt-Ditloff, 2008; Braveheart & DeBruyn, 1998); (c) the effects of positive and negative parental educational experiences (McREL, 2009; Powers, 2009); and (d) the lack of a strong sense of identity (Champagne, 1994; Green, 1995; Helms, 1990; Horse, 2012). This study will identify the educational and environmental factors that contribute to

American Indian academic achievement in off-reservation school systems in Montana. As public school districts continue to struggle to meet the standards for student proficiency required under NCLB, the need to identify the factors that contribute to the American Indian academic achievement gap is critical. There is little research available about this population; therefore, this study is important and timely.

CHAPTER II

Review of the Literature

The experiences of American Indian students in the educational system of the United States have been well documented and extensively studied over the course of U.S. history. For the purposes of this study, the literature review will consist of the following five areas of focus: (a) the history of American Indian education in the United States, (b) the American Indian academic achievement gap, (c) school culture and climate, (d) parental educational experience/intergenerational trauma and resilience, and (e) racial identity development.

The History of American Indian Education in the United States

The history of American Indian education in the United States requires an understanding of American Indian Federal policy. The policies that directly shaped educational practices for American Indian children can best be examined in a political and historical context. Indian education has been the topic of major research projects on the national level, as in the following examples: the *Merriam Report,* the *National Study of American Indian Education*, the *Kennedy Report,* and the *American Indian Policy Review Commission*. All of these studies echoed the same findings; the system of American education as it related to American Indians was ineffective and detrimental to the children and families it was designed to educate.

Every society has in place a system by which the education of its citizens is accomplished. American Indian communities were no different. American Indian communities had a system of complex interrelated practices which assured that the children would learn everything they needed to know to live in the society to which they were born (Szasz, 1988). Everyone had a responsibility in the education and training of the children of the society. Children would receive spiritual instruction along with language, cooking,

gardening, hunting, tool manufacturing, caring for domesticated animals, sewing, food preservation and all manner of skills necessary for survival and sustainability of the community (Arenas, 2007). The arrival of non-Indian people on the North American continent and the system of education and religion that came with them would have a profound and lasting effect upon American Indian life.

The first schools for American Indians were established by Jesuit Priests in Havana, Cuba in 1568. The purpose of education was for acculturation and assimilation. French and Spanish missionaries attempted to "civilize" American Indians through conversion to the Catholic religion. The curriculum would focus almost exclusively on religious instruction. Contact with the British would have the most significant and sustained impact upon traditional American Indian life. The first British colony was established in Jamestown in 1607. The arrivals to the "new world" had, as one of their missions, to ensure the spread of the gospel by propagating Christian religion to such people, as live in darkness and miserable ignorance of the true knowledge and worship of God," which, according to King James I, "may in time bring the infidels and savages living in those parts to a settled and quiet government (Szasz, 1988).

In 1620, the Pilgrims would arrive in Plymouth Massachusetts. Ten years later in 1630, the Puritans would arrive. The Puritans are a protestant sect that believed that all religions except for Puritanism were wrong. The very name Puritan was derived because of a desire to purify the Anglican Church of England. The primary purpose of education was to enable people to read the Bible which was the literal word of God.

The colonists did not see themselves as expansionist aggressors in the new world; they interpreted expansion as a biblical directive to “go forth and multiply, subdue the earth” (Locke, 1764). They believed that if the American Indian, or anyone else did not fulfill this

biblical directive, it was their responsibility to do so. American Indians saw this expansion and subsequent dispossession of their homelands as threatening to their way of life. Their response to colonial expansion was to defend their homelands, often with violence, to ward off the encroachment of homesteaders seeking prosperity in the new world. The act of defense on the part of American Indians was interpreted as aggression by the colonists who began to demand protection from their colonial governments. The attempts of the government to provide for the security of the colonists resulted in an ever growing expansion of the colonial boundaries and further encroached on American Indian land. This displacement of American Indians from their lands began a pattern of forced removal and conquest that was to continue throughout the history of the United States (Kagan, 2006). The early colonists believed that American Indians could be assimilated into colonial society without stripping them of their aboriginal culture and cultural influences entirely; however, the missionaries were not prepared for the determination of American Indians to maintain their traditional way of life as well as their traditional spirituality (Szasz, 1988). King Phillip's War, the French and Indian War, the Revolutionary War, and the subsequent establishment of a new country and government known as the United States of America would establish new policy in regard to American Indians.

The Indian Removal Act was passed by Congress in 1830. This Act provided for the systematic removal of American Indian tribes from the eastern and southeastern states to the west of the Mississippi river. This removal process would continue into the 1860's. In addition to the Removal Act, Indian Territory was established in 1840 which encompassed the area of present day Kansas and Oklahoma. With the Louisiana Purchase concluded in 1803, moving Indians to one designated territory was a means to clear the way for westward expansion and homesteading. From 1778 until 1871, Congress recognized American Indian tribes as distinct sovereign nations and, as such, implemented a series of treaties with numerous tribes; however,

the passage of the Removal Act precipitated a series of Supreme Court cases involving the Cherokee Nation. Supreme Court Justice Marshall's ruling would forever diminish the legal standing of all American Indian tribes by defining them as "domestic, dependent nations defining the relationship of American Indians and the Federal Government as that of a ward to his guardian." This ruling established the "Federal Trust" relationship between tribes and Congress that exists in present time.

Not all tribes were relocated to Indian Territory; from 1851 until 1880, the Federal Government continued to develop policies to address the "Indian problem." During this period, the policy was to consolidate Native American tribes to designated pieces of land, usually on or near their aboriginal territories. Virtually every treaty negotiated during this period held express provisions for the education of American Indian children. Helen Hunt Jackson wrote a book entitled *A Century of Dishonor* which was published in 1882 and detailed the tragic consequences of Federal Indian policy as well as the poor treatment of American Indians in their dealings with the United States government and their representatives (Jackson, 1882). She provided a copy of this book to every member of Congress, but her report was largely ignored. This would be the first of a series of reports which would chronicle the devastating consequences of Federal Indian Policy on American Indian tribes.

The General Allotment Act of 1887 (Dawes Act) would prove to be one of the most devastating federal policies imposed on American Indian communities. The Allotment Act provided for the systematic division of reservation lands held in common by the Indian people residing there. The implementation of the Dawes Act specified that reservation lands would be divided in the following manner:

1. A census of the tribe would be conducted from which individual allotments would be made;

2. Each head of household would receive 160 acres, each single person over the age of eighteen and orphans would receive 80 acres, and all other single persons under the age of eighteen born prior to an allotment order would receive 40 acres; and
3. The title to the land would be held in trust by the United States for a period of 25 years (during this time the land could not be sold) at which time, if the Indian landholder proved competent, the title would be transferred.

The Dawes Act provided for the sale of excess reservation lands after each member of the tribe had received their allotment; the proceeds of the sales were to be held in a fund for the education and civilization of the tribe. At the end of the allotment period, Indian landholdings were reduced form138 million acres in 1881 to 52 million acres by 1934 (McDonnell, 1989).

Education was an important aspect in achieving the goals of the Dawes Act. The intent of the Dawes Act was to break up the communal, societal, and familial structure of the tribes and thereby integrate them through assimilation/acculturation into United States' society (Adams, 1995). As with the assignment of individual land allotments, education was seen as the most effective way to relieve the United States government of the economic responsibility for Indian tribes. To that end, the plan for education under the Dawes Act was to accomplish four goals. The first goal was to provide the basic skills of reading, writing, and English language acquisition. Second, the Act aimed to individualize Indians so that their traditional, communal, and societal structures would disappear. The individualization of Indians was to be accomplished by teaching Indians the ethics of hard work. The work would focus on specific skills and trades; primarily, young men would receive training in the industrial trades and young women were to acquire domestic skills. Additionally, education would instill a sense of self-reliance and the importance of personal property. Individualism would successfully

breakdown the communal societal structure of the tribes. Third, the Act would convert the American Indians to Christianity. Fourth, it would provide for the complete assimilation, acculturation, and eventual United States citizenship of American Indian youth.

The education of American Indian youth was one of the key elements identified as a way to solve the Indian Problem during the 1880's. To achieve the four goals outlined under the Dawes Act, it would be necessary to remove children from the influence of their parents and extended families. To best accomplish the goal of assimilation, the boarding school would become the model for American Indian education. The Yakima Indian Reservation in Washington State was home to the first boarding school in 1860. The on-reservation boarding schools were seen as promising vehicles of assimilation because it was thought that students would take their newly-acquired education home with them and impart the training to their parents and communities. However, within a relatively short period of time, the families and communities of the Indian children would come to be seen as detrimental to the education of these children. Instead of the parents conforming to the children's assimilation, the parents were undoing the work of the schools, and assimilation was not progressing at a sustained and consistent rate. The on-reservation model of schooling would fall out of favor for an approach which called for the removal and isolation of American Indian children from their families so that the work of assimilation could be accomplished more effectively.

Boarding schools would undergo significant changes in a relatively short period of time with the development of the off-reservation industrial school model developed by Lt. Richard Henry Pratt. Pratt established Carlisle Indian School in Carlisle, Pennsylvania in 1879. "Kill the Indian in him and save the man" (Champaign, 1991) was the principle upon which Carlisle Indian School structured the curriculum for rapid assimilation. Pratt was adamant that American Indian students must be stripped of their cultures rapidly and completely if they were

to be integrated successfully into American society. The off-reservation boarding school was to become the model for the education of American Indian children from 1879-1890. In 23 years, 25 off-reservation boarding schools would be established in 15 states. American Indian students, upon arrival to the boarding school, were stripped of all outwardly cultural symbols and traditional clothing. The student would receive an English name in place of their name in their traditional language; their hair would be cut, and they would be given uniforms to wear. Students were prohibited from speaking their native languages and were not permitted to practice their traditional spiritual ceremonies. The labor of the children contributed to the operation of the school. Boys managed the livestock, planted and harvested the grains, did the foundry work, and learned military drills. Girls did the cooking, sewing, cleaning, and all of the domestic duties required for the operation of the school. With the expansion of the off-reservation boarding schools, the Bureau of Indian Affairs became concerned with the cost of operating the boarding schools and the lack of a system to coordinate the on-reservation schools, mission schools, and off-reservation boarding schools. The need to create a system for the education of American Indians became evident.

The Commissioner of Indian Affairs, Thomas J. Morgan, went about creating a system of Indian education in 1889. Among the areas he addressed were the need for a common curriculum, compulsory attendance, and systematic policies for the enrollment of students. By 1916, a bureaucratic system for the education of American Indian students was in place. A policy for compulsory education had been established, and schools were following a standardized curriculum, the *Uniform Course of Study*. The curriculum was divided into the following four levels: primary, pre-vocational, junior vocational, and senior vocational. The long term effects of the off-reservation boarding school experience on the students and their families are evident to present day. The consistent message of the off-reservation boarding

school was one of negative self-image. Indian students and their cultures were inferior, savage, and superstitious. The forced removal of children from their families at the ages of five and six years old was to have devastating consequences on their emotional development. The loss of traditional language and traditional tribal cultural knowledge has left a lasting legacy for tribal communities as well. The debate as to which educational model was most effective in achieving the assimilation of American Indians would shift in favor of on-reservation schools as the best option. The rapid-assimilation approach developed by Pratt was not as effective as once hoped; assimilation, it seemed, would be best achieved through a gradual process.

The sale of surplus land under the Dawes Act created the need for public schools to educate the children of non-Indian farmers and homesteaders. Public schools were offered tuition to educate Indian students living in the area. The American Indian Citizenship Act was passed in 1924. The Act was created, in part, to recognize the military service of American Indians in World War I as well as to clean up the issue of Indian citizenship that was tied to the Dawes Allotment Act. During this period, The Brookings Institute for Government Research would conduct a study of the state of American Indians in order to determine the effectiveness of governmental policies. The study would be conducted by Dr. Louis Merriam and published under the title *The Problem of Indian Administration.* The study came to be known as the *The Merriam Report*. The 375-page report delivered a detailed description of the deplorable conditions found on the reservations.

The *Merriam Report* was most critical of the policy of allotment and its destructive impact on tribal families and communities. Boarding schools also received harsh criticism, finding the policies of assimilation to be cruel. The uniform course of study, inadequate teacher salaries, poorly trained teachers, vocational curriculum, poor nutrition, disease, and overall general health of the students received poor evaluation. Merriam called for Congress to

appropriate adequate financial resources to meet its treaty obligations in addition to the reformation of the Office of Indian Affairs. As a result of the *Merriam Report*, the General Allotment Act was repealed. With the repeal of the General Allotment Act, American Indian students were no longer required to attend off-reservation boarding schools. As a result, American Indian children enrolled in public schools in larger numbers than in federal schools, and the need for a system to provide funding for their education became evident. Reservation lands held in trust were not taxable and did not generate tax revenue from the land on which many Indian students lived. Legislation was passed in the form of the Johnson-O'Malley Act in 1934 to provide funding in lieu of taxes. The United States was in the midst of an economic depression which lasted approximately from 1929 until 1939; full recovery was not achieved until entry into World War II in 1945. Additionally, as a result of the *Merriam Report* the Indian Reorganization Act of 1934 was passed.

The Indian Reorganization Act of 1934 re-established the rights of tribes to limited tribal government, traditional culture, language, and spiritual practices. In addition, the Act provided for tribes to begin economic development activities. As a result of the Indian Reorganization Act, some tribes began operating successful economic development projects, managing tribal resources, and appeared to be experiencing an overall improvement in their way of life. The perception that some tribes were integrating into the dominate society formed the basis of a report issued by the Hoover Commission in 1949. The report concluded that

> when the trust status of Indian lands has ended, thus permitting taxation, and surplus Indian families have established themselves off the reservations, special aid to the state and local governments for Indian programs should end (Champagne, 1994, p. 53).

The commission recommended that the Federal Government pursue a course of legislation that would divest it of all regulatory responsibility of American Indian tribes. Once

again, official Federal policy would favor the complete assimilation of American Indians into dominate society.

Three pieces of legislation would be enacted to that end. First, the Indian Relocation and Educational Assistance Act was passed in 1952. American Indians were relocated to urban areas across the country. They would receive assistance with travel, housing, and moving expenses. Tuition for vocational training programs would be provided as well as employment assistance upon completion of the participants' training program. Once American Indians had received training and jobs in urban areas, it was expected that they would not return to their reservations, thereby becoming integrated into dominate society. It is estimated that 35,000 American Indians were relocated under this Act. Second, House Concurrent Resolution 108 was passed in 1953. This Act is also known as the Termination Act. This policy provided the mechanism for the Federal Government to end its legal-political relationship with American Indians. It was an attempt by the Federal Government to end tribal sovereignty by divesting the Federal Government of its treaty obligations and responsibilities to American Indian tribes. From 1952 until 1962 more than 100 tribes were terminated. This Act was intended to dissolve reservations and provide for the assimilation of American Indians by removing their treaty rights ending their special political relationship with the Federal Government. Third, Public Law 280 was passed in 1952. Under the commerce clause of the United States Constitution, criminal justice issues on the reservation were under the sole jurisdiction of the Federal Government. The Constitution specifically addresses the issues of the separation of states and American Indian governmental relationships. Public Law 280 transferred the authority to handle criminal justice issues on reservations to the state governments. In the spring of 1969, President Johnson requested a 10% increase in funding for American Indian programs. In a "Special Message to congress of the Problem of the American Indian: the Forgotten

American," he outlined the following three goals: (a) to bring the standard of living for American Indians up to that of the general population, (b) to allow American Indians the freedom of choice to remain on their reservations or to move to towns and cities if they so choose after being equipped with the skills necessary to live with equality, and (c) to permit American Indians to live in America with equitable opportunity for economic success and social justice. A series of studies conducted over the years that followed examined the effects of Federal policies on the education of American Indian children and their families.

In 1969, the Senate Subcommittee on Indian Education, chaired by Senator Edward Kennedy, published the findings of an 18-month study under the title "Indian Education: A National Tragedy-A National Challenge" which came to be known as the *Kennedy Report*. The *Kennedy Report* concluded that negative self-image, low achievement, high absenteeism, high dropout rates, and low achievement among American Indian students were the direct outcomes of federal Indian education policy. The *Kennedy Report* further stated that the education provided for American Indian students was underfunded, of poor quality and did not allow for the involvement of Indian parents. The *Kennedy Report* included sixty recommendations in the areas of national policy, administration of Indian education, and the role of the Federal Government in public schools serving American Indian students. "The National Study of American Indian Education; The Education of Indian Children and Youth" was conducted between 1967 and 1971 by Robert Havinghurst and Estelle Fuchs. The comprehensive study focused on achievement outcomes, mental health, school curriculum, perceptions of community leaders, and perceptions of parents and students. These studies would form the basis of two significant pieces of legislation that have shaped Indian education today.

The Indian Education Act of 1972 established the Office of Indian Education and the National Advisory Council on Indian Education. The intent of the Act was to improve the quality of education in public schools for Indian students; it recognized that American Indians have unique educational and cultural needs. In 1975 this Act was amended to include a provision for the Indian parent voice in the planning of school programs by creating Indian parent committees (Reyhner, 1992). The goal of Federal Indian policy shifted from termination to self-determination which resulted in the passage of the Indian Self-Determination and Education Assistance Act of 1975 (Pl-638).

The Indian Self-Determination and Education Assistance Act of 1975 (Pl-638) required that tribes be able to contract the funding and management of tribal programs from the Bureau of Indian Affairs (BIA) and to manage the resources at the tribal level. The intent of the Act was to allow tribes to determine how best to meet the needs of the tribes and to lessen the paternalistic role of the BIA. The BIA would not step out of the process completely; they would maintain oversight and guidance of the contracting process. Tribes could choose to contract all or part of the programs administered by the BIA.

The Elementary and Secondary Act (ESEA) of 1965, was reauthorized in 2002 as the No Child Left Behind (NCLB) Act. The NCLB Act is a model for school reform developed at the Federal level and contains the following four primary goals:

1. Stronger accountability for results; under *No Child Left Behind*, states are working to close the achievement gap and to make sure that all students, including those who are disadvantaged, achieve academic proficiency. Annual state and school district report cards inform parents and communities about state and school progress. Schools that do not make progress must provide supplemental services, such as free tutoring or after-

school assistance; take corrective actions; and, if still not making adequate yearly progress after five years, make dramatic changes to the way the school is run.

2. More freedom for states and communities; under *No Child Left Behind*, states and school districts have unprecedented flexibility in how they use federal education funds. For example, it is possible for most school districts to transfer up to 50 percent of the federal formula grant funds they receive under the Improving Teacher Quality State Grants, Educational Technology, Innovative Programs, and Safe and Drug-Free Schools programs to any one of these programs, or to their Title I program, without separate approval. This allows districts to use funds for their particular needs, such as hiring new teachers, increasing teacher pay, and improving teacher training and professional development.
3. Proven education methods; *No Child Left Behind* puts emphasis on determining which educational programs and practices have been proven effective through rigorous scientific research. Federal funding is targeted to support these programs and teaching methods that work to improve student learning and achievement. In reading, for example, *No Child Left Behind* supports scientifically based instruction programs in the early grades under the Reading First program and in preschool under the Early Reading First program.
4. More choices for parents; parents of children in low-performing schools have new options under *No Child Left Behind*. In schools that do not meet state standards for at least two consecutive years, parents may transfer their children to a better-performing public school, including a public charter school, within their district. The district must provide transportation, using Title I funds if necessary. Students from low-income families in schools that fail to meet state standards for at least three years are eligible to

> receive supplemental educational services, including tutoring, after-school services, and summer school. Also, students who attend a persistently dangerous school or are the victim of a violent crime while in their school have the option to attend a safe school within their district. (No Child Left Behind Act of 2001, 2002)

With the passage of NCLB, the United States Department of Education began to collect academic achievement data in a systematic effort to identify where there are achievement gaps between American Indian students and their non-Indian peers. Acknowledging that an academic achievement gaps exists, reporting the data, and implementing school reform measures to close the gap is at the heart of NCLB. An executive order recognizing the "unique educational and culturally related academic needs of American Indian and Alaskan Native students" was signed by President George W. Bush in 2004. The executive order promised that the methods implemented to meet NCLB's stringent academic standards would be done "in a manner that is consistent with tribal traditions, languages and cultures" (Exec. Order No. 13,336, 2004).

From 1700 until the present, parents of American Indian children have wanted a culturally relevant, or at least culturally sensitive, education that is sympathetic to the unique and distinctive cultures of American Indians. American Indian parents have not had a voice in the education of their children until fairly recent history. NCLB is, in part, an attempt to address the academic achievement gap that exists between American Indian students and their non-Indian peers; however, the method used to measure the gaps and the school reform models do not reflect the promise of the culturally related academic needs and tribal traditions contained in the Executive Order of 2004. The measure is one of standardized, one-size-fits-all, and high stakes testing. The data is disaggregated and reported by sub-groups including a) minority students, b) economically disadvantaged students, and c) special education students.

Many American Indian students are counted across all three subgroups. The parents of students in sub-groups not making AYP as defined by NCLB receive a letter notifying them that their school is not proficient. In the event that a school does not make AYP for more than one year, parents must be given the choice to move their children to a different school that is performing at the proficient level. This is particularly problematic in a rural state like Montana because the community school may be the only available school for miles, and choice is impractical if not impossible.

The American Indian Academic Achievement Gap

American Indian children have consistently lagged behind their non-Indian counterparts in every measure of academic achievement. An early review of the graduation rate at Carlisle Indian School found that, of the approximately 4,151 students who attended from the time it was founded until 1909, only 531 had received high school diplomas (Adams, 1995). The achievement gaps that exist have been documented since the publication of the *Merriam Report* in 1928. The *Merriam Report* specifically addressed low academic achievement, high dropout rates, outdated curriculum and programs, and inadequate facilities. The *Kennedy Report* would echo the findings forty years later, stating that the state of Indian education was virtually unchanged from the findings of the *Merriam Report*. While both of these reports addressed multiple factors that impacted American Indian academic achievement, neither was able to implement the mandates necessary to address the issues to bring about change. Inadequate funding to meet the educational needs for American Indian children in public schools has been an issue identified as needing reform in every conducted study relative to Indian education. Funding is an issue that is ridden with values. How do schools provide for a quality education that provides equitable services to American Indian children and not to other children in the schools? The idea of American Indians as "super-citizens" who receive special

services and programs that other citizens do not receive is deeply rooted in the historical and political relationship existing between American Indians and the United States government. This legal and historical relationship is one that many American citizens are unaware of or simply do not understand. In addressing American Indian achievement issues, it is important to understand the historical context of schooling American Indian children from the standpoint of curriculum, policy, pedagogy, and facilities as discussed previously. American Indian children began their education in a foreign system and continue to negotiate a system of education where they are still "catching up."

The American Indian academic achievement data is reported, on a national level, for Math, Language Arts and Communication, and Science. The data is compiled by the National Center for Educational Research for the U.S. Department of Education. In the fall of 2006, American Indian students accounted for 1% of the population in public schools and 1% in private schools compared to White students who numbered 75% and 57% respectively. (The National Center for Educational Research uses the category "White" to differentiate between American Indians, Blacks, Hispanics, and other students of color in their data reporting.) The dropout rate for American Indians was 15% compared to 6% for White students. While every racial group in the United States has demonstrated a decline in the dropout rate each year from 2003 to the present, the American Indian dropout rate has increased each year. Twenty five percent of American Indian students attend high-poverty schools compared with 4% of White students. High poverty schools are schools where more than 75% of the students are eligible for the free and reduced-price lunch program. Of the American Indians attending a high poverty school, 27% live in a city, 9% live in the suburbs, 21% live in a town, and 33% live in rural areas. This compares to 10% of the White students residing in a city, 2% in the suburbs, 4% in a town, and 3% in rural areas. The percentage of American Indian pre-school children

demonstrating proficiency in cogitative and motor skills is indiscernible from their White peers until age four, when achievement gaps can be identified. There is a difference of 13 points in the average receptive vocabulary score, 4.6 points in the overall literacy score, and 6.6 points in the overall mathematics score (U.S. Department of Education and National Center for Education Statistics (2009). In grade 4, there is a 28 point gap in reading scores; in grade 8 the gap is 27 points; and in grade 12 the gap is 14 points. The gaps in mathematics scores are 20 points in grade 4 and 27 points in grade 8 (National Assessment of Educational Progress, 2009).

School suspension is defined as disciplinary action that requires a student be excluded from school for one day or longer and does not include in-school suspension. In 2006, 7.9% of American Indian students were suspended compared to 4.8% of their White peers. Expulsion is a disciplinary action that results in the student being removed from school attendance rolls. Three percent of American Indian students were expelled compared to .1% of their White peers (Office for Civil Rights 2006).

Statewide, in Montana there is an academic achievement gap that exists between American Indian students and their White peers, and it has been well documented. The 2009 Criterion Reference Tests (CRTs) identified a difference of 25 points in reading scores and 31 points for math, with American Indian students receiving the lower score. The largest achievement gaps existed in fourth grade reading and math and eighth grade science. Eighty five percent of White students in fourth grade reading scored as proficient or advanced, and 57% of American Indian students scored as proficient or advanced. Eighty-one percent of White students in fourth grade mathematics scored as proficient or advanced, and 42% of American Indian students scored as proficient or advanced. Sixty-five percent of White students in eighth grade science scored as proficient or advanced, and 27% of American Indian

students scored as proficient or advanced. In the state of Montana, American Indian students account for 11% of the public school enrollment and 16% of the special education enrollment. White students comprise 84% of the public school enrollment and 79% of the special education enrollment (Montana Office of Public Instruction, 2009). High schools with enrollments that have 1,250 or more students have had the highest dropout rate over the past five years for American Indian students. Twelve percent of American Indian students and 3.7% of White students dropped out of high schools with enrollments of 1,250 students or more. The completion rates (as defined by the U.S. Department of Education and based on a cohort formula) for American Indian students in the state of Montana in off-reservation schools are as follows: Havre High School 70%, Hellgate High School 50%, Sentinel High School 1%, Big Sky High School 70%, West High School 52%, Sky View High School 65%, Billings Senior High School 67%, Great Falls High School 39%, Charles M. Russell High School, 75%, Capitol High School 9%, and Helena High School 29%. The completion rate for White students in Montana is 89%.

The expulsion and suspension rates in off-reservation schools illustrate another gap worth examining in the area of student achievement. Suspension and expulsion data as reported by the Montana Office of Public Instruction document the unduplicated count for students who received this form of discipline. The off-reservation data were as follows: Missoula Public Schools elementary district enrollment was 6% American Indian and had a 6% suspension and expulsion rate; the high school district enrollment was 3% American Indian and had a 3% suspension and expulsion rate; Billings Public Schools elementary district enrollment was 9% American Indian and had a 26% suspension and expulsion rate; the high school district enrollment was 7% American Indian and had a 17% suspension and expulsion rate; Great Falls Public Schools elementary district enrollment was 13% American Indian and

had a 39% suspension and expulsion rate; the high school district enrollment was 12% American Indian and had a 18% suspension and expulsion rate; Helena Public Schools elementary district enrollment was 5% American Indian and had a 15% suspension and expulsion rate; the high school district enrollment was 5% American Indian and had a 11% suspension and expulsion rate; Havre Public Schools elementary district enrollment was 23% American Indian and had a 51% suspension and expulsion rate; the high school district enrollment was 15% American Indian and had a 27% suspension and expulsion rate.

Three thousand seven hundred seventeen White students took Advanced Placement courses and successfully passed 2461 exams with an average score of 3.05 compared to 54 American Indian students who successfully passed 14 exams with an average score of 2.2. The ACT is a standardized test developed for college admission. Five thousand eighty-six White students took the ACT test in 2009. Their average scores were as follows: English 21.5, Math 22, Reading 23 and Science 22. Three hundred thirteen American Indian students took the ACT test in 2009. Their average scores were as follows: English 16.6, Math 17.9, Reading 18.8 and Science 18.4 (Montana Office of Public Instruction, 2009).

The Youth Risk Behavior Survey is completed by middle school students every other year in the state of Montana. The data indicate that American Indian youth are at a greater risk than White students in Montana and that American Indian students living off reservation are at greater risk, on some indicators, than their reservation peers. For example, 65.6% of American Indian youth residing on or near a reservation and 56.2% of American Indian youth residing off reservation reported having tried smoking compared to 41.1% of White students. In addition, 65.3% of American Indian youth residing on or near a reservation and 49.4% of American Indian youth residing off reservation reported having used marijuana compared to 37.6% of White students. Twenty-four percent of American Indian youth residing on or near a

reservation and 29.02% of American Indian youth residing off reservation reported having had their first drink of alcohol before the age of 13 compared to 19.9% of White students. Thirty-six percent of American Indian youth residing on or near a reservation and 68.8% residing off reservation had at least one drink of alcohol during the past 30 days ("current") compared to 37.1% of White students. Furthermore, 14.8% of American Indian youth residing on or near a reservation and 15.6% of American Indian youth residing off reservation reported having been in a physical fight on school property compared to 7.3% of White students. Additionally, 33.2% percent of American Indian youth residing on or near a reservation and 38.3% of American Indian youth residing off reservation reported feeling so sad or hopeless (for 2 weeks or more in a row) that they stopped doing some usual activities compared to 26.4% of White students. Moreover, 20.8% of American Indian youth residing on or near a reservation and 30.5% of American Indian youth residing off reservation reported having seriously considered attempting suicide compared to 16.8% of White students (Montana Office of Public Instruction, 2013).

> Researchers have argued that the overemphasis on standardized achievement tests and annual progress goals that are reported to the government can lead to narrow curriculum, teaching to the test, increases in the school dropout rate, state and private takeover of public schools and discrimination against students who historically have had problems with standardized testing procedures which will, coincidentally, lead to the widening of the achievement gap. (Bouknight, 2009, p.13)

School Culture and Climate

Culture and climate are used in organizations to describe shared perceptions and shared values (Lansberry, 2009). It is important to understand culture and climate, as they form the foundation of the working and learning environment that ultimately frames the unique

characteristics and identity of the school. Organizational cultures can effectively create strong bonds among the members of the organization or serve to alienate its members. It has only been in recent times that school culture and climate have been seen as playing a role in student achievement (Sergiovanni, 2001) and yet it forms the very foundation upon which student instruction and learning are built. NCLB legislation has required that schools examine all aspects of student achievement including school culture and climate. Under NCLB, school improvement models are built on assessing not only instructional methods and curriculum but also on improving the culture and climate in which students learn. The construct of school climate can best be described as psychological; it can best be identified through organizational behavior (Steiner, 2009). School culture is often defined as an anthropological construct and is based in the values and norms of the organization (Lansberry, 2009).

The culture and climate of a school is directly impacted by the perceptions and attitudes of teachers, students, and parents. Teachers make both conscious and unconscious evaluations of their students; it is part of human nature to make judgments. What becomes important is the development of the school environment as a result of those judgments. How teachers communicate through the use of subtle messaging is just as important as the words used in transmitting a teacher's perception of individual student performance or behavior and can have positive or negative outcomes for student achievement (Rashotte, 2001). The self-fulfilling prophecy, or the "Pygmalion in the Classroom" effect, has been a recognized and debated phenomenon from the time the study was published by Rosenthal and Jacobson in 1968. Teachers who have high expectations of their students and create an environment that supports the learning expectations see higher levels of student achievement than teachers who have lower expectations or differentiated expectations based on their judgment of a student's ability to be successful (Myers, 2009). A teacher's perception of a student's ability to be successful

that is influenced by race and socioeconomic status most often has learning outcomes for the student that are negative (Rubie-Davis, Hattie, & Hamilton, 2006).

School culture can be identified by the presence of symbols that reflect the school environment; the following list provides an overview of the kinds of activities that provide for a definition of the school culture:

1. School Rules, Ceremonies, Rituals, and Routines:
    - There are regular inter- and intra-scholastic competitions, pep rallies, and school wide assemblies.
    - There are opening convocations and appropriate end-of-the-year ceremonies and activities.
    - The school has its own motto, colors, etc.
    - There are regularly scheduled field trips.
    - Students regularly receive recognition for outstanding conduct, grades, and other achievements; and
    - School policies regarding homework, discipline, and safety (e.g., fire drills) are well-known to both faculty and students, and are consistently enforced by the principal.
2. Documents available for students' use:
    - Yearbook,
    - School newspaper,
    - Handbook, and
    - School calendar.

3. Documents available for faculty and community members:

- Handbook,
- Announcements,
- Mission statement,
- Newsletters, and
- Reports on school/community service projects. (Wren, 1999 p. 595-596)

School culture and climate are important to the education of all children because they define the learning environment for students and the working environment for teachers and other school personnel. Providing a positive school climate for teaching and learning has a positive impact on student achievement. School climate can have a direct impact on student and teacher attitudes, ability to retain information, and perform to their full potential (Lansberry, 2009). School climate can be considered to be the personality of the school and forms the behaviors and expectations of the principal, teachers, students, and parents of the organization (Steiner, 2009). Physical, social, affective and academic environments all contribute to the development of a healthy learning climate. In a meta-analysis of school climate research, Tableman identifies the following necessary components in each climate area that need to be addressed to provide a positive learning environment:

1. A physical environment that is welcoming and conducive to learning:

- School buildings contain a limited number of students.
- Students are, and feel, safe and comfortable everywhere on school property.
- Classrooms are orderly.
- Classrooms and grounds are clean and well-maintained.
- Noise level is low.

- Areas for instruction and activities are appropriate for those uses.
- Classrooms are visible and inviting.
- Staff members have sufficient text books and supplies

2. A social environment that promotes communication and interaction:
    - Interaction is encouraged. Teachers and students actively communicate. Teachers are collegial. Student groupings are diverse. Parents and teachers are partners in the educational process.
    - Decisions are made on-site, with the participation of teachers.
    - Staff members are open to students' suggestions; students have opportunities to participate in decision-making.
    - Staff and students are trained to prevent and resolve conflicts.
3. An affective environment that promotes a sense of belonging and self-esteem:
    - Interaction of teachers and staff with all students is caring, responsive, supportive, and respectful.
    - Students trust teachers and staff.
    - Morale is high among teachers and staff.
    - Staff and students are friendly.
    - The school is open to diversity and welcoming to all cultures.
    - Teachers, staff, and students are respected and valued.
    - Teachers, staff and students feel that they are contributing to the success of the school.
    - There is a sense of community. The school is respected and valued by teachers, staff, students, and families.

- Parents perceive the school as warm, inviting and helpful.

4. An academic environment that promotes learning and self-fulfillment:

- There is an emphasis on academics, but all types of intelligence and competence are respected and supported.
- Teaching methods respect the different ways children learn.
- Expectations are high for all students. All are encouraged to succeed.
- Progress is monitored regularly.
- Results of assessments are promptly communicated to students and parents.
- Results of assessments are used to evaluate and redesign teaching procedures and content.
- Achievements and performance are rewarded and praised.
- Teachers are confident and knowledgeable. (Tableman & Herron, 2004 p. 3-5)

School climate has been found to have a relationship to student achievement (Lansberry, 2009; Mac Neil, Prater, & Busch, 2009; Sergiovanni, 2001). In a study of high poverty and low poverty schools, there was found to be a high correlation between academic achievement and positive school climate in the areas of mathematics and English (Smith, 2008). In public school academic advising practice, school counselors were less likely to select students of color to enroll in advanced academic level courses (Honors, Advanced Placement, and International Baccalaureate). This occurs based on assumptions that African American and Hispanic students will not be successful in challenging classes (Holcomb-McCoy, 2007).

Parental Educational Experiences

The role of parents in the education of their children is critical to understanding the current and historical relationship that exists between the educational system and American Indian families. The responsibility for education in the United States is firmly rooted in the belief of local control. There is no provision or language included in the Constitution of the United States that addresses public education. Public education has been the responsibility of the states although NCLB has seen the gradual encroachment of the Federal Government on public schools. The trend toward a federal system of education continues with the proposed adoption of the National Common Core Standards and assessment that are currently under development. While the involvement of the Federal Government in education is a fairly new development for most American communities, American Indian families have experienced a system of education under Federal control that has had long term effects on student achievement.

> There is general agreement that American Indians do not differ from other groups in inherited intellectual capacity, but that they are, nevertheless, seriously disadvantaged educationally. Educators have tended to attribute Indian children's learning difficulties largely to out-of-school factors such as home environment, poverty, isolation, language and cultural differences. Social scientists have tended to fault the schools because of irrelevant curricula, inappropriate learning materials, inadequate teachers, cultural bias, and absence of Indian involvement and control. These authorities also agree that differences in family background account for more variations in school achievement than do differences in school characteristics, but that achievement of minority students depends more upon school factors than does the achievement of non-Indian students. (Croft, 1977, p. 2-3)

Low socioeconomic status, parental education, large schools, uncaring or untrained teachers, passive teaching methods, inappropriate curriculum, inappropriate testing, student retention, tracked classes, and lack of parent involvement have been identified as factors that negatively affect Native American student high school completion (Anguiano, 2004).

Some of the reasons for the lack of American Indian parent involvement in their children's education are related to policies of the Federal Government on American Indian education. In 1896, Commissioner Daniel Browning ruled that federal assumption of guardianship of American Indian children would supersede Indian parental rights. The Browning Ruling declared that American Indian parents do not have a right to decide where their children go to school (Lomawaima & McCarty, 2006). This decision would be the topic of much debate, however, and eventually, the ruling would be amended to allow parents some choice among schools, but would not permit parents to choose not to send their children to school (Lomawaima & McCarty, 2006). This is in contrast to schools today where parents are expected to be actively involved in the education of their children.

In a study conducted by the Regional Educational Laboratory for the Central Region (Colorado, Kansas, North Dakota, South Dakota, Wyoming, Missouri, and Nebraska) in 2009, American Indian parents were asked the following questions:

1. What do American Indian parents perceive as parent involvement in their children's education?
2. Why do American Indian parents get involved?
3. What do parents perceive as barriers to involvement?
4. Which school strategies do parents perceive encourage involvement?

In response to the first question, parents identified school involvement as communicating and advocating for their child and attending student-centered events.

Furthermore, parents acknowledged activities they engaged in at home (helping with homework, reading with their children, and being interested in their education) as involvement in their children's education. In response to the second question, helping their child to succeed, building relationships with school staff, and monitoring their child's progress were reasons why parents got involved in their children's education. In response to question three, parents perceived an unwelcoming school environment, previous negative experiences with education (their own or their children's), perceived lack of cultural sensitivity, and differences in communications style as barriers to involvement in their children's education. Socioeconomic factors, which included transportation and financial difficulties, were personal barriers to involvement. In response to the fourth question, cultural activities and resources (including American Indian programs, resource centers, after school activities, clubs for children and families, and an American Indian advocate or liaison at the school), and school staff that are respectful of parents' educational and cultural values were strategies parents perceived would encourage American Indian parent involvement (Tableman & Herron, 2004, 2009).

Historically, schools have not shared the same educational and cultural values as American Indian parents, and this cultural discontinuity is based in the role of the school as a socializing institution (Larimore, 2000). Cultural difference, being the only explanation for poor academic performance of American Indian students, emphasizes a deficit theory which implies that the greater the discontinuity between the culture of school and home, the greater the gap in academic achievement will be between American Indian students and their non-Native peers (Larimore, 2000). Resistance theorists suggest that the explanation for poor academic performance of American Indian students is rooted not only in cultural difference but also in the larger political, social, and economic constructs of American society. The cultural

models of minorities are influenced by their initial initiation into American society, and their perceived treatment by dominant society (Ogbu, 1979). John Ogbu's oppositional theory classifies minority groups into two categories. "Voluntary" minorities came to the United States expecting to improve their economic and social condition. "Involuntary" minorities were incorporated into dominant society against their will. An example of involuntary minorities would be American Indians and black slaves in the United States (Ogbu, 1979). Voluntary minorities believe in the system of education and trust that hard work will result in personal gain. Involuntary minorities, however, reject many of the institutions of dominant society and see them as part of an oppressive system designed to maintain social stratification wherein they are found at the bottom. However, in a recent study of urban American Indians, parents felt strongly that an education for their children was essential in determining the kind of economic future their children would have (Larimore, 2000). The Larimore study found that parents were resistant to education only when it came into conflict with cultural values that are seminal in the development of what it means to be an American Indian, or how to behave as member of a specific tribal nation (2000).

Historical Trauma, Historical Memory and Resilience

American Indian people have historically experienced traumatic events that have contemporary impacts on families and communities. These traumatic events have included massacres, genocidal governmental policies, epidemics, forced relocation, forced assimilation, boarding schools, and federal policies which included termination and prohibition of many spiritual and cultural practices (Stannard, 1992). American Indian people live with the effects of the assault of their traditional ways as a result of the loss of land, language, religion, family systems, and healing practices. In addition, American Indian people are faced with persistent discrimination (Schultz, 2005). A study of American Indian educational attainment level,

blood quantum, reservation status, post-colonial stress, and anger found that no matter the educational level attained, American Indian people tended to experience high levels of post-colonial distress and high levels of distrust of non-Indian people (Schultz, 2005). American Indians continue to be disproportionally reflected at the lowest level in all social indicators as reported by the United States Census of 2000. Compared to the general population, American Indians have 38% higher rates of accidental deaths, 54% higher rates of diabetes, 126% higher rates of liver disease and cirrhosis, and 178% higher rates of alcohol-related deaths than non-native people. American Indian women access prenatal care at lower rates and have higher rates of infant mortality. The poverty rate of urban/off-reservation American Indians is 20.3% compared to 12.7% for the non-native urban population.

Unemployment rates for urban/off-reservation American Indians are 1.7 times higher than that of non-natives in urban areas. Urban/off-reservation American Indians are 1.7 times less likely to have a high school diploma than non-natives. Urban/off-reservation American Indians are three times more likely to be homeless than non-natives. Urban/off-reservation American Indian children are involved in 5.7 child abuse and neglect cases per 1,000 children per year in comparison to a rate of 4.2 per 1,000 per year for the total U.S. population (US Census, 2000).

The American Indian high school graduation rate in the United States is 75% compared to a rate of 91% of white students. The high school dropout rate in the United States for American Indian students is 15% compared to a rate of 10% for white students (National Center for Education Statistics, 2009). "Dropouts are much more likely than their peers who graduate to be unemployed, living in poverty, receiving public assistance, in prison, on death row, unhealthy, divorced, and ultimately single parents with children who drop out from high school themselves" (Bridgeland, 2006, p. i). In the state of Montana, the high school

graduation rate for American Indian students is 67% compared to a graduation rate of 87% for white students. The American Indian dropout rate is 11.5% compared to a dropout rate of 4.4% for white students (Montana Office of Public Instruction, 2009). Students whose parents do not graduate from high school are at increased risk for not graduating (Taggart, 2000). Parents of American Indian dropouts are less likely to be involved in school activities, practice permissive parenting, use punishment as a motivation to improve school performance, and react emotionally to poor grades. American Indian students make more independent decisions and parent participation is limited in the decision making process of the student (Taggart, 2000).

Historical trauma, sometimes referred to as historical consciousness and unresolved grief, is a theory that attempts to explain the negative effects of trauma rooted in historical events that have been experienced by previous generations on current generations. Historical trauma, historical consciousness, and unresolved grief due to the loss of American Indian lives through war and disease, the loss of land, the lack of religious freedom, and the attack on culture began with first contact with non-Indian people on the North American continent and have contemporary implications for the American Indian mental, emotional, and community wellbeing (Belcourt-Ditloff, 2008). These experiences are thought be transmitted inter-generationally and contribute to the current educational and social problems observed among American Indian people (Braveheart & DeBruyn, 1998). Most of the research around the concept of inter-generational historical trauma has been conducted around Holocaust survivors (Morsette, 2009). It has been noted that Holocaust survivors have transmitted the trauma associated from their experiences, whether consciously or unconsciously, to current generations over the past 50 years. This research has application to American Indian historical trauma in that the research makes a case for such transmission. The Holocaust is related to one

historical incident and the trauma associated with that event; however, American Indians have been subjected to many traumatic events and experiences over a period of 200 years (Walker, 2005).

As a result of the boarding school era, generations of American Indians were removed from their families during their childhood. The contemporary consequence of the boarding school experience is the interruption of the transmission of healthy child-rearing practices that would normally occur within the family. The lack of parenting skills learned in the boarding school sometimes resulted in the adoption of more negative parenting patterns that were modeled by the care providers in the schools. As a result, some American Indian parents who experienced boarding schools may struggle with parenting. In addition, the government's practice of removing children from American Indian families, for placement in foster care with non-Indian families, has further eroded a sense of efficacy for American Indian parents. Federal policies supporting the adoption of American Indian children by non-Indian families continued until the passage of the Indian Child Welfare Act which was passed in 1978. The Indian Child Welfare Act PL 95-608 is an act

> Establishing standards for the placement of Indian children in foster or adoptive homes, to prevent the breakup of Indian families, with jurisdiction over all cases handled by tribal courts with respective preferences given to relatives, the child's tribe and Indian families to adopt the children. (Champagne, 1994, p 456)

A study conducted by the Association of American Indian Affairs in 1969, and again in 1974, reported that 25% to 30% of all American Indian children were in foster care, adoptive homes, or institutions (Champaign, 1994). A recent study of American Indian communities found an existing intersection of historical trauma and contemporary trauma. In an American Indian community that did not experience boarding school directly, the historical effects of the

boarding school were cited as a continuing source of anger and grief over cultural loss (Evans-Campbell, 2008). American Indians in contemporary society continue to experience discrimination in both subtle and unsubtle ways in everyday life.

Most American citizens today do not understand the complex relationship that exists between American Indian people and the Federal Government. This lack of knowledge contributes to an environment wherein American Indian people are questioned and evaluated as to their authentic status as "Indian." For example it is not uncommon to be asked "How much Indian are you?" or "You don't look Indian to me" (Whitekiller, 2004). Furthermore, many non-Indian people in the United States believe that American Indians are "super citizens" who have rights and privileges that ordinary citizens do not have. Erroneous beliefs such as, all Indians receive monthly checks from the Federal Government and do not pay taxes are just a few examples of the marginalization American Indians endure.

That American Indians have suffered and survived a history that is oppressive, genocidal and culturally destructive is well documented, although not well understood. What has not been extensively studied are the protective factors; spiritual, community, familial, creative and humorous, inherent in the lives of American Indian people and their communities (Belcourt-Ditloff, 2008).

> There are a number of individual, family and community characteristics that are likely to contribute to resilient outcomes for youth. At the individual level these include gender, positive self-esteem, and an active engagement in one's culture. At the family level these would include family structure and parental support. At the community level, there are both positive community supports and risk factors such as poverty and discrimination. (LaFromboise, Hoyt, Oliver, & Whitbeck, 2006 p. 6)

Recent studies have indicated that the degree of enculturation present in American Indian youth is a positive indicator for resiliency. The resiliency factors identified are spirituality, family strengths, elders, participation in traditional ceremonies, oral traditions, tribal identity, and support systems that provide effective coping strategies (Heavy Runner, 2009). It has been theorized that the lack of parental involvement among American Indian families can be attributed to mistrust of the educational system on the part of parents and that they are reticent to engage in a system where they may have personally experienced discrimination and that has been unsupportive, non-inclusive and destructive to American Indian culture. A recent study of American Indian students in an urban setting examined the relationship between school climate, motivation, and identity on academic achievement. The study found that American Indian students who live on reservations are more likely to report that school personnel care about them than are American Indian students residing in an urban/off-reservation environment. Low teacher expectations, lack of parental involvement, and a perception that school personnel do not care about them, were cited as factors that affect motivation among American Indian students. The most unexpected outcome of the study was in the role of American Indian identity. While cultural programming and a strong cultural identity was positively correlated with increased academic achievement, it was the student who did not strongly identify with either the Indian or the culture of the dominant society, that were most at risk for school failure. The study went on to conclude the following:

> Data clearly demonstrate that universal principles of learning are relevant to American Indian students and that school-based American Indian cultural programs increase student outcomes by enhancing those conditions that lead to school success for all students. Establishing caring and supportive relationships with school personnel appears central to solving the problem of underachievement among urban American

> Indian youth. Urban educators should strive to provide American Indian students with a range of educational programs that embrace American Indian history, language, and values. (Powers, 2009, p. 46)

Cultural factors that include family connectedness, a strong American Indian and tribal identity, participation in tribal ceremonies, and a strong spiritual orientation are all found to have protective factors for American Indians (Heavy Runner, 2009). In 1999, the Montana Legislature passed into law House Bill 528, Indian Education for All, Recognition of American Indian Cultural Heritage (History: En. Sec. 1, Ch. 527, L. 1999. MCA 20-1-501). The legislation is stated as following:

1. It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.
2. It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution: (a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and (b) Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.
3. It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively

with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people. (Montana Office of Public Instruction, 2006)

The Montana Office of Public Instruction, in collaboration with representatives from the seven reservations and the Little Shell Tribe of Chippewa Indians of Montana, developed "Seven Essential Understandings" to ensure that every educated Montana citizen would have a basic understanding of the culture and history of Montana tribes. The Seven Essential Understandings are as follows:

1. There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.
2. There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations, and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic Indian.
3. The ideologies of Native traditional beliefs and spirituality that persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.
4. Additionally, each tribe has their own oral history, beginning with their origin that is as valid as written histories. These histories pre-date the “discovery” of North America.
5. Reservations are land that have been reserved by the tribes for their own use through treaties and were not “given” to them. The principle that land should be

acquired from the Indians, only through their consent with treaties, involved three assumptions:

1. That both parties to treaties were sovereign powers;
2. That Indian tribes had some form of transferable title to the land; and
3. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

6. There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods.
7. History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tell us. Under the American legal system, Indian tribes have sovereign powers separated and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe. (Montana Office of Public Instruction Indian Education Division, 2006)

The State of Montana has addressed American Indians explicitly in its constitution as follows:

Section 1. Educational goals and duties. (1) It is the goal of the people to establish a system of education which will develop the full educational potential of each person. Equality of educational opportunity is guaranteed to each person of the state.

(2) The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity. (3) The legislature shall provide a basic system of free quality public

> elementary and secondary schools. The legislature may provide such other educational institutions, public libraries, and educational programs as it deems desirable. It shall fund and distribute in an equitable manner to the school districts the state's share of the cost of the basic elementary and secondary school system. (MT. Const. art. X, Education and Public Lands)

The State of Montana would further mandate and fund an educational program to build cultural and historical understanding of this unique population. The legislative intent of Indian Education for All, Recognition of American Indian Cultural Heritage (History: En. Sec. 1, Ch. 527, L. 1999. MCA 20-1-501) includes the following:

1. It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.
2. It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution: (a) every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and (b) every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.
3. It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate

> effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people. (History: En. Sec. 1, Ch. 527, L. 1999. MCA 20-1-501)

Indian Education for All holds promise for increased academic achievement for American Indian students by infusing American Indian culture and history in school curricula in an accurate and unbiased way. However, preliminary research indicated that the inclusion of American Indian culture and history may not be occurring in classrooms at an adequate rate or with the effectiveness hoped for.

In a recent study of teachers, leaders, and curriculum related to the implementation of Indian Education for All, the researcher found that teachers were unprepared and lacked the basic knowledge of the Montana tribes to implement Indian Education for All easily into their curriculum; the implementation is inconsistent and teachers are unclear about the standards and benchmarks for the Seven Essential Understandings. It was further discovered that neither the teachers nor the school leaders had taken any American Indian Studies courses while pursuing their own college degrees. Children, in the schools researched, were unable to identify some of the most basic fact-based information contained in the curriculum. This included not being able to accurately name the tribes and location of their reservations in Montana (Lipkind, 2009).

American Indian youth are resilient and American Indian culture provides a number of protective factors. There is one risk factor that appears to have less protective factors associated with it as American Indian youth get older; the risk factor is having experienced racism (LaFromboise et al., 2006). Indian Education for All is targeted to increase understanding of the American Indian people of Montana by all citizens within the state. The

hope is that, through education, a better understanding of diversity can be gained, thereby reducing exposure to racism in Montana schools.

Racial Identity

> Who is an Indian?
>
> The Bureau of Indian Affairs, which since the 1880's has controlled much of Indian reservation life, generally provided services for all of those Indians who had twenty-five percent or more Indian Blood. This policy introduced categories of race into Indian Country where as most tribal classifications had been based on kinship and culture. Since the 1960's, through political action and court cases, tribal communities have increasingly won the right to determine their own tribal membership and have adopted a variety of modes of doing so in the context of changing cultural, economic and demographic circumstances. (Champagne, 1999, p. 11)
>
> The politics of identity and the life experiences of Indians have been addressed more in recent years by scholars, activists and novelists. There is little research addressing how and why American Indians make their identity choices. (Mihesuah, 1999, p. 13)

Theories of identity development are varied and grounded in the philosophical foundations of the social science discipline. The field of psychology focuses on individual identity development wherein each individual progresses through a series of stages of development (Renn, 2012). Developmental psychologists identify three elements in the construct of ethnic identity: racial identity, cultural identity, and ethnic identity. Racial identity is recognized as the biological race that one claims. Cultural identity can be described as the cultural standards, expectations, and customs of the society in which a person lives and to which a person belongs; it "gives the sense of common past and shared destiny" (Green,

1995, p. 7). Ethnic identity is developed as members of a group share a unique social and cultural heritage passed from one generation to the next. Human, or developmental, ecology examines how an individual negotiates and interacts in the human ecosystem of family, school and the larger society (Renn, 2012).

Social Psychology attempts to define identity development through the relationships among racial groups. Through the relationships that exist between racial groups; there can be an understanding of how stereotypes, racism, and privilege shape the constructs of individual identity. The findings of a study of racial stereotypes and educational goals stated the following:

> Images and stereotypes held by adolescents inform their academic goals and also maintain racially and ethnically segregated extracurricular activities that reinforce segregated peer groups. Adolescent racial and ethnic identity development is deeply influenced by the ways that young people are motivated to achieve academically and to participate in groups that share their racial and ethnic identity. (Kao & Thompson, 2003, p. 19)

A review of the literature related specifically to racial development disclosed that the majority of research applies to African American racial identity constructs. The majority of the research regarding racial identity development identifies a series of stages that an individual progresses through in the process of coming to define their racial identity (Cross Jr., 1991; Helms, 1990; Root, 1990).

A recent study identified five stages in the development of racial identity among minorities. The five stages are as follows:

> 1) Conformity, in which individuals of color identify with white culture and internalize negative stereotypes about their own culture; 2) Dissonance, in which their experiences

> contradict their white world view and they begin to question the dominant culture and explore their own; 3) Resistance and Immersion, in which individuals reject white culture and immerse themselves in their own culture; 4) Introspection, in which they struggle to find a balance between the dominant culture and their own culture; and 5) Synergistic Articulation and Awareness, in which they integrate their own cultural heritage and knowledge to form an identity based on self-acceptance that balances racial and cultural identity with other aspects of self. (Renn, 2012, p. 16)

The concept of racial identity development as a process of stages has been examined in the context of American Indian racial identity. Devon Mihesuah has adapted the work of Renn and Cross to reflect American Indian constructs relative to identity. Her approach is also based on a framework of stages of development. The stages are as follows:

> Stage 1-Pre-Encounter: Individuals at this stage may identify with white culture or focus on aspects other than Indianess (such as their job) their Indianess is denied in favor of being accepted just as a human being. They know that they are Indian, yet know little about their tribal history and culture and know almost nothing about the political, economic, social state of tribes in general. This can occur because: 1) parents may be Indian by blood but not by cultural connection and hold a predominately white world view; 2) parents are white, no knowledge of Indians, children are adopted Indians; 3) parents understand Tribal culture and the white worldview due to forced interactions with dominant society; 4) parents are both white and Indian, want children to know both cultures; 5) parents are bi-cultural appear to live like whites during the week but attend Tribal gatherings, ceremonies and other Indian social and political gatherings, live like Indians on evenings and weekends; 6) one or both parents are racially Indian but repress Indian values and refuse to teach Tribal values, culture to

> their children; 7) parents possess an Indian worldview exclusively are likely to live on a reservation or in an area inhabited by traditionals; 8) biological and cultural Indian family, may live on the reservation or in an urban area of poverty, family identifies as Indian but sees little hope and 9) look phenotypically black, have Indian blood, people who look Black will most likely be viewed as Black. (Mihesuah, 1998, p. 17)

The length of time that a person experiences Stage 1 cannot be determined. Some individuals will never move beyond this stage. However, some individuals will experience an event or situation that will require a reevaluation and examination of their place in the world. When this occurs, the individual will move to Stage 2.

> Stage 2-Encounter: 1) Becoming an Indian. Appearance, one of the first experiences for exploring identity; 2) Becoming more Indian/rediscovering Indianess. Indians who have never been aware of their history or culture hears or sees something that causes them to investigate and 3) Becoming less Indian, search for an identity that is more white oriented such as "passing" or "marrying white." (Mihesuah, 1998, p. 20)

During Stage 2, based on the kinds of experiences or events encountered, the individual may consider options for resolution of their identity. There are four possible resolutions to consider. "Resolution 1- acceptance of the identity society assigns; Resolution 2- Identification with 2 or more racial or cultural groups; Resolution 3- Identification as a new racial group; and Resolution 4-Identification with a single racial and/or cultural group" (Mihesuah, 1998, p. 23). From the resolutions an individual chooses during the Resolution Stages, an individual will continue or not continue to the final two stages of identity development outlined below.

> Stage 3-Immersion and Emersion, the individual seeks out information, participates in the culture and religion, and begins the process of developing an Indian frame of

> reference. Stage 4-Internalization, the individual develops an inner security about identity, is able to discuss in a rational manner racial issues with members of other racial and/or ethnic groups. (Mihesuah, 1998, p. 28)

Tribal membership and self-identification are complicated interconnected components in the development of American Indian identity. "How Indianess is defined by American Indians and non-Indians, who claim to be Indian and why are complex historical and present day issues" (Mihesuah, 1999, p. 13). The introduction of the practice of quantifying, by degree of blood, the definition of who is and who is not an American Indian is deeply rooted in the connection, or alienation, an individual may experience from the incorporation of the culture and worldview of their tribal group. To further complicate the issue of racial identity, the 2000 U.S. Census implemented a process that allowed for individuals to select a single race or multiple races. Individuals who selected multiple racial categories were classified as multi-racial as noted in the following:

> According to the 2000 Census, those who identify themselves as racially American Indian were much more likely to be living on reservations and are from lower economic circumstances. These individuals were more likely to identify themselves as one race only. Those who marked themselves as having Indian ancestry were concentrated in the urban areas with a higher economic status. These individuals were more likely to identify themselves as multi-racial. Blood quantum equals numerical genocide. (Henderson, 2004, p. 45)

While psychological and biological influences provide the framework for the development of an American Indian identity, there are additional influences on the development of American Indian consciousness as depicted in the following:

> Five influences on American Indian Consciousness are: (1) How well one is grounded in the Native language and culture; (2) Whether one's genealogical heritage as an Indian is valid; (3) Whether one embraces a general philosophy or worldview that derives from distinctly Indian ways: that is, old traditions; (4) The degree to which one thinks of him or herself in a certain way, that is one's own idea of self as an Indian person, and (5) Whether one is officially recognized as a member of an Indian tribe by the government of that tribe. (Horse, 2012, p. 109)

Cultural Proficiency

Terry Cross, in "Toward a Culturally Competent System of Care" (Cross, 1989), writes of five essential elements that must be part of an environment (here, a hospital) in order for it to be a more culturally competent institution and, thereby, improve medical outcomes for patients.

> The culturally competent system would: (1) value diversity; (2) have the capacity for cultural self-assessment; (3) be conscious of the dynamics inherent when cultures interact; (4) have institutionalized cultural knowledge; and (5) have developed adaptations to diversity. Further, each of these five elements must function at every level of the system. Practice must be based on accurate perceptions of behavior, policies must be impartial, and attitudes must be unbiased." (Cross, 1989, p. v)

Cultural discontinuity exists when the cultural norms and values at home are different from the cultural norms and values at school. Cultural discontinuity is often identified as a contributing factor to underachievement among American Indian youth (Powers, 2006). Cultural discontinuity has been identified in numerous studies and reports by Merriam (1928), Kennedy (1991), and Tippeconnic (2010) as a contributor to academic achievement for American Indian students. As American school systems have become more racially and

culturally diverse, the ability to navigate cultural difference successfully has become an area of interest for many in scholars in the social sciences.

> During the 1980s several terms emerged in the anthropology of education literature that describe pedagogical strategies used by teachers in an effort to make the schooling experiences of American Indian students more compatible with their everyday lives. Those terms include "cultural congruence," "cultural compatibility," "culturally sensitive," "culturally aware," "culturally relevant," "cultural synchronization," and "cultural responsiveness." The term "culturally responsive" connotes a more dynamic relationship between tribal (home or community) culture and school culture. (Pewardy, 2003, p.5)

Culturally responsive teaching involves an approach to curriculum and instruction that attempts to ensure that the culture of the student is represented and affirmed in the classroom. Five key elements identified in educational research as critical to culturally responsive learning environments are as follows: “(1) cultural literacy; (2) analysis of the educator’s personal attitudes and beliefs; (3) inclusive classrooms, (4) respect for diversity and (5) transformative curriculum to engage critical thinking and equity” (Pewardy, 2003, p. 2).

“Culture involves far more than ethnic or racial differences. Culture is a set of practices and beliefs that is shared with members of a particular group and that distinguishes one group from others” (Lindsey, 2003, p.14). The process of becoming culturally-proficient educational leaders, teachers, schools, and communities involves an inside-out approach. This approach to diversity expects that people learn about themselves and their cultural values and not about other people (Lindsey, 2003). If the dynamics of cultural difference are to be successfully navigated in the classroom, teachers will need to become skilled in identifying cultural

difference, adapting classroom practice to address these differences, and creating a bridge for the positive exchange of cultural information for students.

Cultural differences often exist between teachers and students who are culturally diverse. A report by the U.S. Department of Education includes the following:

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

Inclusion of American Indian content in the curriculum can have a positive impact on learning for American Indian students (Oakes, 2009). The opportunity for American Indian students to see themselves, their histories, and their cultures reflected in the curriculum and in classrooms has been recognized by states such as Montana and Washington as benefiting not only American Indian students but all students (Montana Office of Public Instruction, 2006). Inclusion of American Indian content in the curriculum must be implemented in a culturally responsive and intentional way that neither contributes to bias nor perpetuates negative stereotypes. The evaluation of curriculum for bias and stereotype should involve a critical review of classroom lessons, including an analysis that examines the following:

1. Lifestyles

- Are Native peoples discussed in the past tense only, supporting the "vanished Indian" myth?
- Is the continuity of cultures represented with values, religions, morals, an outgrowth of the past, and connected to the present?

2. Distortions of History.
    - Are Native heroes only the people who, in some way or another, are believed to have aided Europeans in the conquest of their own people?
    - Are Native heroes those who are admired because of what they have done for their own people?
3. The Effect on a Child's Self-Image.
    - Is there anything in the story that would embarrass or hurt a Native child?
    - Are there one or more positive role models with whom a Native child can identify? (Oakes, 2009, p.5)

Kristin Powers (2006) concluded the following in "Cultural Identity and Culture Based Education Programs for Urban American Indian students":

> School-based American Indian cultural programs increase student outcomes by enhancing those conditions that lead to school success for all students. Establishing caring and supportive relationships with school personnel appears central to solving the problem of underachievement among urban American Indian youth. Urban educators should strive to provide American Indian students with a range of educational programs that embrace American Indian history, language, and values as well as form the supportive and caring relationships that assist students in attaining their full potential (Powers, 2006, p.46)

Summary

A review of the literature has demonstrated that the formal education of American Indians in the United States has been an instrument for the acculturation and assimilation of American Indian peoples. Federal policies, beginning with forced removal from traditional homelands, isolation on reservations, assignment to boarding schools, placement in foster care and adoption, relocation, and termination have all contributed to risk factors in American Indian families and communities American Indian people are consistently found at the bottom of social indicators such as socioeconomic status, health, and academic achievement.

American Indian people are resilient. This fact is understood by dominant society as Indians have maintained much of their traditional way of life in the face of concerted societal efforts to exterminate or assimilate them. American Indians continue to be resilient in the face of modern day ignorance of their unique status in the United States that is frequently manifested by racist belief systems that exist in the dominant society. American Indian students who have high levels of enculturation have greater resiliency factors than student who do not. Students who have limited knowledge of their tribal culture need school-based cultural programming at the forefront of their formal education as it strengthens their Indian identity and, therefore, their resilience. The inclusion of culturally relevant curriculum that reflects accurate, unbiased content is a factor found to positively affect American Indian student academic achievement.

There is a relationship between positive school environment and American Indian student academic achievement. American Indian students identified a need for school personnel to be caring in order for them to feel a part of the school. Students need to feel safe

and accepted for who they are. The more a student sees themselves reflected in the curriculum and in the school culture and climate, the greater will be their academic achievement.

Parental involvement in the education of children is critical at all levels of a child's schooling. American Indian parents are often overcoming their own negative educational experiences. Mitigating the effects of the boarding school experience may be necessary, as many parents have experienced boarding school or foster care policies themselves. These experiences manifest as a lack of having been parented. As a result, appropriate parental role modeling, and the assumedly acquired parental skills, may be nonexistent. In addition, parental negative school experiences may be associated with a distrust of the system. Also, the record demonstrates that many parents were not successful in obtaining high school diplomas themselves and may lack the academic skills necessary to assist their children in school. Parental involvement with children's education is critical, and progressive work is to be done to integrate parents into the system and to include them as part of the solution to the American Indian academic achievement gap.

Tribal membership and self-identification are complicated interconnected components in the development of American Indian identity. These components, compounded by the practice of quantifying by degree of blood the definition of who is and who is not an American Indian, are deeply rooted in the cultural connection or alienation an individual may experience. The development of identity generally occurs as a person moves through a series of stages. Identity development encompasses three elements within its construct: racial identity, cultural identity, and ethnic identity. The degree to which a person has a sense of self, who they are, where they come from, and how they fit into their community and society as a whole, the better that individual is able to negotiate dominant society. American Indian students who have a

strong sense of their identity and are connected to their American Indian culture perform better in school (Powers, 2006).

It is clear that there are historic, deep, and current educational policies, procedures, methodologies, and philosophies that contribute to the American Indian academic achievement gap. Some research is being conducted that can lead to policy changes that will affect positive outcomes for many American Indian students. However, the bulk of the effort is associated with schools on or near reservations. This leaves the urban/off- reservation public school experience of American Indian students relatively undocumented in the literature. It is important to note that approximately 41% of American Indian students in Montana are in urban/off reservation public schools.

CHAPTER III Methodology

Research Design

The purpose of this research was to determine the relationship between parental educational experience, school culture, school climate, historical trauma, racial identity development, and the American Indian academic achievement gap in urban/off- reservation AA school districts with large populations of American Indian students in Montana. The research was conducted using quantitative methodology. Survey data were collected from teachers, administrators, American Indian students, and their parents. The survey data from American Indian students and their parents included several open-ended questions. Academic achievement data were also collected as part of the research.

Methodology

There are two purposes of research design. One is to provide answers to research questions and the other is to control for and explain variance (Wiersma, 1986). A good research design provides for the interpretation and understanding of the data collected, if the study is to provide meaningful results (Wiersma, 1986). Surveys were conducted in three AA off-reservation/urban school districts in Montana. The school districts were selected based on American Indian student enrollment, off-reservation location, and access to achievement data. Research was conducted in each community in the high school with the largest enrollment of American Indian students as well as in the alternative high school in each school district. The three school districts identified to be included in the research were Billings Public School District, Missoula County Public School District, and Great Falls Public School District. During the 2011-2012 academic year, the total enrollment of American Indian students in each school district was as follows: (a) Billings Public School District, 1431 students; (b) Missoula County Public School District, 513 students; and (c) Great Falls Public School District (1280).

The total enrollment of American Indian students by high school within each district is as follows:

- Billings Public School District: (a) Senior High School, 149 students; (b) Sky View High School, 99 students; and (c) West High School, 102 students.
- Missoula County Public School District: (a) Sentinel High School 35 students; (b) Big Sky High School, 50 students; (c) Hellgate High School, 52 students; and (d) Willard Alternative High School, 16 students.
- Great Falls Public School District: (a) Great Falls High School, 162 students; (b) Charles M. Russell High School, 113 students; and (c) Paris Gibson Education Center, 56 students.

Access to the data was obtained by implementing the following research protocol: Contact was made with each superintendent of the participating school districts. The school districts that agreed to participate in the study required school board approval in order for the research to be conducted. One school district requested a legal opinion from their school board attorney before granting approval for the research. The purpose of the research and method for obtaining informed consent from teachers, administrators, American Indian students, and their parents to participate in the survey was approved. Informed consent forms were distributed with the survey instruments to teachers and administrators who consented to participate in the study. American Indian parents were contacted with the assistance of the Indian Education Department staff in each school district. American Indian parents were provided informed consent forms for both themselves and their students. Students were provided forms to give their assent. American Indian parents and students who consented to participate in the study were then given the surveys to complete. American Indian parents were also asked to sign

limited release of information forms so that student data, specifically related to academic achievement, could be obtained.

The research design for the study included research in three AA school districts; however, one of the three selected school districts declined to participate in the study. The internal research approval process within that school district ended with a member of the review committee stating “This study is too intrusive to the American Indian population. We do not need this study to rile up the Indian population in our school district. We have worked too hard to build relationships and this study will bring up negative issues again." The members of the review committee also declined the request of the researcher to seek approval for the study from the school board. Additionally, a second school district identified for participation agreed to participate, but created barriers that were insurmountable for data collection.

Confidentiality Plan

To ensure the confidentiality of the administrators, teachers, staff, American Indian students, their parents, and the school itself, a confidentiality plan was implemented. The plan to protect the confidentiality of the participants was as follows:

1. Parental consent for participation in the study was obtained by the researcher.
2. Student assent to participate in the study was obtained.
3. Consent from the district superintendent was obtained.
4. Consent from the school board was obtained.
5. Consent from teachers, administrators, and staff was obtained.
6. Schools were provided pseudonyms so that the individual school results were known by the researcher only.

7. Student level achievement data for Criterion Referenced Test (CRT) scores was obtained from the Montana Office of Public Instruction so that there was no individual identification of the students who participated in the study.

8. Parent and student data were correlated using a system of unique identifiers known only to the researcher.

9. Data was presented as individual cases for each school under the pseudonym designated by the researcher.

10. Answers to the open-ended questions were compiled in a manner in which the responses could not be attributed to any one individual student.

11. Students and their parents were given pseudonyms when individual quotes were used to report the data.

Confidentiality was further assured through the use of research protocols designated by the University of Montana Institutional Review Board and the Montana Office of Public Instruction. Protection of student-level data was assured in compliance with the Montana Office of Public Instruction as follows:

> 1) prevent the disclosure of data by protecting the visibility of reports (electronic and hard copy) and data when working with confidential information, 2) store data in a secure location, 3) password electronic files, 4) when no longer needed, shred files, 5) do not fax confidential information and 6) do not discuss identifying student information with anyone not expressly given permission to receive the information. (Office of Public Instruction, Data Privacy and Security, 2012)

Research Question

Quantitative data were gathered to address the following research question: Is there a relationship between parental educational experiences, school culture, school climate, historical trauma, racial-identity development, and American Indian student academic achievement in urban and off- reservation AA school districts in Montana?

Research Design

The quantitative survey data were gathered using questions from the following survey instruments: The School as a Caring Community Profile-II (SCCP-II) survey and The People of Color Racial Identity Attitudes Scale (PRIAS). Demographic data consisted of the following elements: (a) education attainment levels (high school completion, college graduation, and grades received); (b) generational education attainment levels (student, parent, and grand-parent); (c) type of school attended; (d) socio-economic level; (e) discipline reports; (f) extra-curricular participation; (g) awards and recognition; (h) family type; (i) the age of the parent when the first child was born; and (j) participation in cultural activities. The demographic survey also included several open-ended questions:

- What does it mean to you to be academically successful?
- How would you describe your experience with education?
- How would you describe your connection/participation in your American Indian culture?

The open-ended questions provided an opportunity for the participants to share information in an expanded format that may illustrate their perspectives in a manner in which a closed-ended survey question may not provide. The use of this qualitative cross check for understanding provided additional insight into the responses of the research participants. The

concept of "saturation" (Creswell, 2007) describes the point at which the responses become repetitive and there is no new data being shared. Data were compiled and written into a narrative to gain a deeper understanding of the complex relationship between American Indian students, their families, and their educational experiences. The demographic data were analyzed as were responses to the school climate survey and the racial identity attitude scale data.

The SCCP-II (see appendix B) was given to all teachers, administrators, American Indian high school students, and their parents in the schools that participated in the research. The SCCP-II was developed to help schools assess themselves as caring communities and can be administered at any point of the school year (Lickona & Davidson, 2003). The survey responses were designed to measure the degree to which the respondents strongly agree or strongly disagree with a particular statement:

1. *almost never,*
2. *sometimes,*
3. *as often as not,*
4. *frequently, and*
5. *almost always.*

The survey instrument contained 42 questions. The first 25 items relate to student perceptions, and the final 17 items relate to adults' perceptions. The SCCP-II is categorized into five subscales. Subscale I A, Perceptions of Student Respect, contains nine questions: (1, 4, 7, 9, 12, 15, 17, 20, and 23). Subscale I A measures respect for other students, staff, and school property. Subscale I B, Perceptions of Student Friendship and Belonging, contains nine questions: (2, 3, 5, 10, 13, 16, 18, 21, and 24). Subscale I B measures student caring, respect, and kindness for one another. Subscale I C, Perceptions of Students' Shaping of Their

Environment, contains seven questions: (6, 8, 11, 14, 19, 22, and 25). Subscale I C measures students' attempts to influence the behavior and actions of others and the overall well-being of the school. Subscale II A, Perceptions of Support and Care by and for Faculty/Staff, contains 10 questions: (26, 29, 31, 32, 34, 35, 36, 38, 39, and 40). Subscale II A measures the caring and respect that students, parents, faculty and staff have for other faculty and staff. Subscale II B, Perceptions of Support and Care By and For Parents, contains seven questions: (27, 28, 30, 33, 37, 41, and 42). Subscale II B measures the caring and respect that the school, teachers, students, and parents show other parents. The entire 42-item survey may be completed by both students and adults. However, when students complete only the first 34 items, and adults complete all 42 items, analysis indicates stronger validity and reliability (Lickona & Davison, 2003). The SCCP-II adult and student perceptions have reliability alphas in samples ranging from .73 to .86 for youth and from .73 to .88 for adults. The analysis of the SCCP-II also shows that it is a very reliable measure with a coefficient alpha = .94 (Lickona & Davidson, 2003).

The survey given to American Indian high school students and their parents included questions specific to their educational experiences and educational attainment levels (cross-generational). American Indian students and their parents were also given the PRIAS survey instrument. The PRIAS contains four subscales: (a) Conformity, (b) Dissonance, (c) Immersion/Resistance, and (d) Internalization (Helms, 1995).

> The People of Color Racial Identity Attitude Scale (PRIAS) assesses thoughts and feelings about oneself and members of one's racial group, as defined by society, relative to one's feelings about White people. The measure is comprised of four scales: (a) Conformity, the first scale, measures denial or lack of awareness of personal relevance of societal racial dynamics; (b) Dissonance, the second scale, measures the

> confusion and disorientation that occur when racial dynamics are in the consciousness or awareness of individuals; (c) Immersion/Resistance, the third subscale, measures physical and psychological withdrawing into one's own racial/ethnic group; and (d) Internalization, the fourth subscale, measures the integration of positive own-group racial identification with the capacity to realistically appreciate the positive aspects of Whites. (Helms, 1995, p. 190)

In a recent study of the reliability and validity of the PRIAS, the researcher stated that

> the instrument tends to have both reliability and validity based on the computations of Helms and Carter (1990), ranging from .74 to .82 and .72 to .82, respectively. Therefore, Helms's PRIAS is reliable and valid and is applicable to different minority groups. (Kornegay, 2007, p.46)

A study of the construct validity of the PRAIS subscales showed good internal consistency. "The Immersion subscale had the highest internal consistency (Chronbach alpha = .87), while the Dissonance subscale had the lowest (Chronbach alpha = .78)" (Hsiao-wen, 2004, p. 103).

A study was conducted with the Lumbee Indian youth to determine the feasibility of using PRIAS to understand racial identity among American Indians:

> Reliability for the scores of the sample was assessed by calculating coefficient alphas for the four subscales. Subscale reliability estimates in the sample were .61, .69, .83, and .73 for the Conformity, Dissonance, Immersion-Emersion and Internalization-Integrative Awareness subscales, respectively. The findings suggest that the PRIAS may be useful for constructing profiles of racial identity attitudes of Native Americans. (Bryant & Baker, 2003, p. 86)

Academic achievement data was gathered for the students participating in the study. Montana administers the CRT in grade 10 only. Therefore, it was necessary to use alternative methods for evaluating academic achievement. For the purposes of this study, the academic achievement data examined included the following: (a) cumulative and current Grade Point Average (GPA) and CRT scores for eighth and 10th grade, (b) extracurricular activities, (c) Advanced Placement (AP)/Honors course enrollment, (d) attendance, (e) awards, and (f) discipline reports.

Population

The population for this study consisted of all administrators, teachers, American Indian high school students, and their parents who were enrolled or employed in the schools selected to participate in the study. Two schools from each school district were selected to participate in the study. The schools were selected based on the highest number of American Indian student enrollment and similar socio-economic distribution; selection also included alternative high schools in school districts where an alternative high school is operated. Each school population was handled as a unique case so that each school participating in the study would represent a case. There were four cases for the purposes of this study. Each school was treated as a case in order to more closely examine the unique culture and climate that exists in each school and to identify the corresponding academic relationships American Indian students and their families may experience within each school. The school districts identified for participation in this study were as follows: Two AA school districts, off reservation, in Montana. To ensure the confidentiality of the administrators, teachers, staff, American Indian students, their parents, and the identity of the school itself, each school was assigned a pseudonym. The individual schools are identified in the research as Montana Public High School I (MPHS I), Montana Public High School II (MPHS II), Montana Public High School

III (MPHS III), and Montana Public High School IV (MPHS IV). The population for each school is as follows: (a) MPHS I, 175 American Indian students and 185 administrators, teachers, and staff; (b) MPHS II, 43 American Indian students and 201 administrators, teachers, and staff; (c) MPHS III, 51 American Indian students and 130 administrators, teachers, and staff; and (d) MPHS IV, 20 American Indian students and 25 administrators, teachers, and staff.

Sample

A census of the population was used for the purposes of this research. In small populations (populations of less than 300) it is necessary to include the population as a whole (the universe) in order to achieve the stated statistical confidence level for the research (Wiersma, 1986). Random samples are most useful when working with large populations. A random sample is often used because "randomization spreads an effect of a variable evenly across the groups of the study" and is therefore a control for variance (Wiersma, 1986). Random sampling from small populations is not appropriate because the number of respondents necessary to control for variance increases as the population size gets smaller. Simply stated, the larger the population, the smaller the sample size and the smaller the population, the larger the sample required for the research is. The population for this study was small and, therefore, it was appropriate to identify the universe as the population to be surveyed. The population to be surveyed consisted of all administrators, teachers, American Indian students, and their parents either enrolled or employed in the four schools, two schools from each district, identified for participation in the study from the following: Two AA school districts, off reservation, in Montana. The individual schools in each district were selected to participate in the study based on the large American Indian student population in the high schools in the district, similar socio-economic distribution as well as whether or not the district

operated an alternative high school option. The response rate for each school was as follows: MPHS I, 14% of American Indian students and 14% of administrators, teachers, and staff; MPHS II, 44% of American Indian students and 97% of administrators, teacher, and staff; MPHS III, 4% of American Indian students and 62% of administrators, teachers, and staff; and MPHS IV, 25% of American Indian students and 96% of administrators, teachers, and staff.

Data Collection

Statistical reasoning is based in the assertion that no phenomenon simply happens; phenomenon always occur under a very specific set of circumstances. These circumstances can either be known or unknown and the phenomenon should not be viewed in isolation (Mueller, Schuessler, & Costner, 1977). Data were collected using three survey instruments. Administrators, teachers, American Indian students, and their parents who agreed to participate in the study completed the SCCP-II. Students and their parents were also asked to complete the PRIAS survey instrument in addition to the SCCP-II. Students and their parents also completed a demographic survey that contained questions about (a) academic achievement, (b) attitudinal data about education, (c) educational experience, (d) participation in American Indian culture, (e) socioeconomic level, and (f) expectation for success. Students and parents who consented to participate in this study were asked to sign a release of information so that access to student records specific to academic achievement could be accessed.

Variables and Level of Data

The data were drawn from the population surveyed. The independent variables consisted of the demographic data collected as well as the data from the PRIAS and SCCP-II survey instruments. The demographic data included: (a) educational attainment levels (high school completion, college graduation, and grades received); (b) generational educational attainment levels (student, parent, and grand-parent); (c) type of school attended, (d) socio-

economic level, (e) discipline reports, (f) extra-curricular participation, (g) awards and recognition, (h) family type, (i) the age of the parent when the first child was born, (j) participation in cultural activities, and (k) the community where the school was located. The dependent variables were identified as data gathered from the following: (a) teachers/administrators, (b) American Indian students at regular high schools, (c) American Indian students at alternative high schools, and (d) parents or guardians of American Indian students.

The SCCP-II survey instrument was used to gather information about school culture and climate. The SCCP-II contains questions about school culture and climate in five subscales: (a) Perceptions of Student Respect, (b) Perceptions of Student Friendship and Belonging, (c) Perceptions of Students' Shaping of Their Environment, (d) Perceptions of Support and Care by and for Faculty/Staff, and (e) Perceptions of Support and Care by and for Parents. The PRIAS survey instrument was used to gather information about racial identity and attitudes. The PRIAS contains questions about racial identity and attitudes in the following four subscales: (a) Conformity, (b) Dissonance, (c) Immersion/Resistance, and (d) Internalization. The level of data in both questionnaires is ordinal. Ordinal data does not have equal intervals of measurement. Ordinal data is organized in what appears to be a recognizable rank order, for example the responses on a survey that ask the respondent to respond to questions about their perceptions of acceptance using a ranking system from one (not accepted) to four (very accepted). There is an order to the responses, from low to high, however the exact measure of the difference in value between responses cannot be assumed to be of equal distance (Neuman, 1997).

Null Hypothesis

For the purpose of this study, the null hypotheses were stated as follows:

1. There is no consistent or statistically significant relationship between perceptions of school culture and climate between American Indian students, American Indian parents, school administrators, teachers and staff, and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
2. There is no consistent or statistically significant relationship between racial identity and American Indian student academic achievement in urban/off-reservation AA school districts in Montana.
3. There is no consistent or statistically significant relationship between generational educational attainment levels and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
4. There is no consistent or statistically significant relationship between socio-economic level and American Indian student academic achievement in urban/off-reservation AA school districts in Montana.
5. There is no consistent or statistically significant relationship between discipline reports and American Indian student academic achievement in urban/off-reservation AA school districts in Montana.
6. There is no consistent or statistically significant relationship between extra-curricular participation and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
7. There is no consistent or statistically significant relationship between awards and recognition and American Indian student academic achievement in urban/off-reservation AA school districts in Montana.

8. There is no consistent or statistically significant relationship between family type and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
9. There is no consistent or statistically significant relationship between the age of the parent when the first child was born and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
10. There is no consistent or statistically significant relationship between participation in cultural activities and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
11. There is no consistent or statistically significant relationship between the community where the school is located and American Indian student academic achievement in urban/off- reservation AA school districts in Montana.
12. There is no consistent or statistically significant relationship between familial suicide and academic achievement in urban/off- reservation AA school districts in Montana.
13. There is no consistent or statistically significant relationship between familial incarceration and academic achievement in urban/off- reservation AA school districts in Montana.
14. There is no consistent or statistically significant relationship between familial substance abuse issues and academic achievement in urban/off- reservation AA school districts in Montana.
15. There is no consistent or statistically significant relationship between familial violent death and academic achievement in urban/off- reservation AA school districts in Montana.

16. There is no consistent or statistically significant relationship between foster care placement and academic achievement in urban/off- reservation AA school districts in Montana.

Hypothesis Definitions

Experimental Importance

For the purposes of this study, the level of experimental importance was set at a difference of 5%, the probability that the difference existing between two groups contains a 5% chance of occurring by chance alone in any of the following quantitative data pieces: (a) the five subscale responses from the SCCP-II, (b) the four subscales on the PRIAS, (c) GPA, (d) CRT scores, and (e) discipline reports.

Experimental Consistency

An experimental consistency was set at the 0.05 level.

Important Difference

For the purpose of this research, an important difference was defined as a mean difference of 10% in responses recorded from the following quantitative data pieces: (a) the five subscale responses from the SCCP-II, (b) the four subscales on the PRIAS, (c) GPA, (d) CRT scores, and (e) discipline reports.

Statistical Procedure

To make comparisons between groups that do not require the estimation of parameters, it is appropriate to use non-parametric statistical tests.

> Non-parametric tests are used to detect a difference in location along a continuum, if such a difference exists. With interval measures, the location may be represented by its mean and testing between for a difference between means provides a test for a difference in location. (Mueller et al., 1977 p.47)

Non-parametric statistics do not require assumptions about the shape of the population distribution and are often used with small sample sizes (Wiersma, 1986). This is because Non-parametric statistical tests detect the difference in location of the means of the population other than the measure of central tendency. The decision about which statistical procedure is most suited to analysis of the data requires that the phenomenon to be studied, as stated in the hypotheses, determine the following: What is the hypothesis? What are the levels of data? What statistical test will best explain the data (Wiersma, 1986)? Correlation is often used in research to enable the researcher to make predictions. "Correlation and prediction involve a concept called regression" (Wiersma, 1986). Regression is used to describe the distribution of the data about a population as regressing, or tending toward the mean for the population. "In multiple regression a dependent variable is regressed on two or more independent variables simultaneously" (Mueller et al., 1977).

> The Chi-square test uses the expected frequencies obtained under a hypothesis of no relationship between independent and dependent variables. If there is no relationship between the variables then the observed frequencies should be the same as the expected frequencies and large deviations from the observed and expected frequencies should occur rarely by chance. (Kiess, 1989)

The chi-square test measures the difference between the expected and observed frequencies as the frequencies regress towards the mean. The chi-square test can be used to test hypotheses that contain more than one independent variable simultaneously between more than two dependent variables. The use of multiple regression as the statistical method for analysis of the data for this research is most appropriate in that (a) the hypothesis for this study is that there is no relationship between the independent and dependent variables; (b) the data is non-parametric; and (c) there are more than two independent variables. The chi-square test

was used as the statistical test because it allowed for multivariate discriminate analysis to provide for the best explanation of the data.

The t test is an appropriate statistic to use when comparing the mean scores of two different populations when the sample size is small. A two-tailed unpaired t test was calculated for the participant responses on all of the instruments used in this research. The t test measures the variability between small samples when there are uneven responses. The test calculates the responses and places them in a bell curve so that the means can be interpreted as either negative or positive. The t test is designed to predict whether the variation in the samples can be accounted for by chance or whether there is an actual difference between the means of the two groups that cannot be accounted for by chance (Kiess, 1989).

The chi-square test of goodness of fit and the *t* test were calculated for each of the following survey instruments: SCCP-II (subscales and individual subscale questions), PRIAS (subscales and individual subscale questions), and demographic survey responses (socioeconomic level, suicide, violent death, incarceration, foster care, substance abuse, and cultural participation). The chi-square test was calculated to measure the difference between expected and observed frequencies, and the *t* test was calculated to determine whether or not the difference in the means between two independent groups could be accounted for by chance.

The chi-square test was conducted with "Calculation for the Chi-square Test: An Interactive Calculation Tool for Chi-square Tests of Goodness of Fit and Independence" (Preacher, K. J. 2001)

A Priori Considerations

For all tests, the assumption of normality was met by sufficient sample size.

The population of American Indian students for each school was as follows: MPHS I, 25 students; MPHS II, 22 students; MPHS III, 51 students; and MPHS IV, 20 students. The

population of administrators, teachers, and staff for each school was as follows: MPHS I, 185 people; MPHS II, 201 people; MPHS III, 130 people; and MPHS IV, 25 people. The number of participants in the study (sample) for American Indian students in each school was as follows: MPHS I, 175 students; MPHS II, 43 students; MPHS III, 0 students; and MPHS IV, 3 students. The number of participants in the study (sample) for American Indian parents in each school was as follows: MPHS I, 20 parents; MPHS II, 10 parents; MPHS III, 2 parents; and MPHS IV, 2 parents. The number of participants in the study (sample) for administrators in each school was as follows: MPHS I, 3 administrators, MPHS II, 2 administrators; and MPHS III, 3 administrators. The number of participants in the study (sample) for teachers in each school was as follows: MPHS I, 3 teachers; MPHS II, 21 teachers; MPHS III, 71 teachers; and MPHS IV, 26 teachers. The number of participants in the study (sample) for staff in each school was as follows: MPHS I, 30 people; MPHS II, 21 people, MPHS III, 8 people; and MPHS IV, 25 people. The assumption for homogeneity of variance was addressed by the use of statistical testing.

Threats to Validity

Internal threats.

The selection of a non-experimental method of study does not establish a cause and effect relationship. One threat of concern is instrumentation. Although both survey instruments selected have good reliability and validity coefficients, participants may over report or under report positive and negative responses to the survey. The data may be limited due to the self-reporting nature of the surveys. A second possible threat to validity is that the populations in the schools and the communities are pre-established; the participants in the study may not be representative of the population.

External threats.

One possible external threat to validity is in the selection process that was used for identifying participants. The study was conducted in two off-reservation/urban communities and included teachers, administrators, American Indian parents, and American Indian students. The results of the study may, therefore, not be able to be generalized.

Summary

With the increased focus on school accountability, the need to address American Indian academic achievement must be addressed if schools are ever going to meet the NCLB mandates for student proficiency. Even with the increased focus on school accountability and student learning outcomes, American Indian students continue to consistently perform below their non-Indian peers on every measure of academic proficiency. To better understand the complex factors that contribute to this disparity, the research focused on three primary data sets: (a) school culture and climate, (b) racial identity, and (c) inter-generational educational experiences.

The research methodology was as follows: The superintendents from the three AA school districts were contacted personally for approval to conduct research in their respective school districts. The research proposal was reviewed through an internal review process within each school district. Upon completion of the internal review, a recommendation to participate, or not to participate, in the research was made to the superintendent. Final approval for participation in the study required school board approval. A formal request for participation to be included on the school boards' agendas was submitted. A formal presentation and request for participation was made to each school board. Upon approval of the school board committees, formal requests were made to each of the principals of the schools identified to participate in the study. Dates and times for data collection were established with each principal. Data from administrators, teachers, and staff were collected during regularly

scheduled ~~building~~ meetings. Surveys were placed in individual administrator, faculty, and staff mailboxes to allow for school personnel (who were absent on the day the surveys were administered) to participate. The completed surveys were put in sealed envelopes and gathered in a central location to ensure the confidentiality of the respondent. The Indian Education Department staff was asked to assist in identifying American Indian parents and students to participate in the research. Additionally, Indian Education Department staff in each school district was asked to assist in data collection. The informed consent document and survey materials were distributed in person to the American Indian families in each school district by members of the Indian Education Department staff. American Indian parents were given a pre-addressed envelope with postage provided in order to return their completed survey instruments to the researcher. This ensured that no one in any of the individual school districts knew the identities of any of the research participants. Upon receipt of the parents' informed consent document, American Indian students were contacted personally to give their assent and complete the surveys.

The data were collected using the SCCP-II and PRIAS survey instruments as well as a demographic survey that included open-ended questions. The results of the quantitative analysis of the three data sets are presented in Chapter Four.

CHAPTER IV Results

This research focused on the potential relationship between (a) school culture and climate, (b) racial identity, and (c) inter-generational educational experiences and American Indian academic achievement in urban/off-reservation AA high schools in Montana. In this chapter, the results have been organized and presented in four sections. Each section analyzed the population from within, and between, the groups who participated in the research:

- American Indian students,
- American Indian parents,
- school district administrators,
- school district teachers, and
- school district staff.

Additionally, each individual school district's data were analyzed. The results have been gathered using three survey instruments: (a) the SCCP-II, (b) the PRIAS, and (c) the demographic survey. CRT scores were collected using the 2012 math and reading tests given to all eighth and tenth grade students in the state of Montana. The SCCP-II surveys were administered to the school district administrators, teachers, and staff who agreed to participate in the study during the third quarter of the 2012-2013 academic school year. Informed consent forms and survey materials were first distributed to American Indian parents in December, and the study commenced in April of the 2012-2013 academic school year. Minors' assent forms and survey materials were distributed to American Indian students in February, and the study commenced in April of the 2012-2013 academic school year. Data were collected during the

third quarter of the 2012-2013 academic year in two AA high schools located in two different geographical locations. The pseudonyms for the schools represented are as follows:

- Montana Public High School I (MPHS I),
- Montana Public High School II (MPHS II),
- Montana Public High School III (MPHS III), and
- Montana Public High School IV (MPHS IV).

A random sample of the population was not taken because a sample of appropriate size was not available given the small population of American Indian students in the school districts; therefore, a census of the American Indian population of each school was surveyed. An overview of the data source, method of analysis, the number of schools that participated in the research, and the year that the data was gathered is presented in Table 1.

Table 1

Overview of Data and Analysis

Source of data	Year of data collection	Method of analysis	Number of schools
SCCP-II	2012-2013	Chi-square	4
SCCP-II	2012-2013	*T* test	4
PRIAS	2012-2013	Chi-square	4
PRIAS	2012-2013	*T* test	2
Demographic survey	2009-2011	*T* test	2
CRT-eighth grade	2004-2013	Chi-square	2
CRT-10th grade	2009-2011	Chi-square	2

Population Size

The total number of American Indian students, administrators, teachers, and staff in each school during the 2012-2013 academic school year is presented in Table 2.

Table 2

Population by School 2012-2013 Academic Year

Name of school	American Indian students (*N*)	administrators, teachers, and staff (*N*)
MPHS I	175	185
MPHS II	43	201
MPHS III	51	130
MPHS IV	20	25

Analysis of School as a Caring Community Profile II (SCCP-II)

The SCCP-II was administered to all administrators, teachers, and staff (secretaries, custodians, food service, para-educators, classroom aides, etc.) in each of the schools that participated in the research. The survey is most effective when data that reflects perspectives from all members of the school community are gathered (Lickona & Davidson, 2003). The SCCP-II contains 43 questions in five subscales and is designed to assist school personnel to assess the culture and climate of their schools. The five subscales are as follows: (a) Perceptions of Student Respect, (b) Perception of Student Friendship and Belonging, (c) Perception of Students' Shaping of Their Environment, (d) Perceptions of Support and Care by and for Faculty/Staff, and (e) Perceptions of Support and Care by and for Parents. The following responses were measured on a five-point Likert scale:

1. *almost never,*
2. *sometimes,*
3. *as often as not,*
4. *frequently, and*

5. *almost always.*

Data Categories and Groups

The total number of surveys returned by students, parents, administrators, and staff from each school is reported in Table 3. The raw data were analyzed and reported as a percentage by subscale. A chi-square test was then conducted to determine the percentage of probability that the correlation did not occur by chance. A negative response was calculated when the survey respondents answered a question with the following: *sometimes* (2) and *almost never* (1). A positive response was calculated when the survey respondents answered a question with the following: *almost always* (5) and *frequently* (4). A response of *as often as not* (3) was calculated as a neutral response or non-response. The percentage of each response for each group surveyed in each subscale was calculated. The five Likert scale responses were then condensed into three categories: (a) *sometimes* and *almost never*, (b) *almost always* and *frequently*, and (c) *as often as not*. The chi-square test of goodness of fit statistic was calculated for each group in each subscale.

Table 3

Number of SCCP-II Surveys Returned 2012-2013 Academic Year

Name of school	SCCP-II students (*N*)	SCCP-II parents (*N*)	SCCP-II administrators (*N*)	SCCP-II teachers (*N*)	SCCP-II staff (*N*)
MPHS I	25	20	3	69	30
MPHS II	22	10	2	21	21
MPHS III	0	2	3	71	8
MPHS IV	3	2	26 (administrators, teachers, and staff combined)		

The percentage of completed/returned SCCP-II survey instruments, by group and by school surveyed, is reported in Table 4.

Table 4

Percentage of SCCP-II Surveys Returned 2012-2013 Academic Year

Name of school	% of American Indian students	% of administrators, teachers, and staff
MPHS I	14%	55%
MPHS II	44%	97%
MPHS III	.04%	62%
MPHS IV	25%	96%

Note. Totals may = more or less than 100% due to rounding in the calculation.

The data gathered from the SCCP-II were divided into five sub-categories. The responses were analyzed for each sub-category, by each group. The average score for each group's responses for each subscale taken from the SCCP-II surveys are represented in Table 5 through Table 9.

Table 5

SCCP-II Subscale IA: Perceptions of Student Respect Analysis by Subscale

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS I (n = 25)	American Indian students	13%	19%	31%	23%	15%
(n = 20)	American Indian parents	11%	34%	20%	22%	12%
(n = 3)	Administrators	0%	7%	37%	56%	0%
(n = 69)	Teachers	3%	18%	38%	37%	5%
(n = 30)	Staff	9%	26%	34%	27%	3%

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS II (n = 22)	American Indian students	3%	29%	41%	46%	45%
(n = 10)	American Indian parents	14%	29%	29%	0%	29%
						table continues
(n = 2)	Administrators	1%	16%	21%	49%	13%
(n = 21)	Teachers	4%	12%	22%	48%	14%
(n = 21)	Staff	2%	21%	29%	36%	12%
MPHS III (n = 0)	American Indian students	0%	0%	0%	0%	0%
(n = 2)	American Indian parents	28%	44%	17%	11%	0%
(n = 3)	Administrators	3%	24%	35%	34%	4%
(n = 71)	Teachers	0%	22%	44%	30%	4%
(n = 8)	Staff	11%	39%	42%	8%	0%
MPHS IV (n = 3)	American Indian students	0%	0%	19%	52%	30%
(n = 2)	American Indian parents	0%	27%	17%	39%	17%
(n = 26)	Administrators, teachers, and staff combined	1%	10%	24%	45%	19%

Note. Totals may = more or less than 100% due to rounding in the calculation.

Table 6

SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging Analysis by Subscale

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS I (n = 25)	American Indian students	16%	28%	26%	21%	8%
(n = 20)	American Indian parents	9%	46%	13%	22%	10%
(n = 3)	Administrators	4%	37%	26%	30%	4%
(n = 69)	teachers	8%	39%	26%	23%	13%

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
(*n* = 30)	Staff	11%	43%	24%	18%	4%
MPHS II (*n* = 22)	American Indian students	22%	30%	23%	16%	9%
						table continues
(*n* = 10)	American Indian parents	22%	22%	11%	44%	0%
(*n* = 2)	Administrators	16%	16%	22%	21%	26%
(*n* = 21)	teachers	15%	16%	22%	21%	26%
(*n* = 21)	Staff	18%	20%	17%	23%	22%
MPHS III (*n* = 0)	American Indian students	0%	0%	0%	0%	0%
(*n* = 2)	American Indian parents	0%	39%	44%	11%	6%
(*n* = 3)	Administrators	6%	43%	26%	25%	3%
(*n* = 71)	Teachers	8%	46%	27%	19%	4%
(*n* = 8)	Staff	6%	43%	40%	11%	0%
MPHS IV (*n* = 3)	American Indian students	26%	22%	11%	26%	15%
(*n* = 2)	American Indian parents	44%	17%	6%	17%	17%
(*n* = 26)	Administrators, teachers, and staff combined	15%	33%	12%	28%	12%

Note. Totals may = more or less than 100% due to rounding in the calculation.

Table 7

SCCP-II Subscale IC: Perceptions of Student's Shaping of Their Environment Analysis by Subscale

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS I N =25	American Indian students	11%	24%	39%	43%	34%
N =20	American Indian parents	8%	37%	24%	24%	7%

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
N =3	Administrators	2%	21%	26%	45%	6%
N =69	teachers	2%	23%	27%	43%	5%
N =30	Staff	13%	28%	28%	29%	2%
						table continues
MPHS II N =22	American Indian students	7%	23	24	18	18
N =10	American Indian parents	29	43	0	29	0
N =2	Administrators	16	16	22	23	23
N =21	teachers	15	16	22	21	26
N =21	Staff	18	20	17	23	22
MPHS III N =0	American Indian students	0	0	0	0	0
N =2	American Indian parents	0	24	69	7	0
N =3	Administrators	3	21	33	39	4
N =71	teachers	5	29	33	29	5
N =8	Staff	2	24	53	20	2
MPHS IV N =3	American Indian students	0	5	24	43	29
N =2	American Indian parents	44	17	6	17	17
N =26	Administrators, teachers, and staff combined	4	20	24	39	12

Note. Totals may = more or less than 100% due to rounding in the calculation.

Table 8

SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty/Staff Analysis by Subscale

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS I (*n* = 25)	American Indian students	6%	17%	36%	41%	51%

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
(*n* = 20)	American Indian parents	3%	26%	16%	29%	26%
						table continues
(*n* = 3)	Administrators	0%	4%	17%	46%	33%
(*n* = 69)	Teachers	1%	5%	14%	40%	40%
(*n* = 30)	Staff	6%	10%	18%	35%	31%
MPHS II (*n* = 22)	American Indian students	0%	4%	9%	29%	58%
(*n* = 10)	American Indian parents	0%	9%	18%	27%	45%
(*n* = 2)	Administrators	1%	5%	8%	27%	58%
(*n* = 21)	Teachers	1%	5%	7%	21%	66%
(*n* = 21)	Staff	1%	3%	7%	33%	56%
MPHS III (*n* = 0)	American Indian students	0%	0%	0%	0%	0%
(*n* = 2)	American Indian parents	14%	45%	14%	18%	9%
(*n* = 3)	Administrators	4%	13%	24%	37%	22%
(*n* = 71)	Teachers	4%	21%	17%	46%	13%
(*n* = 8)	Staff	0%	9%	31%	35%	24%
MPHS IV (*n* = 3)	American Indian students	0%	0%	4%	33%	63%
(*n* = 2)	American Indian parents	0%	11%	28%	50%	11%
(*n* = 26)	Administrators teachers, and staff combined	0%	2%	4%	26%	69%

Note. Totals may = more or less than 100% due to rounding in the calculation.

Table 9

SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents Analysis by Subscale

Name of school	Group	% of responses (1) almost never	% of responses (2) sometimes	% of responses (3) as often as not	% of responses (4) frequently	% of responses (5) almost always
MPHS I (*n* = 25)	American Indian students	8%	15%	24%	29%	24%

table continues

(*n* = 20)	American Indian parents	10%	30%	18%	19%	23%
(*n* = 3)	Administrators	10%	10%	33%	33%	14%
(*n* = 69)	Teachers	12%	19%	22%	29%	17%
n =30	Staff	14%	28%	23%	22%	13%
MPHS II (*n* = 22)	American Indian students	14%	9%	17%	26%	35%
(*n* = 10)	American Indian parents	14%	29%	29%	0%	29%
(*n* = 2)	Administrators	16%	16%	22%	23%	23%
(*n* = 21)	Teachers	15%	16%	22%	21%	26%
(*n* = 21)	Staff	18%	20%	17%	23%	22%
MPHS III (*n* = 0)	American Indian students	0%	0%	0%	0%	0%
(*n* = 2)	American Indian parents	14%	21%	14%	36%	14%
(*n* = 3)	Administrators	11%	23%	24%	30%	12%
(*n* = 71)	Teachers	10%	19%	43%	24%	5%
(*n* = 8)	Staff	5%	24%	41%	19%	11%
MPHS IV (*n* = 3)	American Indian students	24%	5%	10%	24%	38%
(*n* = 2)	American Indian parents	14%	29%	21%	14%	21%
(*n* = 26)	Administrators, teachers, and staff combined	11%	17%	11%	29%	32%

Note. Totals may = more or less than 100% due to rounding in the calculation.

Chi-square Test of Goodness of Fit

The chi-square test of goodness of fit was calculated for each of the five subscales that comprise the SCCP-II. The chi-square test is used to compare observed values with expected

values. The observed values are the data or observations obtained through direct observation or through the data gathered with the use of survey instruments. The expected values are the data that are expected to be observed as stated in the research hypothesis that the researcher attempts to prove or disprove. For each degree of freedom associated with the chi-square test, a critical value is obtained. If the chi-square calculation exceeds the critical value, then the data supports that there is a significant, or meaningful, difference between the observed and expected values that is, most likely, not attributed to chance. The p-value, or probability value, is also calculated using the chi-square test. The p-value is the probability that the observed values could have occurred by chance. A small p-value indicates that the observed values are very unlikely to have occurred by chance which supports rejecting the null hypothesis (Preacher, 2001). Use of the chi-square tests is inappropriate if any expected frequency is less than 1, or if the expected frequency is less than 5 in more than 20% of the conditions (Preacher, 2001).

Analysis of the SCCP-II Subscale IA: Perceptions of Student Respect is presented in Table 10.

Table 10

SCCP-II Subscale IA: Perceptions of Student Respect

Group	*df*	CV	Chi-square	P-value
All students/all parents combined All school personnel combined	2	5.991	24.5135	0.00
MPHS I students MPHS I parents	2	5.991	9.5344	0.00
MPHS II students MPHS II parents	2	5.991	28.9818	**

Group	*df*	CV	Chi-square	P-value
MPHS IV students MPHS IV parents	2	5.991	8.5417	0.01 *table continues*
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	26.7902	2.19
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	11.5691	0.02
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	30.2228	4.41
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	15.507	57.29	0
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	6	12.592	43.048	**
MPHS III parents MPHS III administrators, teachers, and staff	6	1.592	45.669	**
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	9.867	0.04
MPHS I students MPHS II students MPHS IV students	4	9.488	25.46	0.00
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	19.338	0.00
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	9.447	0.05
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	81.877	0
MPHS I staff MPHS II staff MPHS III staff	4	9.488	40.868	**

Note. *df* = Degrees of freedom; CV = Critical value;

** Unable to calculate the p-value because the expected frequency is less than 1, or the expected frequency is less than 5 in more than 20% of the conditions for the specific comparison.

Analysis of the SCCP-II Subscale IA is as follows: Perceptions of Student Respect revealed that the a priori condition of $p < .05$ was met in nine of the 16 group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between the following:

- All students and all parents combined and all school personnel combined ($p = 0.00$);
- MPHS I students and MPHS I parents ($p = 0.00$);
- MPHS IV students and MPHS IV parents ($p = 0.01$);
- MPHS II administrators, MPHS II teachers, and MPHS II staff ($p = 0.02$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff ($p = 0.04$);
- MPHS I students, MPHS II students, and MPHS IV students ($p = 0.00$);
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents (0.00);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.05$).

The SCCP-II Subscale IA: Perceptions of Student Respect revealed several comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between the following:

- All students and all parents combined and all school personnel combined from all school districts (p = 0.00);
- MPHS I students and MPHS I parents (p = 0.00);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff (p = 0.00);
- MPHS I students, MPHS II students, and MPHS IV students (p = 0.00);
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents (p = 0.00); and
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers (p = 0.00).

Analysis of the SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging is presented in Table 11.

Table 11

SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging

Group	*df*	CV	Chi-square	P-value
All students/all parents combined and all school personnel combined	2	5.991	9.769	0.00
MPHS I students MPHS I parents	2	5.991	11.156	0.00
MPHS II students MPHS II parents	2	5.991	28.982	**
MPHS IV students MPHS IV parents	2	5.991	8.542	0.01
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	4.606	0.33

table continues

Group	*df*	CV	Chi-square	P-value
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	1.391	0.84
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	12.342	0.01
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	15.507	107.015	0
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	8	15.507	5.722	0.67
MPHS III parents MPHS III administrators, teachers, and staff	8	15.507	27.445	0.00
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	24.845	0.00
MPHS I students MPHS II students MPHS IV students	4	9.488	6.24	0.18
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	1.513	0.95
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	1.506	0.82
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	24.619	0.00
MPHS I staff MPHS II staff MPHS III staff	4	9.488	18.091	0.00

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

** Unable to calculate the p-value because the expected frequency is less than 1, or the expected frequency is less than 5 in more than 20% of the conditions for the specific comparison.

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Analysis of the SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging revealed that the a priori condition of $p < .05$ was met in eight of the 16 group comparisons.

The $p < .05$ level for experimental consistency was met in the comparisons between the following:

- All students/all parents combined and all school personnel combined ($p = 0.00$);
- MPHS I students and MPHS I parents ($p = 0.00$);
- MPHS IV students and MPHS IV parents ($p = 0.01$);
- MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.01$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.00$);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff ($p = 0.00$);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.00$); and
- MPHS I Staff, MPHS II Staff, MPHS III staff ($p = 0.00$).

The SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging revealed several comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between the following:

- all students and all parents combined and all school personnel combined from all school districts ($p = 0.00$),
- MPHS I students and MPHS I parents ($p = 0.00$);

- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff (p = 0.00);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff (p = 0.00);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff (p = 0.00);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers (p = 0.00); and
- MPHS I staff, MPHS II staff, and MPHS III staff (p = 0.00).

Analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment is presented in Table 12.

Table 12

SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

Group	*df*	CV	Chi-square	P-value
All students/all parents combined and all school personnel combined	2	5.991	7.247	0.02
MPHS I students MPHS I parents	2	5.991	7.842	0.01
MPHS II students MPHS II parents	2	5.991	5.715	0.05
MPHS IV students MPHS IV parents	2	5.991	10.025	0.00
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	24.136	0.00
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	8.696	0.06

table continues

Group	*df*	CV	Chi-square	P-value
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	11.51	0.02
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	15.507	36.688	0.00
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	8	15.507	16.489	0.03
MPHS III parents MPHS III administrators, teachers, and staff	6	12.592	24.103	0.00
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	10.55	0.03
MPHS I students MPHS II students MPHS IV students	4	9.488	13.602	0.00
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	8.477	0.20
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	11.861	0.01
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	132.085	0.00
MPHS I staff MPHS II staff MPHS III staff	4	9.488	24.846	0.00

Note. ***df*** = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment revealed that the a priori condition of $p < .05$ was met in 13 of the 16 group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between the following:

- all students/all parents combined and all school personnel combined ($p = 0.02$);
- MPHS I students and MPHS I parents ($p = 0.01$);
- MPHS IV students and MPHS IV parents ($p = 0.00$);
- MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.02$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS II students, MPHS II parents, MPHS II administrators, MPHS II teachers, and MPHS II staff ($p = 0.03$);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.00$);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff ($p = 0.03$);
- MPHS I students, MPHS II students, and MPHS III students ($p = 0.00$);
- MPHS I administrators, MPHS II administrators, and MPHS III administrators ($p = 0.01$);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.00$); and
- MPHS I staff, MPHS II staff, and MPHS III staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IC: Perceptions of Student Shaping of Their Environment revealed several comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between the following:

- MPHS I students/MPHS I parents ($p = 0.01$);
- MPHS IV students and MPHS IV parents ($p = 0.00$);
- MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.00$);
- MPHS I students, MPHS II students, and MPHS III students ($p = 0.00$);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.00$); and
- MPHS I staff, MPHS II staff, and MPHS III staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff is presented in Table 13.

Table 13

SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff

Group	*df*	CV	Chi-square	P-value
All students/all parents combined and all school personnel combined	2	5.991	12.53	0.00
MPHS I students MPHS I parents	2	5.991	19.842	0.00
MPHS II students MPHS II parents	2	5.991	1.888	0.38
MPHS IV students MPHS IV parents	2	5.991	9.321	0.00
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	25.514	0.00

table continues

Group	*df*	CV	Chi-square	P-value
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	2.512	0.64
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	6.115	0.19
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	15.507	106.432	0.00
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	8	15.507	5.601	0.69
MPHS III parents MPHS III administrators, teachers, and staff	6	12.592	34.522	0.00
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	26.127	0.00
MPHS I Students MPHS II Students MPHS IV Students	4	9.488	48.112	0
MPHS I Parents MPHS II Parents MPHS III Parents MPHS IV Parents	6	12.592	15.766	0.01
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	8.883	0.06
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	155.249	0
MPHS I Staff MPHS II Staff MPHS III Staff	4	9.488	46.4	0

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff revealed that the a priori condition of $p < .05$ was met in 11 of the 16 group comparisons. The $p < .05$ level for experimental consistency was met in the following comparisons:

- all students/all parents combined and all school personnel combined ($p = 0.00$);
- MPHS I students and MPHS I parents ($p = 0.00$);
- MPHS IV students and MPHS IV parents ($p = 0.00$);
- MPHS I administrators, MPHS I teachers, and MPHS I staff (0.00);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.00$);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff ($p = 0.00$);
- MPHS I students, MPHS II students, MPHS III students ($p = 0.00$);
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents ($p = 0.01$);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.00$); and
- MPHS I staff, MPHS II staff, and MPHS III staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care By and For Faculty and Staff revealed several comparisons which not only reached the a priori condition

of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between the following:

- all students and parents combined and all school personnel combined ($p = 0.00$);
- MPHS I students and MPHS I parents ($p = 0.00$);
- MPHS IV students and MPHS IV parents ($p = 0.00$);
- MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$);
- MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff ($p = 0.00$);
- MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff ($p = 0.00$);
- MPHS I students, MPHS II students, and MPHS III students ($p = 0.00$);
- MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers ($p = 0.00$); and
- MPHS I staff, MPHS II staff, and MPHS III staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents is presented in Table 14.

Table 14

SCCP-II Subscale IIB: Perceptions of Support and Care By and For Parents

Group	*df*	CV	Chi-square	P-value
All students/all parents combined and all school personnel combined	2	5.991	9.769	0.00

table continues

Group	*df*	CV	Chi-square	P-value
MPHS I students MPHS I parents	2	5.991	8.47	0.01
MPHS II students MPHS II parents	2	5.991	2.893	0.23
MPHS IV students MPHS IV parents	2	5.991	2.454	0.29
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	9.313	0.05
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	2.704	0.60
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	9.598	0.04
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8		20.187	0.00
MPHS II students MPHS II parents MPHS II administrators, teachers and staff	8		12.836	0.11
MPHS III parents MPHS III administrators, teachers, and staff	6	12.592	10.774	0.09
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	3.127	0.53
MPHS I students MPHS II students MPHS IV students	4	9.488	4.162	0.38
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	1.341	0.96
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	3.354	0.50

table continues

Group	*df*	CV	Chi-square	P-value
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	16.621	0.01
MPHS I staff MPHS II staff MPHS III staff	4	9.488	12.53	0.01

Note. *df* = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care By and For Parents revealed that the a priori condition of $p < .05$ was met in seven of the 16 group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students and all parents combined and all school personnel combined ($p = 0.00$);
- MPHS I students and MPHS I parents ($p < 0.01$);
- MPHS I administrators, MPHS I teachers, and MPHS I staff ($p < 0.05$);
- MPHS III administrators, MPHS III teachers, and MPHS III staff ($p < 0.04$);
- MPHS I students, MPHS I parents, MPHS I administrators, teachers and staff (p <0.00);
- MPHS I teachers, MPHS II teachers, and MPHS III teachers, and MPHS IV teachers ($p < 0.01$, MPHS IV teachers; and
- MPHS I staff, MPHS II staff, and MPHS III staff ($p < 0.01$).

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents revealed several comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between the following:

- all students and all parents combined and all school personnel combined ($p = 0.00$);

- MPHS I students and MPHS I parents ($p < 0.01$);
- MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff ($p = 0.00$); and
- MPHS I staff, MPHS II staff and MPHS III staff ($p < 0.01$).

T test

The *t* test that was used in this research involved testing the difference between the means of two independent groups. An unpaired *t* test of two independent groups is used to "answer the question of whether or not the difference between the means of the two groups is sufficiently large to justify the conclusion that the two samples were drawn from different populations" (Howell, 2002, p. 199). The use of *t* tests works well when research involves small samples or small populations. The *t* test was appropriate given the size of the populations included in this study. Although the chi-square test of goodness of fit was calculated, the *t* test is another form of verification of the results obtained in the research.

Analysis of the SCCP-II Subscale IA: Perceptions of Support and Care by and for Faculty and Staff is presented in Table 15.

Table 15

SCCP-II Subscale IA: Perceptions of Student Respect

Group	(*N*)	Mean	SD	t	*df*	Standard error of difference	*M* I minus *M* II	p-value
All students	49	3.313	0.801	2.2807	70	0.216	0.49	0.02
All parents	23	2.821	0.958					
All students	49	3.31343	0.801	0.2086	200	0.115	0.023	0.83
All teachers	153	3.33373	0.6622					
All parents	23	2.8218	0.9585	3.2624	174	0.158	0.51	0.00
All teachers	153	3.33373	0.6622					
All administrators	8	3.2916	0.4476	1.0885	67	0.267	0.29	0.28
All staff	61	0.7356	0.735					

table continues

Group	(*N*)	Mean	SD	t	*df*	Standard error of difference	*M* I minus *M* II	p-value
All teachers All administrators	153 8	3.33373 3.2916	0.6622 0.4476	0.2744	159	0.167	0.04	0.78
All teachers All staff	163 61	3.33373 0.7356	0.6622 0.7356	3.2519	212	0.104	0.33	0.00
All students and all parents	72	3.1564	0.885	0.6840	324	0.093	0.06	0.04
All school personnel combined	254	3.2199	0.632					

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I minus Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IA: Perceptions of Support and Care by and for Faculty and Staff revealed that the a priori condition of $p < .05$ was met in five of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between the following:

- all students and all parents ($p < 0.02$),
- all parents and all teachers ($p = 0.00$),
- all administrators and all staff (P<.28),
- all students and all parents ($P<0.04$), and
- all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IA: Perceptions of Support and Care By and For Faculty and Staff revealed two group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- all parents and all teachers ($p = 0.00$) and
- all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IB: Perceptions of Friendship and Belonging is presented in Table 16.

Table 16

SCCP-II Subscale IB: Perceptions of Friendship and Belonging

Group	(*N*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	p-value
All students All parents	49 23	2.6998 2.74396	0.3656 0.429	0.4513	70	0.98	0.044100	0.6532
All students All teachers	49 153	2.6998 2.7906	0.3656 0.3877	1.4461	200	0.063	0.090800	0.14
All parents All teachers	23 153	2.74396 2.7906	0.429 0.3877	0.5311	174	0.088	0.046700	0.59
All administrators All staff	8 61	2.6984 2.6439	0.2737 0.297598	0.4910	67	0.111	0.5450000	0.62
All teachers All administrators	153 8	2.7906 2.6984	0.3877 0.2737	0.6631	159	0.139	0.092200	0.50
All teachers All staff	153 61	2.7906 2.6439	0.3877 0.297598	2.6581	212	0.055	0.146700	0.00
All students and all parents	72	2.7139	0.3875	0.6777	324	0.047	0.4985	0.49
All school personnel combined	254	2.7459	0.3436					

Note. *SD* = Standard deviation; *t* = *t* test value; *df* = Degrees of freedom; *M* I minus *M* II = Mean I minus Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IB: Perceptions of Friendship and Belonging revealed that the a priori condition of $p < .05$ was met in one of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparison between all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IB: Perceptions of Friendship and Belonging revealed one group comparison which not only reached the a priori condition of $p < .05$ for

experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment is presented in Table 17.

Table 17

SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

Group	(*N*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	p-value
All students	49	3.3352	0.66038	3.2206	70	0.164	0.5278000	0.00
All parents	23	2.8074	0.62142					
All students	49	3.3352	0.66038	1.2293	232	0.084	0.103500	0.22
All teachers	153	3.2317	0.4822					
All parents	23	2.8074	0.62142	3.8464	206	0.110	0.424300	0.00
All teachers	153	3.2317	0.4822					
All administrators	8	3.2916	0.3714	1.4447	67	0.232	0.335100	0.15
All staff	61	2.9565	0.6394					
All teachers	153	3.2317	0.4822	0.3466	191	0.173	0.059900	0.72
All administrators	8	3.2916	0.3714					
All teachers	153	3.2317	0.4822	3.5488	244	0.078	0.275200	0.00
All staff	61	2.9565	0.6394					
All students	72	3.1607	0.6904	0.0995	324	0.076	0.9208	0.92
All parents combined	254	3.1683	0.5342					
All school personnel combined								

Note. *SD* = Standard deviation; *t* = *t* test value; *df* = Degrees of freedom; *M* I minus *M* II = Mean I minus Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment revealed that the a priori condition of $p < .05$ was met in three of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all parents and all students ($p = 0.00$),
- all parents and all teachers ($p = 0.00$), and
- all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment revealed three group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- all parents and all students ($p = 0.00$),
- all parents and all teachers ($p = 0.00$), and
- all teachers and all staff ($p = 0.00$).

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff is presented in Table 18.

Table 18

SCCP-II Subscale IIA: Perceptions of Care and Support by and for Faculty and Staff

Group	(*N*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	p-value
All students	49	3.3134	0.6583	2.6613	70	0.185	0.491600	0.00
All parents	23	2.8218	0.8683					
All students	49	3.3134	0.6583	6.9022	232	0.099	0.684600	0.00
All teachers	153	3.998	0.6062					
All teachers	153	3.998	0.6062	8.3209	206	0.141	1.176200	0.00
All parents	23	2.8218	0.8683					
All administrators	8	3.851	0.4836	0.0370	67	0.289	0.010700	0.97
All staff	61	3.8617	0.7964					
All teachers	153	3.998	0.6062	0.6760	191	0.217	0.147000	0.49
All administrators	8	3.851	0.4836					
All teachers	153	3.998	0.4836	1.4028	244	0.097	0.136300	0.16
All staff	61	3.8617	0.7964					

table continues

All students All parents combined	72	3.887	0.7921	0.8040	324	0.092	0.4220	0.42
All school personnel combined	254	3.9609	0.6564					

Note. *SD* = Standard deviation; *t* = *t* test value; *df* = Degrees of freedom; *M* I minus *M* II = Mean I minus Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff revealed that the a priori condition of $p < .05$ was met in three of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students and all parents ($p = 0.00$),
- all students and all teachers ($p = 0.00$), and
- all teachers and all parents ($p = 0.00$).

Analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff revealed three group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- all students and all parents ($p = 0.00$),
- all students and all teachers ($p = 0.00$), and
- all teachers and all parents ($p = 0.00$).

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents is presented in Table 19.

Table 19

SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents

Group	(*N*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	p-value
All students All parents	49 23	3.5272 3.1316	0.4767 0.5863	3.0470	70	0.130	0.0033	0.00
All students All teachers	2153 153	3.1316 3.2104	0.5863 0.3943	4.7778	232	0.066	0.316800	0.00
All parents All teachers	23 153	3.1316 3.2104	0.5863 0.3943	0.8506	206	0.093	0.078800	0.39
All administrators All staff	8 61	3.25 3.014	0.4987 0.4863	1.2871	67	0.183	0.236000	0.20
All teachers All administrators	61 8	3.014 3.25	0.4863 0.4987	0.2751	191	0.144	0.039600	0.78
All teachers All staff	153	3.2104	0.3943	3.1763	244	0.062	0.196400	0.00
All students All parents combined	72	3.4008	0.5464	3.8521	324	0.061	0.235500	0.00
All school personnel combined	254	3.1653	0.4298					

Note. *SD* = Standard deviation; *t* = *t* test value; *df* = Degrees of freedom; *M* I minus *M* II = Mean I minus Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents revealed that the a priori condition of $p < .05$ was met in four of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students and all parents ($p = 0.00$),
- all students and all teachers ($p = 0.00$),
- all teachers and all staff ($p = 0.00$), and

- all students and parents combined and all school personnel combined ($p = 0.00$).

Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents revealed three group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- all students and all parents ($p = 0.00$),
- all students and all teachers ($p = 0.00$),
- all teachers and all staff ($p = 0.00$, and
- all students and parents combined and all school personnel combined ($p = 0.00$).

Null Hypothesis Analysis for SCCP-II Subscale IA: Perceptions of Student Respect

The methodology used in this study tested one null hypothesis. Is there a relationship between perceptions of school culture and climate between American Indian students, American Indian parents, school administrators, teachers and staff, and American Indian student academic achievement in urban/off- reservation AA school districts in Montana? American Indian students, American Indian parents, school administrators, teachers and staff scores were reported for each of the five subscales on the SCCP-II survey instrument. Statistical analysis was conducted using the chi-square goodness of fit test and the independent, two-sample *t* test to determine if there was an experimentally important and consistent difference as determined by the p-value ($p < .05$). This information was used to reject or fail to reject the null hypothesis. For the purpose of this research, an experimentally important difference was defined to be $p < .05$. In addition, experimental consistency was set at the $p < .01$ level.

Null Hypothesis

There will be no experimentally important or consistent difference between perceptions of school culture and climate between American Indian students, American Indian parents, school administrators, teachers, and staff.

SCCP-II Subscale IA: Perceptions of Student Respect

A chi-square goodness of fit test was used to calculate the p-value for purposes of comparing perceptions of school culture and climate using sixteen different group analyses. An independent, two-sample t test was also used to compare perceptions of school culture and climate for seven different group analyses. Both statistical analyses were conducted for cross-verification, given the small population size. The chi-square analysis of the SCCP-II Subscale IA: Perceptions of Student Respect revealed that the a priori condition of $p < .05$ was met in nine of the 16 group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in seven of the 16 group comparisons. Therefore, the appropriate conclusion would be to reject the null hypothesis (see Table 20).

Table 20

SCCP-II Subscale IA: Perceptions of Student Respect

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students/all parents combined and all school personnel combined	2	24.5135	0.00	0.00	Reject the null
MPHS I students MPHS I parents	2	9.5344	0.00	0.00	Reject the null
MPHS IV students MPHS IV parents	2	8.5417	0.01	0.01	Reject the null
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	57.29	0.00	0.00	Reject the null

table continues

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.867	0.04		Reject the null
MPHS I students MPHS II students MPHS IV students	4	25.46	0.00	0.00	Reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	19.338	0.00	0.00	Reject the null
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.447	0.05		Reject the null
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	81.877	0.00	0.00	Reject the null

Note. df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of student respect between all students and all parents combined and all school personnel combined, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I students and MPHS I parents, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS IV students and MPHS IV parents, ($p < 0.01$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff, ($p = 0.00$).

- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff, ($p < 0.04$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I students, MPHS II students, and MPHS IV students, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I administrators, MPHS II administrators, and MPHS III administrators, ($p < 0.05$)
- There will be no experimentally important or consistent difference in perceptions of student respect between MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers, ($p = 0.00$).

The two-sample, independent *t* -test analysis of the SCCP-II Subscale IA: Perceptions of Support and Care By and For Faculty and Staff revealed that the a priori condition of $p < .05$ was met in four of the seven group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in three of the seven group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 21):

Table 21

SCCP-II Subscale IA: Perceptions of Student Respect

Group	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students All parents	2.2807	70	0.02		Reject the null
All parents All teachers	3.2624	174	0.00	0.00	Reject the null
All teachers All staff	3.2519	212	0.00	0.00	Reject the null
All students and all parents	0.6840	324	0.04		Reject the null
All school personnel combined					

Note. $t = t$ test value ; df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all parents and all teachers, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all parents, ($p < 0.02$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all teachers and all staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students, all parents, and all school personnel combined, ($p < 0.04$).

SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging

A chi-square test of goodness of fit was used to calculate the p-value for purposes of comparing perceptions of school culture and climate using sixteen different group analyses. An independent, two-sample t test was also used to compare perceptions of school culture and climate for seven different group analyses. Both statistical analyses were conducted for cross-verification, given the small population size. The chi-square analysis revealed that the a priori condition of $p < .05$ was met in nine of the 16 group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in nine of the 16 group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 22):

Table 22

SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students/all parents combined All school personnel combined	2	9.769	0.00	0.00	Reject the null
MPHS I students MPHS I parents	2	11.156	0.00	0.00	Reject the null
MPHS IV students MPHS IV parents	2	8.542	0.01	0.01	Reject the null
MPHS III administrators MPHS III teachers MPHS III staff	4	12.342	0.01	0.01	Reject the null
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	107.015	0.00	0.00	Reject the null
MPHS III parents MPHS III administrators, teachers, and staff	8	27.445	0.00	0.00	Reject the null

table continues

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	24.845	0.00	0.00	Reject the null
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	24.619	0.00	0.00	Reject the null
MPHS I staff MPHS II staff MPHS III staff	4	18.091	0.00	0.00	Reject the null

Note. df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between all students and all parents combined and all school personnel combined, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS I students and MPHS I parents, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS IV students and MPHS IV parents, ($p < 0.01$).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS III administrators, MPHS III teachers, and MPHS III staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff, ($p = 0.00$).

- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of student friendship and belonging between MPHS I staff, MPHS II staff, and MPHS III staff, (p = 0.00).

The two-sample, independent *t*-test analysis of the SCCP-II Subscale IB: Perceptions of Friendship and Belonging revealed that the a priori condition of $p < .05$ was met in one of the seven group comparisons. The $p < .05$ level for experimental consistency was met in the comparison between all teachers and all staff; (p = 0.00). Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in one of the seven group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 23):

Table 23

SCCP-II Subscale IB: Perceptions of Friendship and Belonging

Group	(*N*)	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All teachers	153	2.6581	212	0.00	0.00	Reject the null
All staff	61					

t = *t* test value ; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

There will be no experimentally important or consistent difference in perceptions of friendship and belonging between all teachers and all staff; ($p = 0.00$).

SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

The chi-square goodness of fit test was used to calculate the p-value for purposes of comparing perceptions of school culture and climate using sixteen different group analyses. An independent, two-sample t test was also used to compare perceptions of school culture and climate for seven different group analyses. Both statistical analyses were conducted for cross verification given the small population size. The chi-square analysis revealed that the a priori condition of $p < .05$ was met in 14 of the 16 group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in 10 of the 16 group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 24):

Table 24

SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students/all parents combined All school personnel combined	2	7.247	0.02		Reject the null

table continues

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
MPHS I students MPHS I parents	2	7.842	0.01	0.01	Reject the null
MPHS II students MPHS II parents	2	5.715	0.05		Reject the null
MPHS IV students MPHS IV parents	2	10.025	0.00	0.00	Reject the null
MPHS I administrators MPHS I teachers MPHS I staff	4	24.136	0.00	0.00	Reject the null
MPHS III administrators MPHS III teachers MPHS III staff	4	11.51	0.02		Reject the null
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	36.688	0.00	0.00	Reject the null
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	8	16.489	0.03	0.00	Reject the null
MPHS III parents MPHS III administrators, teachers, and staff	6	24.103	0.00	0.00	Reject the null
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	10.55	0.03		Reject the null
MPHS I students MPHS II students MPHS IV students	4	13.602	0.00	0.00	Reject the null
MPHS I administrators MPHS II administrators MPHS III administrators	4	11.861	0.01	0.01	Reject the null
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	132.085	0.00	0.00	Reject the null
MPHS I staff MPHS II staff MPHS III staff	4	24.846	0.00	0.00	Reject the null

Note. df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between all parents and all students, (p<.02).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I students and MPHS I parents, (p<.01)
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS II students and MPHS II parents, (p<.05)
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS IV students and MPHS IV parents, (p<.01).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I administrators, MPHS I teachers, and MPHS I staff, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS III administrators, MPHS III teachers, and MPHS III staff, ($p < 0$.02).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS II students, MPHS II parents, MPHS II administrators, MPHS II teachers, and MPHS II staff, (p = 0.00).

- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff, ($p < 0.03$).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I students, MPHS II students, MPHS III students, MPHS I administrators, MPHS II administrators, and MPHS III administrators, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I administrators, MPHS II administrators, and MPHS III administrators, ($p < 0.01$).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between MPHS I staff, MPHS II staff, and MPHS III staff, (p = 0.00).

The two-sample, independent *t*-test analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment revealed that the a priori condition of $p < .05$ was met

in three of the seven group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in three of the seven group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 25).

Table 25

SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

Group	(*N*)	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students All parents	49 23	3.2206	70	0.00	0.00	Reject the null
All parents All teachers	23 153	3.8464	206	0.00	0.00	Reject the null
All teachers All staff	153 61	3.5488	244	0.00	0.00	Reject the null

Note. $t = t$ test value; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between parents and all students, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between all parents and all teachers, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of students' shaping of their environment between all teachers and all staff, ($p = 0.00$).

SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff

A chi-square test of goodness of fit was used to calculate the p-value for purposes of comparing perceptions of school culture and climate using sixteen different group analyses. An independent, two-sample t test was also used to compare perceptions of school culture and climate for seven different group analyses. Both statistical analyses were conducted for cross

verification given the small population size. The chi-square analysis revealed that the a priori condition of $p < .05$ was met in 11 of the 16 group comparisons (see Table 26).

Table 26

SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students/all parents combined All school personnel combined	2	5.991	0.00	0.00	Reject the null
MPHS I students MPHS I parents	2	5.991	0.00	0.00	Reject the null
MPHS II students MPHS II parents	2	5.991	0.38		Fail to reject the null
MPHS IV students MPHS IV parents	2	5.991	0.00	0.00	Reject the null
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	0.00	0.00	Reject the null
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	0.64		Fail to reject the null
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	0.19		Fail to reject the null
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8	15.507	0.00	0.00	Reject the null
MPHS II students MPHS II parents MPHS II administrators, teachers, and staff	8	15.507	0.69		Fail to reject the null
MPHS III parents MPHS III administrators, teachers, and staff	6	12.592	0.00	0.00	Reject the null
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	0.00	0.00	Reject the null

table continues

Group	*df*	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
MPHS I students MPHS II students MPHS IV students	4	9.488	0.00	0.00	Reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	0.01	0.01	Reject the null
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	0.06		Fail to reject the null
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	0	0.00	Reject the null
MPHS I staff MPHS II staff MPHS III staff	4	9.488	0	0.00	Reject the null

Note. df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all parents combined, and all school personnel combined, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I students and MPHS I parents, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS IV students and MPHS IV parents, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I administrators, MPHS I teachers, and MPHS I staff, (p = 0.00).

- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS III students, MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I students, MPHS II students, and MPHS III students, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents, ($p < 0.01$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between MPHS I staff, MPHS II staff, and MPHS III staff, ($p = 0.00$).

The two-sample, independent *t*-test analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff revealed that the a priori condition of $p < .05$ was met in three of the seven group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in three of the seven group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 27).

Table 27

SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff

Group	(*N*)	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students All parents	49 23	3.3134 2.8218	0.6583 0.8683	0.00	0.00	Reject the null
All students All teachers	49 153	3.3134 3.998	0.6583 0.6062	0.00	0.00	Reject the null
All teachers All parents	153 23	3.998 2.8218	0.6062 0.8683	0.00	0.00	Reject the null
All administrators All staff	8 61	3.851 3.8617	0.4836 0.7964	0.97		Fail to reject the null
All teachers All administrators	153 8	3.998 3.851	0.6062 0.4836	0.49		Fail to reject the null
All teachers All staff	153 61	3.998 3.8617	0.4836 0.7964	0.16		Fail to reject the null
All students and all parents combined and All school personnel combined	72 254	3.887 3.9609	0.7921 0.6564	0.42		Fail to reject the null

Note. $t = t$ test value ; df = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all parents, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all teachers, (p = 0.00).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all teachers and all parents, (p = 0.00).

SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents

A chi-square test of goodness of fit was used to calculate the p-value for purposes of comparing perceptions of school culture and climate using sixteen different group analyses. An independent, two-sample t test was also used to compare perceptions of school culture and climate for seven different group analyses. Both statistical analyses were conducted for cross verification given the small population size. The chi-square analysis revealed that the a priori condition of $p < .05$ was met in five of the 16 group comparisons. Analysis of the SCCP-II Subscale IIB: Perceptions of Support and Care by and for Faculty and Staff is presented in Table 28.

Table 28

SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents

Group	*df*	CV	Chi-square	$p <$ .05	$p <$ .01	Reject/Fail to reject the null hypothesis
All students/all parents combined All school personnel combined	2	5.991	9.769	0.00	0.00	Reject the null
MPHS I students MPHS I parents	2	5.991	8.47	0.01	0.01	Reject the null

table continues

Group	*df*	CV	Chi-square	$p <$ .05	$p <$ .01	Reject/Fail to reject the null hypothesis
MPHS II students MPHS II parents	2	5.991	2.893	0.23		Fail to reject the null
MPHS IV students MPHS IV parents	2	5.991	2.454	0.29		Fail to reject the null
MPHS I administrators MPHS I teachers MPHS I staff	4	9.488	9.313	0.05		Reject the null
MPHS II administrators MPHS II teachers MPHS II staff	4	9.488	2.704	0.60		Fail to reject the null
MPHS III administrators MPHS III teachers MPHS III staff	4	9.488	9.598	0.04		Reject the null
MPHS I students MPHS I parents MPHS I administrators, teachers, and staff	8		20.187	0.00	0.00	Reject the null
MPHS II students MPHS II parents MPHS II administrators, teachers , and staff	8		.836	0.11		Fail to reject the null
MPHS III parents MPHS III administrators, teachers, and staff	6	12.592	10.774	0.09		Fail to reject the null
MPHS IV students MPHS IV parents MPHS IV administrators, teachers, and staff	4	9.488	3.127	0.53		Fail to reject the null
MPHS I students MPHS II students MPHS IV students	4	9.488	4.162	0.38		Fail to reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	1.341	0.96		Fail to reject the null
MPHS I administrators MPHS II administrators MPHS III administrators	4	9.488	3.354	0.50		Fail to reject the null

table continues

Group	*df*	CV	Chi-square	$p <$ .05	$p <$ .01	Reject/Fail to reject the null hypothesis
MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	6	12.592	16.621	0.01	0.01	Reject the null
MPHS I staff MPHS II staff MPHS III staff	4	9.488	12.53	0.01	0.01	Reject the null

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between all students and parents combined and all school personnel combined, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS I students and MPHS I parents, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS I administrators, MPHS I teachers, and MPHS I staff, ($p < 0.05$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS III administrators, MPHS III teachers, and MPHS III staff, ($p < 0.04$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff, ($p = 0.00$).

- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers, ($p < 0.01$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for parents between MPHS I staff, MPHS II staff, and MPHS III staff, ($p < 0.01$).

The two-sample, independent *t*-test analysis of the Subscale IIB: Perceptions of Support and Care by and for Faculty and Staff revealed that the a priori condition of $p < .05$ was met in four of the seven group comparisons. Group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level were found in four of the seven group comparisons. Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 29).

Table 29

SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents

Group	(*N*)	Mean	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students All parents	49 23	3.5272 3.1316	3.0470	70	0.00	0.00	Reject the null
All students All teachers	2153 153	3.1316 3.2104	4.7778	232	0.00	0.00	Reject the null
All parents All teachers	23 153	3.1316 3.2104	0.8506	206	0.39		Fail to reject the null
All administrators All staff	8 61	3.25 3.014	1.2871	67	0.20		Fail to reject the null
All teachers All administrators	61 8	3.014 3.25	0.2751	191	0.78		Fail to reject the null
All teachers All staff	153	3.2104	3.1763	244	0.00	0.00	Reject the null

table continues

Group	(*N*)	Mean	*t*	*df*	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students	72	3.4008	3.8521	324	0.00	0.00	Reject the null
All parents combined and all school personnel combined	254	3.1653					

Note. *t* = *t* test value; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all parents, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and all teachers, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all teachers and all staff, ($p = 0.00$).
- There will be no experimentally important or consistent difference in perceptions of support and care by and for faculty and staff between all students and parents combined and all school personnel combined, ($p = 0.00$).

Analysis of People of Color Racial Identity Scale (PRIAS)

The PRIAS was administered to all American Indian students and American Indian parents in each of the schools that participated in the research. The PRIAS contains 50 questions in four subscales and was designed to assess the developmental stage of an individual's racial, ethnic, and cultural identity. The four subscales are: (a) Conformity, (b)

Dissonance, (c) Immersion-Resistance, and (d) Internalization. The responses were measured on the following five-point Likert scale:

1. *strongly disagree,*
2. *disagree,*
3. *uncertain,*
4. *agree, and*
5. *strongly agree.*

Data Categories and Groups

The raw data were analyzed and reported as a percentage by subscale. A chi-square test was then conducted to determine the percent of probability that the observed data occurred not by chance. A negative response was calculated when the survey respondents answered a question with the following: *disagree* (2) and *strongly disagree* (1). A positive response was calculated when the survey respondents answered a question with the following: *strongly agree* (5), and *agree* (4). A response of *uncertain* (3) was calculated to be a neutral response or non-response.

The total number of completed and returned PRIAS survey instruments by group was as follows in Table 30:

Table 30

Number of PRIAS Surveys Returned 2012-2013 Academic Year

Name of school	PRIAS students (*n*)	PRIAS parents (*n*)
MPHS I	28	18
MPHS II	20	1
MPHS III	0	2
MPHS IV	3	2

The data gathered from the PRIAS was divided into four sub-categories: 1) Conformity, 2) Dissonance, 3) Immersion-Resistance, and 4) Internalization. The responses were analyzed for each sub-category, by each group. The percentage of each group's responses for each subscale taken from the PRIAS surveys are represented in the following (see Tables 31 – 34):

Table 31

PRIAS Subscale: Conformity Analysis by Subscale

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
MPHS I	American Indian students	43%	16%	21%	16%	4%
	American Indian parents	44%	24%	13%	13%	7%
MPHS II	American Indian students	46%	20%	19%	11%	4%
	American Indian parents	67%	17%	8%	8%	0%
MPHS III	American Indian students	0%	0%	0%	0%	0%
	American Indian parents	34%	26%	18%	17%	5%
MPHS IV	American Indian students	50%	17%	14%	6%	14%
	American Indian parents	81%	19%	0%	0%	0%

Table 32

PRIAS Subscale: Dissonance Analysis by Subscale

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
MPHS I	American Indian students	22%	15%	32%	22%	8%
	American Indian parents	22%	33%	21%	18%	7%
MPHS II	American Indian students	18%	27%	27%	24%	5%
	American Indian parents	21%	43%	14%	14%	7%
MPHS III	American Indian students	0%	0%	0%	0%	0%
	American Indian parents	7%	25%	15%	22%	31%
MPHS IV	American Indian students	43%	7%	24%	7%	19%
	American Indian parents	22%	22%	22%	33%	0%

Table 33

PRIAS Subscale: Immersion-Resistance Analysis by Subscale

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
MPHS I	American Indian students	30%	18%	29%	14%	8%
	American Indian parents	13%	37%	22%	19%	9%

table coninues

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
MPHS II	American Indian students	24%	20%	28%	21%	6%
	American Indian parents	0%	43%	7%	43%	7%
MPHS III	American Indian students	0%	0%	0%	0%	0%
	American Indian parents	4%	32%	21%	36%	7%
MPHS IV	American Indian students	12%	7%	36%	10%	36%
	American Indian parents	6%	40%	36%	6%	12%

Table 34

PRIAS Subscale: Internalization Analysis by Subscale

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
MPHS I	American Indian students	3%	3%	16%	28%	51%
	American Indian parents	2%	1%	6%	32%	60%
MPHS II	American Indian students	1%	2%	8%	33%	57%
	American Indian parents	0%	0%	0%	50%	50%
MPHS III	American Indian students	0%	0%	0%	0%	0%

table continues

Name of school	Group	% of responses (1) strongly disagree	% of responses (2) disagree	% of responses (3) uncertain	% of responses (4) agree	% of responses (5) strongly agree
	American Indian parents	5%	5%	0%	55%	35%
MPHSIV	American Indian students	0%	0%	7%	30%	63%
	American Indian parents	0%	6%	0%	56%	39%

Chi-square Test of Goodness of Fit

The chi-square test of goodness of fit was calculated for each of the four subscales that comprise the PRIAS. There were six group comparisons calculated for each subscale as shown in Table 35.

Table 35

PRIAS Subscale: Conformity

Group	*df*	CV	Chi-square	P-value
All students combined and all parents combined	2	5.991	7.405	0.02
MPHS I students MPHS I parents	2	5.991	1.999	0.36
MPHS II students MPHS II parents	2	5.991	6.171	0.04
MPHS IV students MPHS IV parents	2	5.991	39.521	0.00
MPHS I students MPHS II students MPHS IV students	4	5.991	11.693	0.01
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	56.453	0.00

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Conformity revealed that the a priori condition of $p < .05$ was met in five of the six group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students combined and all parents combined ($p < 0.02$),
- MPHS II students and MPHS II parents ($p < 0.04$),
- MPHS IV students and MPHS IV parents ($p = 0.00$),
- MPHS I students, MPHS II students, and MPHS IV students ($p < 0.01$); and
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents ($p = 0.00$).

There were three group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- MPHS IV students and MPHS IV parents ($p = 0.00$),
- MPHS I students, MPHS II students and MPHS IV students ($p < 0.01$), and
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents ($p = 0.00$).

Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 36):

Table 36

PRIAS Subscale: Conformity

Group	*df*	CV	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
All students combined and all parents combined	2	5.991	7.405	0.02		Reject the null
MPHS I students MPHS I parents	2	5.991	1.999	0.36		Fail to reject the null

table continues

Group	*df*	CV	Chi-square	$p < .05$	$p < .01$	Reject/Fail to reject the null hypothesis
MPHS II students MPHS II parents	2	5.991	6.171	0.04		Reject the Null
MPHS IV students MPHS IV parents	2	5.991	39.521	0.00	0.00	Reject the null
MPHS I students MPHS II students MPHS IV students	4	5.991	11.693	0.01		Reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	56.453	0.00	0.00	Reject the null

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of conformity between all students and all parents combined. (P<0.02)
- There will be no experimentally important or consistent difference in perceptions of conformity between MPHS II students and MPHS II parents. (P<0.04)
- There will be no experimentally important or consistent difference in perceptions of conformity between MPHS IV and MPHS IV parents. (p =0.00)
- There will be no experimentally important or consistent difference in perceptions of conformity between MHPS I, MPHS II, and MPHS IV students. (P<0.01)
- There will be no experimentally important or consistent difference in perceptions of Conformity between MPHS I, MPHS II, MPHS III, and MPHS IV Parents. (p=0.00)

Table 37

PRIAS Subscale: Dissonance

Group	*df*	CV	Chi-square	P-value
All students combined and all parents combined	2	5.991	12.257	0.00

table continues

Group	*df*	CV	Chi-square	P-value
MPHS I students MPHS I parents	2	5.991	3.73	0.15
MPHS II students MPHS II parents	2	5.991	6.049	0.04
MPHS IV students MPHS IV parents	2	5.991	1.295	0.52
MPHS I students MPHS II students MPHS IV students	4	5.991	12.928	0.01
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	29.354	0.00

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Dissonance (see Table 37) revealed that the a priori condition of $p < .05$ was met in three of the six group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students combined and all parents combined ($p < 0.01$);
- MPHS I students, MPHS II students, and MPHS IV students ($p < 0.01$); and
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents ($p = 0.00$).

There was one group comparison which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents ($p = 0.00$).

Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 38):

Table 38

PRIAS Subscale: Dissonance

Group	*df*	CV	Chi-square	*P*>0.05	*P*>0.01	Reject/Fail to reject the null hypothesis
All students combined and all parents combined	2	5.991	12.257	0.01		Reject the null
MPHS I students MPHS I parents	2	5.991	3.73	0.15		Fail to reject the null
MPHS II students MPHS II parents	2	5.991	6.049	0.04		Reject the null
MPHS IV students MPHS IV parents	2	5.991	1.295	0.52	0.00	Fail to reject the null
MPHS I students MPHS II students MPHS IV students	4	5.991	12.928	0.01		Reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	29.354	0.00	0.00	Reject the null

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of dissonance between all students combined and all parents combined. ($p < 0.01$)
- There will be no experimentally important or consistent difference in perceptions of Dissonance between MPHS II students and MPHS II parents. ($p < 0.04$)
- There will be no experimentally important or consistent difference in perceptions of dissonance between MPHS I, MPHS II, and MPHS IV students. ($p < 0.01$)
- There will be no experimentally important or consistent difference in perceptions of dissonance between MPHS I, MPHS II, MPHS III, and MPHS IV parents. ($p < 0.00$)

Table 39

PRIAS Subscale: Immersion-Resistance

Group	*df*	CV	Chi-square	P-value
All students combined and all parents combined	2	5.991	3.374	0.18
MPHS I students MPHS I parents	2	5.991	1.27	0.52
MPHS II students MPHS II parents	2	5.991	14.823	0.00
MPHS IV students MPHS IV parents	2	5.991	22.787	0.00
MPHS I students MPHS II students MPHS IV students	4	5.991	18.87	0.00
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	26.363	0.00

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Immersion-Resistance (see Table 39) revealed that the a priori condition of $p < .05$ was met in four of the six group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- MPHS II students and MPHS II parents (p = 0.00);
- MPHS IV students and MPHS IV parents (p = 0.00);
- MPHS I students, MPHS II students, and MPHS IV students (p < 0.01); and
- MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents (p = 0.00).

There were three group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- MPHS II students and MPHS II parents (p = 0.00),
- MPHS IV students and MPHS IV parents (p = 0.00), and
- MPHS I, MPHS II, MPHS III, and MPHS IV parents (p = 0.00).

Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 40):

Table 40

PRIAS Subscale: Immersion-Resistance

Group	*df*	CV	Chi-square	*P*>0.05	*P*>0.01	Reject/Fail to reject the null hypothesis
All students combined and all parents combined	2	5.991	3.374	0.18		Fail to reject the null
MPHS I students MPHS I parents	2	5.991	1.27	0.52		Fail to reject the null
MPHS II students MPHS II parents	2	5.991	14.823	0.00	0.00	Reject the null
MPHS IV students MPHS IV parents	2	5.991	22.787	0.00	0.00	Reject the null
MPHS I students MPHS II students MPHS IV students	4	5.991	18.87	0.01		Reject the null
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	26.363	0.00	0.00	Reject the null

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of Immersion-Resistance between MPHS II students and MPHS II parents. (p = 0.00)
- There will be no experimentally important or consistent difference in perceptions of immersion-resistance between MPHS IV students and MPHS IV parents. (p = 0.00)

- There will be no experimentally important or consistent difference in perceptions of immersion-resistance between MPHS I students, MPHS II students, and MPHS IV students. ($p < 0.01$)
- There will be no experimentally important or consistent difference in perceptions of immersion-resistance between MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents. ($p = 0.00$)

Table 41

PRIAS Subscale: Internalization

Group	*df*	CV	Chi-square	P-value
All students combined and all parents combined	2	5.991	10.731	0.00
MPHS I students MPHS I parents	2	5.991	5.659	0.05
MPHS II students MPHS II parents	2	5.991	9.123	0.01
MPHS IV students MPHS IV parents	2	5.991	13.005	0.00
MPHS I students MPHS II students MPHS IV students	4	5.991	18.253	0.00
MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	6	12.592	36.461	0.00

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Internalization (see Table 41) revealed that the a priori condition of $p < .05$ was met in five of the six group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students combined and all parents combined ($p = 0.00$),
- MPHS II students and MPHS II parents ($p < 0.01$),
- MPHS IV students and MPHS IV parents ($p = 0.00$),

- MPHS I, MPHS II, and MPHS IV Students (p = 0.00); and
- MPHS I, MPHS II, MPHS III, and MPHS IV Parents (p = 0.00).

There were four group comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between

- all students combined and all parents combined (p = 0.00),
- MPHS IV students and MPHS IV parents (p = 0.00),
- MPHS I, MPHS II, and MPHS IV students (p = 0.00) and
- MPHS I, MPHS II, MPHS III , and MPHS IV parents (p = 0.00).

Therefore, the appropriate conclusion would be to reject the following null hypothesis (see Table 42):

Table 42

PRIAS Subscale: Internalization

Group	*df*	CV	Chi-square	*P*>0.05	*P*>0.00	Reject/Fail to reject the null hypothesis
All students combined and all parents combined	2	5.991	10.731	0.00	0.00	Reject the null
MPHS I Students MPHS I Parents	2	5.991	5.659	0.05		Reject the null
MPHS II Students MPHS II Parents	2	5.991	9.123	0.01		Reject the null
MPHS IV Students MPHS IV Parents	2	5.991	13.005	0.00	0.00	Reject the null
MPHS I Students MPHS II Students MPHS IV Students	4	5.991	18.253	0.00	0.00	Reject the null
MPHS I Parents MPHS II Parents MPHS III Parents MPHS IV Parents	6	12.592	36.461	0.00	0.00	Reject the null

Note. df = Degrees of freedom; CV = Critical value; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of internalization between all students combined and all parents combined. (p > 0.00)
- There will be no experimentally important or consistent difference in perceptions of internalization between MPHS I students and MPHS I parents. (P < 0.05)
- There will be no experimentally important or consistent difference in perceptions of internalization between MPHS II students and MPHS II parents. (P < 0.01)
- There will be no experimentally important or consistent difference in perceptions of internalization between MPHS IV students and MPHS IV parents. (P = 0.00)
- There will be no experimentally important or consistent difference in perceptions of internalization between MPHS I, MPHS II, and MPHS IV students. (P = 0.00)
- There will be no experimentally important or consistent difference in perceptions of Internalization between MPHS I, MPHS II, MPHS III, and MPHS IV parents. (P = 0.00)

The *T* Test

An unpaired, independent two-sample *t* test was calculated for each of the four subscales. There were three group comparisons for each subscale calculated.

Table 43

PRIAS Subscale: Conformity

Group	(*n*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	P-value	
All students combined	51	2.140	.0533	0.3336	72	0.077	0.25	.73	.
All parents combined	23	2.115	.5462						
MPHS I students	28	2.199	.5930	0.269	44	0.175	.047	.78	
MPHS I parents	18	2.153	.5581						

table continues

Group	(*n*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	P-value
MPHS IV Students	3	2.167	.3632	1.3097	3	0.0286	0.37	.37
MPHS IV Parents	2	1.792	.1768					

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I - Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale Conformity (see Table 43) revealed that the a priori condition of $p < .05$ was met in zero of the three group comparisons. Therefore, the appropriate conclusion would be to fail to reject the null hypothesis (see Table 44).

Table 44

PRIAS Subscale: Conformity

Group	*n*	Mean	SD	t	*df*	P-value	*P*>0.05	*P*>0.01	Reject/Fail to reject the null
All students combined	51	2.743	.5635	0.6726	72	050			Fail to reject
All parents combined	23	2.645	.6121						
MPHS I students	28	2.790	.5860	1.4442	44	.15			Fail to reject
MPHS I parents	18	2.545	.5173						
MPHS IV students	3	2.928	.5017	1.0464	3	.37			Fail to reject
MPHS IV parents	2	2.540	.4567						

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

Table 45

PRIAS Subscale: Dissonance

Group	(*n*)	Mean	*SD*	*t*	*df*	Standard error of difference	M I minus M II	P-value
All students combined	51	2.743	.5635	0.6726	72	0.145	0.097	.50
All parents combined	23	2.645	.6121					
MPHS I students	28	2.790	.5860	1.4442	44	0.169	.24	.15
MPHS I parents	18	2.545	.5173					

table continues

MPHS IV students	3	2.928	.5017	1.0464	3	0.375	.39	.37
MPHS IV parents	2	2.540	.4567					

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I - Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Dissonance (see Table 45) revealed that the a priori condition of $p < .05$ was met in zero of the three group comparisons. Therefore, the appropriate conclusion would be to fail to reject the null hypothesis (see Table 46).

Table 46

PRIAS Subscale: Dissonance

Group	(*n*)	Mean	*SD*	*t*	*df*	P-value	*P*>0.05	*P*>0.01	Reject/Fail to reject the null
All students combined	51	2.743	.5635	0.6726	72	.50			Fail to reject
All parents combined	23	2.645	.6121						
MPHS I students	28	2.790	.5860	1.4442	44	.05			Fail to reject
MPHS I parents	18	2.545	.5173						
MPHS IV students	3	2.928	.5017	1.0464	3	.37			Fail to reject
MPHS IV parents	2	2.540	.4567						

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I - Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Table 47

PRIAS Subscale: Immersion-Resistance

Group	(*n*)	Mean	*SD*	*t*	*df*	Standard error of difference	*M* I minus *M* II	P-value
All students combined	51	2.637	.0677	4.2019	72	0.070	.29	.00
All parents combined	23	2.829	.4914					
MPHS I students	28	2.537	.7135	1.0255	44	0.196	.20	.31
MPHS I parents	18	2.738	.5300					
MPHS IV students	3	3.5	.1010	4.1400	3	0.199	.82	.02
MPHS IV parents	2	2.676	.3497					

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I - Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale Immersion-Resistance (see Table 47) revealed that the a priori condition of $p < .05$ was met in two of the three group comparisons. The $p < .05$ level for experimental consistency was met in the comparisons between

- all students combined and all parents combined ($p = 0.00$),
- MHPS IV students and MPHS IV parents ($p < 0.02$).

There was one group comparison which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Experimental consistency $p < .01$ was found between all students combined and all parents combined ($p = 0.00$). Therefore, the appropriate conclusion would be to fail to reject the null hypothesis (see Table 48).

Table 48

PRIAS Subscale: Immersion-Resistance

Group	(*n*)	Mean	*SD*	*t*	*df*	P-value	*P*>.05	*P*>.01	Reject/Fail to reject the null
All students combined	51	2.637	.0677	4.2019	72	0.00	0.00	0.00	Reject the null
All parents combined	23	2.829	.4914						
MPHS I students	28	2.537	.7135	1.0255	44	0.31			Fail to reject
MPHS I parents	18	2.738	.5300						
MPHS IV students	3	3.5	.1010	4.1400	3	0.02	0.02		Reject the null
MPHS IV parents	2	2.676	.3497						

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

- There will be no experimentally important or consistent difference in perceptions of immersion-resistance between all students and all parents combined. (p=0.00)
- There will be no experimentally important or consistent difference in perceptions of immersion-resistance between MPHS IV students and MPHS IV parents. (p<0.02)

Table 49

PRIAS Subscale: Internalization

Group	(*n*)	Mean	*SD*	*t*	*df*	Standard Error of Difference	*M* I minus *M* II	P-value
All students combined	51	4.329	.4143	1.0182	72	0.099	.10	.31
All parents combined	23	4.430	.3470					
MPHS I students	28	4.239	.4642	1.8828	44	0.129	.24	.06
MPHS I parents	18	4.472	.3642					
MPHS IV students	3	4.567	.5131	0.5437	3	0.398	.21	.62
MPHS IV parents	2	4.35	.2121					

Note. SD = Standard deviation; *t* = *t* test value ; *df* = Degrees of freedom; *M* I minus *M* II = Mean I - Mean II; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of the PRIAS Subscale: Internalization (see Table 49) revealed that the a priori condition of $p < .05$ was met in zero of the three group comparisons. Therefore, the appropriate conclusion would be to fail to reject the null hypothesis (see Table 50).

Table 50

PRIAS Subscale: Internalization

Group	(*n*)	Mean	*SD*	*t*	*df*	P-value	*P*>0.05	*P*>0.01	Reject/Fail to reject the null
All students combined	51	4.329	.4143	1.0182	72	.31			Fail to reject the null
All parents combined	23	4.430	.3470						
MPHS I students	28	4.239	.4642	1.8828	44	.06			Fail to reject the null
MPHS I parents	18	4.472	.3642						
MPHS IV students	3	4.567	.5131	0.5437	3	.62			Fail to reject the null
MPHS IV Parents	2	4.35	.2121						

Note. SD = Standard deviation; *t* = *t* test value; *df* = Degrees of freedom; totals may equal more or less than 100% due to rounding in the calculation.

Analysis of Demographic Survey Data

The Demographic Survey was designed to gain a deeper understanding of the complex relationship between American Indian students, their families, and their educational experiences. Demographic data consisted of the following multiple parts for students:

- Part I, personal student information;
- Part II, student response to questions about their parents;
- Part III, student response to questions about their maternal grandparents;
- Part IV, student response to questions about their paternal grandparents; and
- Part V, student response to questions about at-risk behavior present in their homes.

Data Categories and Groups

The demographic data consisted of multiple parts for parents as follows:

- Part I, personal parental information,
- Part II, parent response to questions about their parents,
- Part III, parent response to questions about their maternal grandparents,
- Part IV, parent response to questions about their paternal grandparents, and
- Part V, parent response to questions about at-risk behavior present in their homes.

The demographic surveys completed by both parents and students contained open-ended questions providing the opportunity for participants to express their perspectives more fully than with standard survey questions.

Demographic data for all students, all parents, and all schools was combined and analyzed because the small sample size created potentially personally identifiable information. By combining the demographic data, the confidentiality of the survey respondents was better protected.

American Indian Student Demographic Data

Table 51

All American Indian students' Demographic Data Combined

Student responses to questions (N = 51)	(n) and % of responses				
Gender (N =51)	(28) Male 55%	(23) Female 45%			
What is your current grade in school? (n = 49)	(12) ninth 23%	(4) 10th 8%	(10) 11th 20%	(23) 12th 45%	(2) 4% No response
Do you plan to gradate high school? (n = 49)	(49) Yes 96%	(0) No			(2) 4% No response
Do you plan to attend college? (n = 45)	(40) Yes 78%	(5) No 10%			(6) 11% No response
Are American Indian cultural activities provided in your school? (n = 48)	(43) Yes 84%	(5) No 10%			(3) 5% No response
Do you participate in American Indian cultural events? (n = 49)	(38) Yes 75%	(11) No 22%			(2) 4% No response
Do you get in trouble at school? (n = 48)	(11) Yes 22%	(37) No 73%			(3) 6% No response

table continues

Student responses to questions (N = 51)	(n) and % of responses					
What kind of grades do you get in school? (n = 49)	(7) Mostly A's 14%	(26) Mostly B's 51%	(14) Mostly C's 27%	(1) Mostly D's 2%	(1) Mostly F's 2%	(2) 4% No response
Do you participate in extracurricular activities at school? (n = 48)	(21) Yes 41%	(27) No 53%				(3) 6% No response
Do you have children? (n = 48)	(5) Yes 10%	(43) No 84%				(3) 6% No response
How old were you when you had your first child? (n = 5)	(2) 16 yrs. 4%	(1) 17 yrs. 2%	(2) 18 yrs. 4%			
Do you have a job? (n =51)	(9) Yes 18%					(40) 78% No response
Student estimate of family income (n = 32)	(11) Less than 10,000 22%	(5) 10,000 to 19,000 10%	(5) 60,000 to 69,000 10%	(5) 80,000 to 89,000 10%	(6) Don't know 12%	(19) 37% No response
Are you eligible for free or reduced lunch? (n = 49)	(30) Yes 59%	(10) No 20%	(9) Don't know 18%			(2) 4% No response
Does anyone in your family receive food stamps? (n = 48)	(21) Yes 41%	(25) No 49%	(2) Don't know 4%			(3) 6% No response

table continues

Student responses to questions (N = 51)	(n) and % of responses		
Are you an enrolled tribal member? (n = 48)	(24) Yes 47%	(24) No 47%	(3) 6% No response
Have you ever lived on a reservation? (n = 49)	(8) Yes 16%	(41) No 80%	(2) 4% No response
Have you ever been arrested? (n = 49)	(14) Yes 27%	(35) No 69%	(2) 4% No response
Have either of your parents ever been arrested? (n = 48)	(31) Yes 61%	(17) No 34%	(3) 6% No response
Have you ever been in foster care? (n = 49)	(6) Yes 12%	(43) No 84%	(2) 4% No response
Is anyone disabled in the household? (n = 50)	(15) Yes 29%	(35) No 69%	(1) 2% No response
Does anyone in your household have a substance abuse issue? (n = 48)	(10) Yes 20%	(38) No 75%	(3) 6% No response
Has anyone in your family died as a result of violence? (n = 49)	(12) Yes 24%	(37) No 73%	(2) 4% No response

table continues

Student responses to questions (N = 51)	(n) and % of responses		
Have you experienced any deaths in the family in the past year? (n = 49)	(24) Yes 47%	(25) No 49%	(2) 4% No response
Has anyone in your family ever committed suicide? (n = 49)	(14) Yes 27%	(35) No 69%	(2) 4% No response
Has anyone in your family ever been in prison? (n = 49)	(31) Yes 61%	(18) No 35%	(2) 4% No response

Note. N = the total number of participants; n = the number of responses to each question.

Analysis of American Indian Student Demographic Data (see Table 51) revealed the following:

1. 45% of students were female, and 55% of students were male;
2. 23% of students were in the ninth grade; 8% of students were in the 10th grade; 20% of students were in the 11th grade; and 45% of students were in the 12th grade;
3. 96% of students planned to graduate from high school, and 4% did not respond to the question;
4. 78% of students planned to attend college, 10% of students did not plan to attend college, and 6% did not respond to the question;
5. 84% of students said that American Indian cultural activities were provided in their school, and 10% of students said that American Indian cultural activities were not provided in their school;

6. 75% of students participated in American Indian cultural events, and 22% of students did not participate in American Indian cultural events;
7. 22% of students got into trouble at school, and 73% of students did not get into trouble at school;
8. 14% of students reported that the grades they received were mostly A's, 51% of students reported that the grades they received were mostly B's, 27% of students reported that the grades they received were mostly C's, 2% of students reported that the grades they received were mostly D's, and 2% of students reported that the grades they received were mostly F's;
9. 41% of students participated in extracurricular activities at school, and 53% of students did not participate in extracurricular activities at school;
10. 10% of students had children, and 84% of students did not have children;
11. 4% of students who had children were 16 years of age when they had their first child, 2% were 17 years of age when they had their first child, and 4% were 18 years of age when they had their first child;
12. 18% of students reported that they had a job, and 78% of students did not respond to the question;
13. 22% of students estimated that their family income was less than $10, 000 per year, 10% of students estimated that their family income was between $10,000-$19,000 per year, 10% of students estimated that their family income was between $60,000-$69,000 per year, 12% of students responded that they did not know, and 37% of students did not answer the question;
14. 59% of students responded that they were eligible for free and reduced lunch, 20% of students responded that they were not eligible for free and reduced lunch, and

18% of students responded that they did not know if they were eligible for free and reduced lunch;

15. 41% of students responded that someone in their household received Food Stamps, 49% of students responded that no one in their household received Food Stamps, and 4% of students responded that they did not know;
16. 47% of students were enrolled tribal members, and 47% of students were not enrolled tribal members;
17. 16% of students had lived on a reservation, and 47% of students had not lived on a reservation;
18. 27% of students reported that they had been arrested, and 69% of students reported that they had not been arrested;
19. 61% of students reported that their parents had been arrested, and 34% of students reported that their parents had not been arrested;
20. 12% of students reported that they had been in foster care, and 84% of students reported that they had not been in foster care;
21. 29% of students reported having a person who was disabled in the household, and 69% of students reported that they did not have a person who was disabled in the household;
22. 20% of students reported that there was someone in the household who had a substance abuse issue, and 75% of students reported that there was no one in the household who had a substance abuse issue;
23. 24% of students reported that someone in their family had died as a result of violence, and 73% reported that no one in their family had died as a result of violence;

24. 47% of students reported that there has been a death in their family in the past year, and 49% of students reported that there had been no deaths in their family in the past year;
25. 27% of students reported that someone in their family had committed suicide, and 69% of students reported that no one in their family had committed suicide;
26. 61% of students reported that someone in their family had been in prison, and 35% of students reported that no one in their family had been in prison.

American Indian Parent Demographic Data

Table 52

All American Indian parents' Demographic Data Combined

Parent responses to questions (*N* = 23)	(*n*) and % of responses			
Gender (*n* = 21)	(3) Male 14%	(18) Female 86%		(2) No response 9%
What kind of school did you attend? (*n* = 23)	(17) Public school 74%	(2) Private school 9%	(4) Boarding school 17%	
Did you graduate from high school? (*n* = 17)	(15) High school diploma 65%	(2) GED 9%		(6) No response 26%
Did you attend college? (*n* = 13)	(13) Yes 57%			(10) No response 26%
Did you graduate from college? (*n* = 7)	(2) Two-year degree 9%	(2) Four-year Degree 9%	(3) master's degree or higher 13%	

table continues

Parent responses to questions (N = 23)	(n) and % of responses						
Were American Indian cultural activities provided in your school? (n = 21)	(10) Yes 20%	(11) No 22%					(2) No response 9%
Do you participate in American Indian cultural events? (n = 20)	(19) Yes 83%	(1) No 4%					(3) No response 13%
Did you get in trouble at school? (n = 20)	(7) Yes 30%	(13) No 57%					(3) No response 13%
What kind of grades did you get in school? (n =21)	(7) Mostly A's 30%	(2) Mostly B's 9%	(9) Mostly C's 39%	(3) Mostly D's 13%			(2) No response 9%
Did you participate in extracurricular activities at school? (n = 16)	(10) Yes 43%	(6) No 26%					(7) No response 30%
Marital status (n = 20)	(13) Married 57%	(2) Separated 9%	(1) Divorced 4%	(4) Living together 17%			(3) No response 13%
How old were you when you had your first child? (n = 20)	(2) 17 yrs. 9%	(2) 18 Yrs. 9%	(3) 19 yrs. 13%	(4) 20 yrs. 17%	(4) 21-22 yrs. 17%	(5) 22-31 yrs. 22%	(3) No response 13%
Do you have a job? (n = 16)	(10) Yes 43%	(6) No 26%					(7) No response 30%

table continues

Parent responses to questions (N = 23)	(n) and % of responses						
Approximately what is your family income? (n = 19)	(4) Less than 10,000 17%	(2) 10,000 to 19,000 9%	(5) 20,000 to 29,000 22%	(3) 30,000 to 39,000 13%	(4) 40,000 to 79,000 17%	(1) 100,000 to 149,000 4%	(4) No response 17%
Were you eligible for free or reduced lunch? (n = 19)	(11) Yes 48%	(8) No 35%					(4) No response 17%
Does anyone in your household receive Food Stamps? (n =21)	(7) Yes 30%	(14) No 61%					(2) No response 9%
Are you an enrolled tribal member? (n =21)	(18) Yes 78%	(3) No 13%					(2) No response 9%
Have you ever lived on a reservation? (n = 21)	(11) Yes 48%	(10) No 43%					(2) No response 9%
Have you ever been arrested? (n = 22)	(10) Yes 43%	(12) No 52%					(1) No response 4%
Has either of your parents ever been arrested? (n = 22)	(11) Yes 48%	(11) No 48%					(1) No response 4%
Have you ever been in foster care? (n = 20)	(2) Yes 7%	(18) No 78%					(3) No response 13%

table continues

Parent responses to questions (N = 23)	(n) and % of responses		
Is anyone in the household disabled? (n = 21)	(6) Yes 26%	(15) No 65%	(2) No response 9%
Does anyone in the household have a substance abuse issue? (n = 21)	(7) Yes 30%	(14) No 61%	(2) No response 9%
Has anyone in your family died as a result of violence? (n = 21)	(8) Yes 35%	(13) No 57%	(2) No response 9%
Have you experienced any deaths in your family during the past year? (n = 21)	(11) Yes 48%	(10) No 43%	(2) No response 9%
Has anyone in your family ever committed suicide? (n = 21)	(11) Yes 48%	(10) No 43%	(2) No response 9%
Has anyone in your family anyone ever been in prison? (n = 22)	(15) Yes 65%	(7) No 30%	(1) No response 4%

Note. (N) = the total number of participants; (n) = the number of responses to each question; GED = General Education Development Exam, or high school equivalency test.

Analysis of American Indian parent demographic data (see Table 52) revealed the following:

1. 14% of parents were male, and 86% of parents were female;

2. 74% of parents reported that they attended public school, 9% of parents reported that they had attended a private school, and 27% reported that they had attended boarding school;
3. 65% of parents reported that they had a high school diploma, 9% of parents reported that they received a GED, and 26% of parents did not respond to the question;
4. 57% of parents reported that they had attended college, and 26% of parents did not respond to the question;
5. 9% of parents reported having a two-year college degree, 9% of parents reported having a four-year college degree, and 13% of parents reported having a master's degree or higher;
6. 20% of parents reported that American Indian cultural activities were provided in their schools, and 22% of parents reported that American Indian cultural activities were not provided in their schools;
7. 83% of parents reported that they participated in American Indian cultural events, and 4% of parents reported that they did not participate in American Indian cultural events;
8. 30% of parents reported that they got into trouble at school, and 57% of parents reported that they did not get into trouble at school;
9. 30% of parents reported that the grades they received were mostly A's, 9% of parents reported that the grades they received were mostly B's, 39% of parents reported that the grades they received were mostly C's, and13% of parents reported that the grades they received were mostly D's;

10. 43% of parents reported that they participated in extracurricular activities in school, and 26% of parents reported that they did not participate in extracurricular activities in school;
11. 57% of parents were married, 9% of parents were separated, 4% of parents were divorced, and 17% of parents were living together;
12. 9% of parents were 17 years of age when they had their first child, 9% of parents were 18 years of age when they had their first child, 13% of parents were 19 years of age when they had their first child, 17% of parents were 20 years of age when they had their first child, 17% of parents were 21-22 years of age when they had their first child, and 22% of parents were 22-31 years of age when they had their first child;
13. 43% of parents reported that they had a job, 26% of parents reported that they did not have a job, and 30% of parents did not answer the question;
14. 17% of parents reported that their family income was less than $10,000 per year, 9% of parents reported that their family income was between $ 10,000-$19,000, 22% of parents reported that their family income was between $20,000-$29,000, 13% of parents reported that their family income was between $30,000-$39,000, 17% of parents reported that their family income was between $40,000-$79,000, 4% of parents reported that their family income was between $100,000-$149,000, and 17% of parents did not answer the question;
15. 48% of parents reported that they were eligible for free and reduced lunch, 35% of parents reported that they were not eligible for free and reduced lunch, and 17% of parents did not answer the question;

16. 30% of parents reported that someone in their household received Food Stamps, and 61% of parents reported that no one in their household received Food Stamps;
17. 78% of parents were enrolled tribal members, and 13% of parents were not enrolled tribal members;
18. 48% of parents had lived on a reservation, and 43% of parents had not lived on a reservation;
19. 43% of parents reported that they had been arrested, and 52% of parents reported that they had never been arrested;
20. 48% of parents reported that their parents had been arrested, and 48% of parents reported that their parents had never been arrested;
21. 7% of parents reported that they had been in foster care, and 78% of parents reported that they had never been in foster care;
22. 26% of parents reported that there was someone in the household who was disabled, and 65% of parents reported that no one in the household was disabled;
23. 30% of parents reported that there was someone in the household who had a substance abuse issue, and 61% of parents reported that no one in the household had substance abuse issues;
24. 35% of parents reported that someone in their family had died as a result of violence, and 57% of parents reported that no one in their family had died as result of violence;
25. 48% of parents reported that there had been a death in their family in the past year, and 43% of parents reported that there had been no deaths in their family in the past year;

26. 48% of parents reported that someone in their family had committed suicide, and 43% of parents reported that no one in their family had committed suicide;
27. 65% of parents reported that someone in their family had been in prison, and 30% of parents reported that no one in their family had been in prison.

American Indian Student Generational Demographic Data

Table 53

All Students Combined: Generational Demographic Data

Student responses to questions (N = 51)		Mother (n) and % of responses	Father (n) and % of responses	Maternal grandmother (n) and % of responses	Maternal grandfather (n) and % of responses	Paternal grandmother (n) and % of responses	Paternal grandfather (n) and % of responses
What kind of school did your parents and grandparents attend?	Public Boarding Private Unknown	(38) 75% (5) 10% (6) 12%	(45) 88% (1) 2%	(25) 49% (5) 10% (3) 6%	(27) 53% (6) 12% (5) 10%	(25) 49% (4) 8% (3) 6% (8) 16%	(23) 45% (3) 6% (7) 14%
Which of the following best describes the person you identify as your parent?	Biological Step Foster Relative Other	(43) 84% (3) 6%	(45) 88% (5) 10% (1) 2%	(43) 84% (1) 2%	(35) 69% (11) 22% (3) 6%	(34) 67% (1) 2% (2) 4% (2) 4%	(28) 56% (2) 4% (2) 4% (2) 4% (15) 29%
What is the highest grade your parents and grandparents attended?	8 9-11 12 13-20 Unknown	(12) 24% (14) 27% (8) 16% (11) 22%	(7) 14% (45) 88% (6) 12% (17) 33%	(2) 4% (3) 6% (14) 27% (15) 29% (25) 49%	(1) 2% (14) 27% (2) 4% (17) 33%	 (13) 25% (1) 2% (21) 41%	 (12) 24% (2) 4% (18) 35%
Did your parents and grandparents graduate from high school?	Yes No Unknown	(29) 57% (15) 29% (3) 6%	(25) 49% (15) 29% (12) 24%	(17) 33% (26) 51%	(16) 31% (23) 45%	(17) 33% (18) 35%	(14) 27% (3) 6%
Did your parents and grandparents obtain a GED?	Yes No Unknown	(9) 18% (5) 10%	(10) 20%	(1) 2%	(3) 6%	(4) 8%	(18) 35%

table continues

Student responses to questions (N = 51)		Mother (n) and % of responses	Father (n) and % of responses	Maternal grandmother (n) and % of responses	Maternal grandfather (n) and % of responses	Paternal grandmother (n) and % of responses	Paternal grandfather (n) and % of responses
Did your parents and grandparents attend college?	Yes No Unknown	(21) 41% (20) 39% (5) 10%	(11) 22% (26) 51% (9) 18%	(5) 10% (12) 24% (23) 45%	(8) 16% (9) 18% (16) 31%		(2) 4% (5) 10% (23) 45%
What kind of degree did your parents and grandparent s earn from college?	2 yr. 4 yr. Master's Doctorate Attended (No Degree)	(4) 8% (4) 8% (3) 6% (6)	(1) 2% (7) 14% (2) 4%	(2) 4% (1) 2% (2) 4% (16) 31%	(1) 2% (3)6%	(1) 2% (1) 25 (11) 22%	 (1) 2% (1) 2%
Are your parents and grandparents American Indian?	Yes No Unknown	(13) 25% (16) 31%	(34) 67% (14) 27%	(29) 57% (17) 33%	(24) 47% (3) 6% (5) 10%	(23) 45% (14) 27% (1) 2%	(16) 31% (12) 24% (3) 6%
Are your parents and grandparents enrolled tribal members?	Yes No Unknown	(24) 47% (5) 10%	(25) 49% (7) 14% (3) 6%	(25) 49% (3) 6%	(19) 37% (1) 2% (2) 4%	(17) 33% (0) 0% (3) 6%	(11) 22% (2) 4% (3) 6%
Do your parents' and grandparents' tribes have a reservation?	Yes No Unknown	(27) 53%	(23) 45% (23) 45% (4) 8%	(23) 45% (3) 6%	(17) 33% (3) 6%	(15) 29% (1) 2% (3) 6%	(11) 22%
Are your parents' and grandparents' tribes landless?	Yes No Unknown	(1) 2%	(4) 8%	(1) 2%		(3) 6%	(1) 2%

Note. (N) = total number of student responses; (n) = number of responses to each question.

Analysis of American Indian students' combined generational demographic responses (see Table 53) to questions about the kind of school attended, familial relationships, tribal member status, and educational attainment levels of their mother, father, maternal

grandmother, maternal grandfather, paternal grandmother, and paternal grandfather revealed the following:

Mother.

- 75% of students reported that their mother attended public school;
- 10% of students reported that their mother attended boarding school, and12% of students reported that their mother attended private school;
- 84% of students reported that the best description for the person they identified as their mother was their biological mother, and 6% of students reported that the best description for the person they identified as their mother was their step mother;
- 24% of students reported that the highest grade completed by their mother was between ninth -11th grade, 27% of students reported that the highest grade completed by their mother was 12th grade, 16% of students reported that the highest grade completed by their mother was between 13th -20th grade, and 22% of students reported that the highest grade completed by their mother was unknown;
- 57% of students reported that their mother was a high school graduate, 29% of students reported that their mother did not graduate from high school, and 6% of students reported that they did not know whether or not their mother was a high school graduate;
- 18% of students reported that their mother received a GED, and 10% of students reported that they did not know whether or not their mother received a GED;
- 41% of students reported that their mother attended college, 39% of students reported that their mother did not attend college, 10% of students reported that they did not know whether or not their mother attended college;

- 8% of students reported that their mother received a two-year college degree, 8% of students reported that their mother received a four-year college degree, 6% of students reported that their mother received a master's degree, and 12% of students reported that their mother received a doctoral degree;
- 25% of students reported that their mother was American Indian, and 31% of students reported that their mother was not American Indian;
- 47% of students reported that their mother was an enrolled tribal member, and 10% of students reported that their mother was not an enrolled tribal member;
- 53% of students reported that their mother's tribe had a reservation;
- 2% of students reported that their mother's tribe was landless.

Father.

- 88% of students reported that their father attended public school;
- 2% of students reported that their father attended private school;
- 88% of students reported that the best description for the person they identified as their father was their biological father, 10% of students reported that the best description for the person they identified as their father was their stepfather, and 2% of students reported that the best description for the person they identified as their father was a relative;
- 14% of students reported that the highest grade completed by their father was between ninth and 11th grade, 88% of students reported that the highest grade completed by their father was 12th grade, 12% of students reported that the highest grade completed by their father was between 13th and 20th grade, and 33% of students reported that the highest grade completed by their father was unknown;

- 49% of students reported that their father was a high school graduate, 29% of students reported that their father did not graduate from high school, and 12% of students reported that they did not know whether or not their father was a high school graduate;
- 20% of students reported that their father received a GED;
- 22% of students reported that their father attended college, 51% of students reported that their father did not attend college, and 18% of students reported that they did not know whether or not their father attended college;
- 2% of students reported that their father received a two-year college degree, 14% of students reported that their father received a four-year college degree, and 4% of students reported that their father attended college, but did not receive a degree;
- 67% of students reported that their father was American Indian, and 27% of students reported that their father was not American Indian;
- 49% of students reported that their father was an enrolled tribal member, 14% of students reported that their father was not an enrolled tribal member, and 3% of students report that they did not know whether or not their father was an enrolled tribal member;
- 45% of students reported that their father's tribe had a reservation, 45% of students reported that their father's tribe did not have a reservation, and 8% of students did not know whether or not their father's tribe had a reservation;
- 8% of students reported that their father's tribe was landless.

Maternal Grandmother.

- 49% of students reported that their maternal grandmother attended public school, 10% of students reported that their maternal grandmother attended boarding school, and 6% of students reported that their maternal grandmother attended private school;
- 84% of students reported that the best description for the person they identified as their maternal grandmother was their biological maternal grandmother, and 2% of students reported that the best description for the person they identified as their maternal grandmother was their maternal grandmother;
- 4% of students reported that the highest grade completed by their maternal grandmother was eighth grade, 6% of students report that the highest grade completed by their maternal grandmother was between ninth and11th grade, 27% of students reported that the highest grade completed by their maternal grandmother was 12th grade, 29% of students reported that the highest grade completed by their maternal grandmother was between 13th -20th grade, and 49% of students reported that the highest grade completed by their maternal grandmother was unknown;
- 33% of students reported that their maternal grandmother was a high school graduate, 51% of students reported that they do not know whether or not their maternal grandmother was a high school graduate;
- 2% of students reported that their maternal grandmother received a GED;
- 10% of students reported that their maternal grandmother attended college, and 18% of students reported that their maternal grandmother did not attend college;

- 4% of students reported that their maternal grandmother received a two year college degree, 2% of students reported that their maternal grandmother received a four year college degree, 2% of students reported that their maternal grandmother received a master's degree, and 31% of students reported that their maternal grandmother attended college but did not receive a degree;
- 57% of students reported that their maternal grandmother was American Indian, 33% of students reported that their maternal grandmother was not American Indian, and 10% of students reported that they did not know whether or not their maternal grandmother was American Indian;
- 49% of students reported that their maternal grandmother was an enrolled tribal member, and 6% of students report that they did not know whether or not their maternal grandmother was an enrolled tribal member;
- 45% of students reported that their maternal grandmother's tribe had a reservation, and 6% of students did not know whether or not their maternal grandmother's tribe had a reservation;
- 2% of students reported that their maternal grandmother's tribe was landless.

Maternal Grandfather.

- 53% of students reported that their maternal grandfather attended public school, 12% of students reported that their maternal grandfather attended boarding school, and 10% of students reported they did not know what kind of school their maternal grandfather attended;
- 69% of students reported that the best description for the person they identified as their maternal grandfather was their biological maternal grandfather, 22% of

students reported that the best description for the person they identified as their maternal grandfather was their maternal grandfather, and 6% of students reported that the best description for the person they identified as their maternal grandfather was unknown;

- 2% of students reported that the highest grade completed by their maternal grandfather was eighth grade, 27% of students reported that the highest grade completed by their maternal grandfather was 12th grade, 4% of students reported that the highest grade completed by their maternal grandfather was between 13th and 20th grade, and 33% of students reported that the highest grade completed by their maternal grandfather was unknown;
- 31% of students reported that their maternal grandfather was a high school graduate, and 45% of students reported that they did not know whether or not their maternal grandfather was a high school graduate;
- 6% of students reported that their maternal grandfather received a GED;
- 16% of students reported that their maternal grandfather attended college, 18% of students reported that their maternal grandfather did not attend college, 31% of students reported that they did not know whether or not their maternal grandfather attended college;
- 24% of students reported that their maternal grandfather received a two-year college degree, 2% of students reported that their maternal grandfather received a four-year college degree, 4% of students reported that their maternal grandfather received a master's degree, and 31% of students reported that their maternal grandfather attended college but did not receive a degree;

- 47% of students reported that their maternal grandfather was American Indian, 6% of students reported that their maternal grandfather was not American Indian, and 10% of students reported that they did not know whether or not their maternal grandfather was American Indian;
- 37% of students reported that their maternal grandfather was an enrolled tribal member, 2% of students reported that their maternal grandfather was not an enrolled tribal member, and 4% of students reported that they did not know whether or not their maternal grandfather was an enrolled tribal member;
- 33% of students reported that their maternal grandfather's tribe had a reservation, and 6% of students did not know whether or not their maternal grandfather's tribe had a reservation;
- 0% of students answered the question about whether or not their maternal grandfather's tribe was landless.

Paternal Grandmother.

- 49% of students reported that their paternal grandmother attended public school, 8% of students reported that their paternal grandmother attended boarding school, 6% of students reported that their paternal grandmother attended private school, and 16% of students reported they did not know what kind of school their paternal grandmother attended;
- 67% of students reported that the best description for the person they identified as their paternal grandmother was their biological paternal grandmother, 2% of students reported that the best description for the person they identified as their paternal grandmother was their paternal step-grandmother, 4% of students reported

that the best description for the person they identified as their paternal grandmother was their paternal foster grandmother, and 6% of students reported that the best description for the person they identified as their paternal grandmother was a relative;

- 25% of students reported that the highest grade completed by their paternal grandmother was 12th grade, 2% of students reported that the highest grade completed by their paternal grandmother was between 13th and 20th grade, and 41% of students reported that the highest grade completed by their paternal grandmother was unknown;
- 33% of students reported that their paternal grandmother was a high school graduate, and 35% of students reported that they did not know whether or not their paternal grandmother was a high school graduate;
- 8% of students reported that their paternal grandmother received a GED;
- 100% of students did not answer the question about whether or not their paternal grandmother attended college;
- 2% of students reported that their paternal grandmother received a two-year college degree, and 22% of students reported that their paternal grandmother attended college but did not receive a degree;
- 45% of students reported that their paternal grandmother was American Indian, 27% of students reported that their paternal grandmother was not American Indian, and 2% of students reported that they did not know whether or not their paternal grandmother was American Indian;

- 33% of students reported that their paternal grandmother was an enrolled tribal member, 0% of students reported that their paternal grandmother was not an enrolled tribal member, and 6% of students reported that they did not know whether or not their paternal grandmother was an enrolled tribal member;
- 29% of students reported that their paternal grandmother's tribe had a reservation, and 6% of students do not know whether or not their paternal grandmother's tribe had a reservation;
- 6% of students reported that their paternal grandmother's tribe was landless.

Paternal Grandfather.

- 45% of students reported that their paternal grandfather attended public school, 6% of students reported that their paternal grandfather attended boarding school, and 14% of students reported they did not know what kind of school their paternal grandfather attended;
- 56% of students reported that the best description for the person they identified as their paternal grandfather was their biological paternal grandfather, 4% of students reported that the best description for the person they identified as their paternal grandfather was their paternal step-grandfather, 4% of students reported that the best description for the person they identified as their paternal grandfather was their paternal foster grandfather, 4% of students reported that the best description for the person they identified as their paternal grandfather was a relative, and 29% of students reported that the best description for the person they identified as their paternal grandfather was '*other'*;

- 24% of students reported that the highest grade completed by their paternal grandfather was 12th grade, 4% of students reported that the highest grade completed by their paternal grandmother was between 13th and 20th grade, and 35% of students reported that the highest grade completed by their paternal grandfather was unknown;
- 27% of students reported that their paternal grandfather was a high school graduate, and 6% of students reported that they did not know whether or not their paternal grandfather was a high school graduate;
- 35% of students reported that their paternal grandfather received a GED;
- 4% of students reported that their paternal grandfather attended college, 10% of students reported that their paternal grandfather did not attend college, 45% of students reported that they do not know whether or not their paternal grandfather attended college;
- 2% of students reported that their paternal grandfather received a four-year college degree, and 2% of students reported that their paternal grandfather received a master's degree;
- 31% of students reported that their paternal grandfather was American Indian, 24% of students reported that their paternal grandfather was not American Indian, and 6% of students reported that they did not know whether or not their paternal grandfather was American Indian;
- 33% of students reported that their paternal grandfather was an enrolled tribal member, 0% of students reported that their paternal grandfather was not an enrolled

tribal member, and 6% of students reported that they did not know whether or not their paternal grandfather was an enrolled tribal member;

- 22% of students reported that their paternal grandfather's tribe had a reservation;
- 2% of students reported that their paternal grandfather's tribe was landless.

Table 54

All Parents Combined: Generational Demographic Data

Parent Responses to Questions (*N* = ?)		Mother (*n*) and % of responses	Father (*n*) and % of responses	Maternal grandmother (*n*) and % of responses	Maternal grandfather (*n*) and % of responses	Paternal grandmother (*n*) and % of responses	Paternal grandfather (*n*) and % of responses
What kind of school did your parents and grandparents attend?	Public Boarding Private Unknown	(12)52% (7) 30% (1) 4%	(16) 70% (3) 13% (1) 4%	(8) 35% (8) 35% (2) 9%	(8) 35% (6) 26% (1) 4% (3) 13%	(7) 30% (6) 26% (1) 4%	(5) 22% (3) 13% (2) 9% (4) 17%
Which of the following best describes the person you identify as your parent?	Biological Step Foster Relative Other	(19) 82%	(19) 82%	(19) 82%	(18) 78%	(18) 78% (1) 4%	(15) 65%
What is the highest grade your parents and grandparents attended?	0-8 9-11 12 13-19 Unknown	(2) 9% (4) 17% (6) 26% (3) 13% (1) 4%	(2) 9% (4) 17% (7) 30% (3) 13% (1) 4%	(6) 26% (9) 39% (6) 26%	(5) 22% (4)17% (1) 4% (7) 30%	(4) 17% (14) 27%	(1) 4% (1) 4% (10) 43%
Did your parents and grandparents graduate from high school?	Yes No Unknown	(9) 39% (1) 4%	(8) 35% (2) 9% (7) 30%	(4) 17% (6) 26%	(5) 22% (10) 43% (6) 26%	(1) 4% (10) 43%	(1) 4% (4) 17% (8) 35%
Did your parents and grandparents obtain a GED?	Yes No Unknown	(5) 22%	(7) 30%	(6) 26%			

table continues

Parent Responses to Questions (*N* = ?)		Mother (*n*) and % of responses	Father (*n*) and % of responses	Maternal grandmother (*n*) and % of responses	Maternal grandfather (*n*) and % of responses	Paternal grandmother (*n*) and % of responses	Paternal grandfather (*n*) and % of responses
Did your parents and grandparents attend college?	Yes No Unknown	(6) 26%	(10) 43% (6) 26% (3) 13%	(13) 25% (3) 13%		(1) 4% (7) 30% (8) 35%	
What kind of degree did your parents and grandparents earn from college?	2-year 4-year master's doctoral Attended no degree	(1) 4% (2) 9% (2) 9%	(2) 9% (2) 9% (2) 9%		(1) 4%		(1) 4%
Are your parents and grandparents American Indian?	Yes No Unknown	(13) 25% (16) 70%	(18) 78% (1) 4%		(12) 52% (5) 22%	(14) 61% (2) 9%	(11) 48% (3) 13%
Are your parents and grandparents enrolled tribal members?	Yes No Unknown	(18) 78% (5) 22%	(17) 74% (1) 4%		(9) 39% (5) 22%	(13) 57% (2) 9%	(10) 43% (2) 9%
Do your parents' and grandparents' tribes have a reservation?	Yes No Unknown	(23) 100%	(15) 65%		(11) 48%	(12) 52%	(11) 48%
Are your parents' and grandparents' tribes landless?	Yes No Unknown	(1) 4%	(1) 4%		(1) 4%	(1) 4%	(1) 4%

Note. (*N*) = total number of student responses; (*n*) = number of responses to each question.

American Indian Parent Generational Demographic Data

Analysis of American Indian parents' responses to questions (see Table 54) about the kind of school attended, familial relationships, tribal member status, and educational attainment levels of their mother, father, maternal grandmother, maternal grandfather, paternal grandmother, and paternal grandfather revealed the following:

Mother.

- 52% of parents reported that their mother attended public school;

  30% of parents reported that their mothers attended boarding school, and 4% of parents reported that their mother attended private school;
- 82% of parents reported that the best description for the person they identified as their mother was their biological mother;
- 9% of parents reported that the highest grade completed by their mother was the eighth grade, 17% of parents reported that the highest grade completed by their mother was between ninth and11th grade, 26% of parents reported that the highest grade completed by their mother was 12th grade, 13% of parents reported that the highest grade completed by their mother was between 13th and 20th grade, and 4% of parents reported that the highest grade completed by their mother was unknown;
- 35% of parents reported that their mother was a high school graduate, 9% of parents reported that their mother did not graduate from high school, and 30% of parents reported that they did not know whether or not their mother was a high school graduate;
- 22% of parents reported that their mother received a GED;
- 26% of parents reported that their mother attended college;
- 4% of parents reported that their mother received a two-year college degree, 9% of parents reported that their mother received a four-year college degree, and 9% of parents reported that their mother received a master's degree;
- 25% of parents reported that their mother was American Indian, and 70% of parents reported that their mother was not American Indian;

- 78% of parents reported that their mother was an enrolled tribal member, and 22% of parents reported that their mother was not an enrolled tribal member;
- 100% of parents reported that their mother's tribe had a reservation;
- 4% of parents reported that their mother's tribe was landless.

Father.

- 70% of parents reported that their father attended public school, 13% of parents reported that their father attended boarding school, and 9% of parents reported that their father attended private school;
- 82% of parents reported that the best description for the person they identified as their father was their biological father;
- 9% of parents reported that the highest grade completed by their father was the eighth grade, 17% of parents reported that the highest grade completed by their father was between ninth and 11th grade, 30% of parents reported that the highest grade completed by their father was 12th grade, 13% of parents reported that the highest grade completed by their father was between 13th and 20th grade, and 4% of parents reported that the highest grade completed by their father was unknown;
- 35% of parents reported that their father was a high school graduate, 9% of parents reported that their father did not graduate from high school, 30% of parents reported that they did not know whether or not their father was a high school graduate;
- 30% of parents reported that their father received a GED;
- 43% of parents reported that their father attended college, 26% of parents reported that their father did not attend college, and 13% of parents reported that they did not know whether or not their father attended college;

- 9% of parents reported that their father received a two-year college degree, 9% of parents reported that their father received a four-year college degree, and 9% of parents reported that their father received a master's degree;
- 78% of parents reported that their father was American Indian, and 4% of parents reported that their father was not American Indian;
- 74% of parents reported that their father was an enrolled tribal member, and 4% of parents reported that their father was not an enrolled tribal member;
- 65% of parents reported that their father's tribe had a reservation;
- 4% of parents reported that their father's tribe was landless.

Maternal Grandmother.

- 35% of parents reported that their maternal grandmother attended public school, 35% of parents reported that their maternal grandmother attended boarding school, and 2% of parents reported that their maternal grandmother attended private school;
- 82% of parents reported that the best description for the person they identified as their maternal grandmother was their biological maternal grandmother;
- 26% of parents reported that the highest grade completed by their maternal grandmother was between 0 and eighth grade, 39% of parents reported that the highest grade completed by their maternal grandmother was between ninth and11th grade, and 26% of parents reported that the highest grade completed by their maternal grandmother was unknown;
- 17% of parents reported that their maternal grandmother was a high school graduate, and 26% of parents reported that they did not know whether or not their maternal grandmother was a high school graduate;

- 26% of parents reported that their maternal grandmother received a GED;
- 25% of parents reported that their maternal grandmother did not attend college, 13% of parents reported that they did not know whether or not their maternal grandmother attended college.

Maternal Grandfather.

- 35% of parents reported that their maternal grandfather attended public school, 26% of parents reported that their maternal grandfather attended boarding school, 4% of parents reported that their maternal grandfather attended private school, and 13% of parents reported that they did not know what kind of school their maternal grandfather attended;
- 78% of parents reported that the best description for the person they identified as their maternal grandfather was their biological maternal grandfather;
- 22% of parents reported that the highest grade completed by their maternal grandfather was between 0 and eighth grade, 17% of parents reported that the highest grade completed by their maternal grandfather was 12th grade, 4% of parents reported that the highest grade completed by their maternal grandfather was between 13th -19th grade, and 30% of parents reported that the highest grade completed by their maternal grandfather was unknown;
- 22% of parents reported that their maternal grandfather was a high school graduate, 43% of parents reported that their maternal grandfather did not graduate from high school, and 26% of parents reported that they did not know whether or not their maternal grandfather was a high school graduate;

- 4% of parents reported that their maternal grandfather received a four-year college degree;
- 52% of parents reported that their maternal grandfather was American Indian, and 22% of parents reported that their maternal grandfather was not American Indian;
- 39% of parents reported that their maternal grandfather was an enrolled tribal member, and 22% of parents reported that their maternal grandfather was not an enrolled tribal member;
- 48% of parents reported that their maternal grandfather's tribe had a reservation;
- 4% of parents answered the question about whether or not their maternal grandfather's tribe was landless.

Paternal Grandmother.

- 30% of parents reported that their paternal grandmother attended public school, 26% of parents reported that their paternal grandmother attended boarding school, and 4% of parents reported they did know what kind of school their paternal grandmother attended;
- 78% of parents reported that the best description for the person they identified as their paternal grandmother was their biological paternal grandmother, and 4% of parents reported that the best description for the person they identified as their paternal grandmother was a relative ;
- 17% of parents reported that the highest grade completed by their paternal grandmother was between 0 and eighth grade, and 27% of parents reported that the highest grade completed by their paternal grandmother was unknown;

- 4% of parents reported that their paternal grandmother was a high school graduate, and 43% of parents reported that they did not know whether or not their paternal grandmother was a high school graduate;
- 4% of parents reported that their paternal grandmother attended college, 30% of parents reported that their paternal grandmother did not attend college, 35% of parents reported that they did not know whether or not their paternal grandmother attended college;
- 52% of parents reported that their paternal grandmother was American Indian, and 22% of parents reported that their paternal grandmother was not American Indian;
- 25% of parents reported that their paternal grandmother was an enrolled tribal member, and 9% of parents reported that their paternal grandmother was not an enrolled tribal member;
- 52% of parents reported that their paternal grandmother's tribe had a reservation;
- 4% of parents reported that their paternal grandmother's tribe was landless.

Paternal Grandfather.

- 22% of parents reported that their paternal grandfather attended public school, 13% of parents reported that their paternal grandfather attended boarding school, 9% of parents reported that their paternal grandfather attended private school, and 17% of parents reported they did not know what kind of school their paternal grandfather attended;
- 65% of parents reported that the best description for the person they identified as their paternal grandfather was their biological paternal grandfather;

- 4% of parents reported that the highest grade completed by their paternal grandfather was between 0 and eighth grade, 4% of parents reported that the highest grade completed by their paternal grandfather was 12th grade, and 43% of parents reported that the highest grade completed by their paternal grandfather was unknown;
- 4% of parents reported that their paternal grandfather was a high school graduate, 17% of parents reported that their paternal grandfather was not a high school graduate , and 35% of parents reported that they did not know whether or not their paternal grandfather was a high school graduate ;
- 4% of parents reported that their paternal grandfather received a two-year college degree;
- 48% of parents reported that their paternal grandfather was not American Indian, and 13% of parents reported that they did not know whether or not their paternal grandfather was American Indian;
- 43% of parents reported that their paternal grandfather was an enrolled tribal member, and 9% of parents reported that their paternal grandfather was not an enrolled tribal member;
- 48% of parents reported that their paternal grandfather's tribe had a reservation;
- 4% of parents reported that their paternal grandfather's tribe was landless.

Analysis of Academic Achievement Data

Academic achievement data was collected for American Indian students who participated in the study during the third quarter of the 2012-2013 academic school year. CRT

scores were collected using the 2012 math and reading tests given to all eighth and 10th grade students in the state of Montana.

Data Categories and Groups

CRT data were collected for American Indian students at the time that they were in the eighth grade and 10th grade. The CRT consists of a test in reading, math, and science. Test scores are reported as an assessment of the students' competency in the established standards of the content areas. The reported test scores reflect whether or not a student is determined to be

- *advanced*,
- *proficient*,
- *nearing proficient*, or
- *novice*.

CRT data was collected for American Indian students at the time that they were in the 10th grade. In addition to CRT data, GPA for the current semester, as well as cumulative GPA, was collected for each student. Student data was also collected to determine

- whether or not they had enrolled in Honors and AP courses, and
- whether or not they had any discipline reports (log entries).

Table 55

All American Indian students' Academic Achievement Data Combined

Student data (*N = ?*)	% Advanced	% Proficient	% Nearing proficient	% Novice	Average current GPA	Average cumulative GPA	Honors Courses	AP Courses	Log entries
Eighth grade CRT reading (*n* = 44)	2%	36%	11%	18%					

table continues

Student data (N = ?)	% Advanced	% Proficient	% Nearing proficient	% Novice	Average current GPA	Average cumulative GPA	Honors Courses	AP Courses	Log entries
Eighth grade CRT math (n = 44)	16%	25%	36%	14%					
Eighth grade CRT science (n = 44)	0%	25%	36%	14%					
10th grade CRT reading (n = 23)	13%	17%	13%	13%					
10th grade CRT math (n = 23)	4%	22%	52%	17%					
10th grade CRT science (n = 23)	9%	13%	13%	39%					
Current GPA (n = 23)					2.77				
Cum. GPA (n = 23)						2.08			
Honors Courses (n = 51)							2%		
AP Courses (n = 51)								8%	

table continues

Student data (*N* = *?*)	% Advanced	% Proficient	% Nearing proficient	% Novice	Average current GPA	Average cumulative GPA	Honors Courses	AP Courses	Log entries
Log Entries (*n* = 16)									31%

Note. (*N*) = total number of student responses; (*n*) = number of students in each category.

Analysis of American Indian students' academic achievement data (see Table 55) revealed the following:

- 2% of students in the study were advanced in eighth grade reading on the CRT,
- 36% of students in the study were proficient in eighth grade reading on the CRT,
- 11% of students in the study were nearing proficient in eighth grade reading on the CRT,
- 18% of students in the study were novice in eighth grade reading on the CRT,
- 16% of students in the study were advanced in eighth grade math on the CRT,
- 25% of students in the study were proficient in eighth grade math on the CRT,
- 36% of students in the study were nearing proficient in eighth grade math on the CRT,
- 14% of students in the study were novice in eighth grade math on the CRT,
- 0% of students in the study were advanced in eighth grade science on the CRT,
- 25% of students in the study were proficient in eighth grade science on the CRT,
- 36% of students in the study were nearing proficient in eighth grade science on the CRT,
- 14% of students in the study were novice in eighth grade science on the CRT,
- 0% of students in the study were advanced in 10^{th} grade reading on the CRT,
- 17% of students in the study were proficient in 10^{th} grade reading on the CRT,

- 13% of students in the study were nearing proficient in 10th grade reading on the CRT,
- 13% of students in the study were novice in 10th grade reading on the CRT,
- 4% of students in the study were advanced in 10th grade math on the CRT,
- 22% of students in the study were proficient in 10th grade math on the CRT,
- 52% of students in the study were nearing proficient in 10th grade math on the CRT,
- 17% of students in the study were novice in 10th grade math on the CRT,
- 9% of students in the study were advanced in 10th grade science on the CRT,
- 13% of students in the study were proficient in 10th grade science on the CRT,
- 13% of students in the study were nearing proficient in 10th grade science on the CRT,
- 39% of students in the study were novice in 10th grade science on the CRT,
- the average current G.P.A. of students in the study during the third quarter of the 2012-2013 academic year was 2.77,
- the average cumulative G.P.A. of students in the study during the third quarter of the 2012-2013 academic year was 2.08,
- 2% of students in the study had taken an Honors course,
- 8% of students in the study had taken an AP course, and
- 31% of students in the study had a recorded log entry (discipline report).

Analysis of Open-Ended Questions in Demographic Data

The open-ended questions contained in the Demographic Survey (see Appendix D) were designed to provide American Indian students and American Indian parents the opportunity to more fully examine and share their personal insights and experiences with

education within multiple generations. Familial relationships and oral histories provide information that is integral to the understanding of the complex relationship between American Indian students, their families, and their educational experiences. The survey was given to American Indian students and their parents. Students were asked to identify their own experiences and to indicate how they thought their mothers, fathers, grandmothers, and grandfathers would respond. Parents were asked to identify their personal experiences and to indicate how they thought their mothers, fathers, grandmothers, and grandfathers would respond to the questions. Table 56 graphically illustrates the inter-generational aspect of the demographic data collected. The data gathered included the personal experiences of five generations of American Indian families with the educational system.

Table 56

Generational Chart

		Student				
	Student's father		Student's mother		Parent (student's mother or father)	
Student's paternal grandfather		Student's maternal grandmother		Parent's father (students paternal grandfather)		Parent's mother (student's maternal grandmother)
Student's paternal grandfather		Students maternal grandmother		Parent's grandfather (student's paternal great-grandfather)		Parent's grandmother (students maternal great-grandmother)
Student's paternal great-grandfather		Student's maternal great-grandmother		Parent's grandfather (student's paternal great-great-grandfather)		Parent's grandmother (student's maternal great-great-grandmother)

The Demographic Survey (see Appendix E) asked participants to respond to the following questions:

1. How would you describe your experience with education?
2. How would you describe your parents' experience with education?
3. How would you describe your grandparents' experience with education?
4. What does it mean to you to be academically successful?
5. What does it mean to your parents to be academically successful?
6. What does it mean to your grandparents to be academically successful?
7. How would you describe your connection/participation in your American Indian culture?
8. How would you describe your parents' connection/participation in their American Indian culture?
9. How would you describe your grandparents' connection/participation in their American Indian culture?
10. Does your school offer American Indian cultural activities?
11. Do you feel like you belong at your school?
12. What do you like about school?
13. What do you not like about school?
14. If you could change something about your school to make it better, what would it be?
15. Who is the most successful person in your family? Why do you think they are successful?
16. Is there anything else that you would like to say that I have not asked?

Data Categories and Groups

The demographic qualitative data consisted of multiple parts for parents:

- Part I: personal parental information,
- Part II: parents' response to questions about their parents,
- Part III: parents' response to questions about their maternal grandparents,
- Part IV: parents' response to questions about their paternal grandparents, and
- Part V: Parents' response to questions about at-risk behavior present in their homes.

Qualitative demographic data for all students and all parents for all schools were combined and analyzed to protect the respondents from having personally identifiable information disclosed. By combining the demographic data, the confidentiality of the survey respondents was better protected.

American Indian students' Responses to Open-Ended Demographic Questions

American Indian students were asked to write their responses to 16 questions in order to gain a deeper understanding of familial communication patterns around educational issues, expectations, perspectives and perceptions of oral history. This enabled them to examine the effects that communication patterns, perspectives, and perceptions have on beliefs about school, education and identity. The opportunity for students and their parents to answer questions in written response provided additional insight into the answers that students and their parents selected on the survey instruments (see Appendix E).

1. How would you describe your experience with education (see Appendix E1)?

Student comments about their experience reflected a focus on the benefits of getting an education more than how they felt about school. Many students responded that achieving an education was an important element in determining their future whether they described their experiences as positive, negative, or unsuccessful. Education was described as a way to go forward in life. One student described the warriors of today as educated. The following student's response to this question illustrates the internal conflict they experience: "It's hard, I hate it but it is something that I have to do." Students identified boring curriculum as well as inaccurate, one-sided representations of American Indians during instruction as the source of negative experiences in school: "Bored, I didn't like what they had to teach me about Indians, it was very one sided," as well as "boring and sometimes overwhelming." Although many students wrote that school was difficult for them for academic and societal reasons, all of the students stated that there was a need for them to become educated. None of the students who responded to this question indicated that they thought they would be unsuccessful or that they planned to drop out of school.

2. How would you describe your parents' experience with education (see Appendix E2)?

Student comments about their parents' experience with education indicated that students felt that their parents valued education and wanted them to become educated. Many of the students felt that their parents had struggled academically in school and did not get the help they needed to be successful. Students also identified racism and mistreatment in boarding schools as contributing to their parents' reluctance to discuss educational experiences with their children. Students, who stated that their parents had experienced racism whether directly or indirectly, described their parents' experiences in school as negative. The conflicting descriptions about student perception of their parents' experience in school were reflected in

comments such as “My mom was in boarding school. She tolerated it because she was fed, but told me about many bad experiences such as mistreatments and punishments” and “They did good. Had some difficulties due to their race [sic].” Students frequently wrote that their parents did not discuss their experience in school with them. Many students felt that this was because they wanted to protect their children, wanted them to get an education, and hoped that things would be better for their children than it had been for them.

3. How would you describe your grandparents’ experience with education (see Appendix E3)?

Student comments about their grandparents’ experience with education indicated that many of their grandparents did not complete their education due to economic necessity and leaving school to go to work to help support their families. Additionally, students stated that their grandparents did not discuss their experience in school and cited boarding school abuse as a reason why grandparents did not want to discuss their experience with students. Grandparents did not want to discuss painful or negative experiences, and student comments about the conversations that they were able to engage in with their grandparents were as follows: “Not good. Abuse, boarding school,” and “Sick perverted priests [sic].” The absence of discussion about the personal experiences of their grandparents in school did not eliminate the grandparents’ expectation of students to complete their education.

4. What does it mean to you to be academically successful (see Appendix E4)?

Students talked about academic success as being important in the development of their future, but they also described academic success as contributing to their becoming a better person. Students identified academic success as providing a pathway to careers as well as a providing a way to change the future for the student, their families, and the collective future of American Indian people. Student perspectives on academic success incorporated American

Indian values relative to personal character. Character forms the basis for the purpose of an education which can be defined as contributing to the creation of good human beings. Student comments reflected this thinking with statements such as, “Do the things I need to in the right way [sic],” and “It means the world to me. I want to be the best I can be.” Student motivation to be academically successful was based on the concept that their success was not only for their own personal benefit but also for that of their families and communities: “It means everything to me and my family. The way to change our people’s future [sic].”

5. What does it mean to your parents to be academically successful (see Appendix E5)?

The student responses about what they thought their parents would say regarding what it means to be academically successful appeared to be centered on two measures of success. The first description of success was defined by grade point average, participation in Honors Courses, AP Courses , high school graduation, acceptance to college, and graduation from college. These benchmarks are the generally accepted measures of success in educational institutions. Students articulated these generally accepted definitions of academic success very clearly with statements such as, “That their child has A's and B's and is doing well in school,” and that students should earn “straight A’s. Get 100% on all tests. Take Honors and AP Classes,” or “Graduate with a 3.0 GPA or higher and graduate from a distinguished 4 year college.” Although some students articulated that they thought that getting good grades and going to college was how their parents would define academic success, many of these students did not have straight A’s, nor were they taking AP or Honors courses. The second description of success was based in the desire that parents had for their student to achieve more than their parents had and to have a successful, happy life. The idea that success was for a collective good was also expressed in the student responses about how they thought their parents would define academic success. This is evident in the following comments: “To complete schooling

ahead of your parents [sic]", "They just want the best for me and they are very supportive of me", "That I will have a good life and not have me struggle [sic]", and a recurring comment, "The way to change our people's future."

6. What does it mean to your grandparents to be academically successful (see Appendix E6)?

Conversations between students and their grandparents about school and what it means to be academically successful were limited. Students frequently responded that they did not know how their grandparents would describe academic success. Students articulated that they thought that their grandparents expected them to work hard in school, and that they would accomplish more in life than their grandparents had. One student stated that they did not know how their grandparent would define academic success by saying, "Unknown. Hard work would be a big one though [sic]."

7. How would you describe your connection/participation in your American Indian culture (see Appendix E7)?

Participation in American Indian culture was very important to students. The persistent theme woven throughout their responses was one of trying to maintain a sense of connection to their culture while juggling friends, school, church, and extracurricular activities. Students expressed that maintaining a connection to culture helped them to feel successful and proud of themselves. A perfect illustration of the connection to culture and acceptance of their identity was expressed in the responses of two students. Their comments were inclusive of participation in American Indian culture, identity, and positive self-acceptance: "I think I'm being really successful when I do drumming and singing and participating in an activity [sic]" and "I am very connected with my ways and I was raised to be cultural and I accept my ways and it is what makes me who I am." Students who felt that they were not very connected or didn't

participate in American Indian cultural activities expressed a sense of loss and said that, now that they were older , they could seek out opportunities to learn about their heritage and culture. Two students expressed their feelings of disconnection from their culture by saying, "It was partially hidden from me as a child. Now I'm able to learn more" and "I haven't really got a chance to be involved in my American Indian culture. We moved around so much and kinda strayed from my cultural path [sic]." Students who were connected to their culture expressed a more positive self-identity. Students who had little connection to their culture, but had a sense of agency, expressed a belief that they would be able to make the connections needed to reconnect with their culture. Some students, who were not connected to their culture and did not know how to make the connection, indicated that they found themselves dealing with identity conflicts. The identity conflicts that occurred for these students are contained in internal dialogues (how comfortable the student was with their own definition of what it means to be American Indian) as well as in external conflicts (how others saw and defined their identity). This complex struggle was clearly articulated in the statement made by one student in particular, "I love being involved in American Indian culture yet sometimes feel intimidated to do so because I am only half Native [sic]."

8. How would you describe your parents' connection/participation in your American Indian culture (see Appendix E8)?

Students responded that culture was very important to their parents, and that their parents tried to participate in cultural events and activities as often as they could. One student said that their parents' cultural connection was "Very close it is their work and way of life [sic]."

However, it was evident in the responses of some students that cultural identity was an area of personal conflict. One student expressed that their parent had a "Love/Hate

relationship" with their cultural identity. Participation in cultural activities and events provided another area of conflict for parents. One student said "My dad doesn't want much to do with it" while another student said "My mom is proud to be Indian but she doesn't really participate in the culture." Students attributed the conflict and difficulty their parents expressed regarding their cultural connection as having direct connection to assimilation efforts. One student expressed this perspective by saying that their parent's cultural identity and participation in cultural activities was "Difficult after it was torn from them and expected to assimilate [sic]." The parental cultural identity conflict was also evident as students responded that their parents' connection was valid based on having Native American blood, and that their parents did not need external validation to claim or deny their heritage: "They have Native American blood and that is all that matters."

9. How would you describe your grandparents' connection/participation in your American Indian culture (see Appendix E9)?

Student perception of their grandparents' connection to and participation in their American Indian culture was that culture, language, and a strong tie to tribal heritage was very important. One student expressed their grandparents' connection to culture, and the expectations the grandparents had for their grandchildren, in the following statement: "My grandparents have strong ties to their heritage and almost demand participation." The importance of cultural identity and participation was an expectation that students understood to be a core value of their grandparents. The expectation that students would develop strong cultural ties was also contained in the desire for the perpetuation of native languages. One student said, "My grandparents grew up speaking their language and using their culture is a big part of their life [sic]." In addition to understanding the expectation of developing strong cultural ties and the need to perpetuate native languages, students knew that their grandparents'

preservation of the culture had not been without struggle. Students said that their grandparents had shared stories of recent history when open practice of cultural activities was prohibited by Federal policy. One student claimed that their grandparents struggled with cultural participation and identity as a result of the boarding school experience. "Boarding school taught them religious view [sic]" which prohibited the grandparents from participating in American Indian religious practice as well as from speaking native languages. Another student said that their grandparents talked about American Indian ceremonies, dance, and song in the following manner: "Cultural activities were held in secret." These secret activities were practiced in homes and in isolated gathering places where ceremonies, dance, and song could be conducted without detection and possible imprisonment. Conversations in native languages were held in secret as well.

10. Does your school offer American Indian cultural activities (see Appendix E10?

All of the schools offered American Indian cultural activities to students with a variety of delivery models and varying degrees of participation among students. Not all students were aware of the cultural opportunities provided in the schools they attended. The students who were able to participate in the cultural offerings at their schools expressed that the opportunities were positive and important. Some students said that participation in cultural activities contributed to a feeling of connection. A student said, "Yes. Indian Club I enjoyed it and made me feel close to my family even though they weren't around [sic]." Positive emotional support, through participation in cultural activities, was articulated in the responses of several of the students. Some activities seemed to be of particular importance to students as expressed in the following comments: "They offer us drum group to be reunited with different tribes that like to drum and sing" and "Drum group. I participate because I love it and it makes me happy." Another student commented that, at their school, "They offer beading and

cooking. I participate in cooking because I'm interested in learning about Native foods." These activities provided additional opportunities to build cultural connections.

11. Do you feel like you belong at your school (see Appendix E11)?

Students who had an opportunity to establish positive and supportive relationships with teachers and friends were very positive about their sense of belonging. This sense of belonging was clearly articulated in the following student comment: "Yes, I have made good in fact great connections with the faculty and have made many friends. This school has provided me with a great support system [sic]." Another student expressed that one factor contributing to their sense of belonging was that other Native students had attended the school, and that there was an acceptance of Native culture: "I feel the school is accepting me with open arms and I belong. A lot of my culture goes here [sic]." The need to feel respected was another factor that contributed to a positive sense of belonging: "Yes, I am well known and I know a lot of students look up to me" and "Yes I feel like I am respected [sic]." Students who said they did not feel like they belonged wrote about frequent moves and changes in schools which inhibited the opportunity to build relationships with teachers and friends: "No because I keep switching schools." Another student wrote that frequent moves and experiences with prejudice left them feeling hopeless: "Yes and No I was raised in a military family and you learn to fit in It was apparent the teachers or some had innate prejudices I felt nothing was expected of me like I had no promise or future [sic]."

12. What do you like about school (see Appendix E12)?

Social interactions, sports, friendly teachers, independent learning, and educational opportunities were frequently identified as the most significant factors in determining whether or not students liked their school. When discussing what they liked about school, one student identified the importance of rules and structure, "I like that it is pretty relaxed with the rules

while still being able to maintain order. I also like the amount of school spirit." The ability to understand and accept rules that are reasonable contributed to this student's positive feelings about their school. Access to American Indian Education programs and staff was also identified as something students liked about their school: "Indian education and the staff and teachers." When asked what they liked about their school, one student stated, "Everything, this school saved my life and my future." This student felt that liking their school had made an impact on their life that had gone beyond the classroom. Safety was another factor that a student liked about their school: "Violence is rare at this school."

13. What do you not like about school (see Appendix E13)?

The lack of challenging curriculum, the possibility of failing, and the stress of school was expressed by one student who said, "Failing and stress and being overwhelmed." "So called American History, racial profiling, and stereotyping" was the response of one student who indicated that the presentation of biased and inaccurate information, regarding racial issues in history classes, was a significant factor in determining how the student felt about school. Disrespectful behavior and drama among peers also contributed to students' responses about whether or not they liked school. "How disrespectful the students can be towards each other and how much they judge each other" or "I don't like drama, don't want to get involved, hate getting dragged into it [sic]" were a few of the ways that students articulated their feelings about peer behavior.

14. If you could change something about your school to make it better, what would it be (see Appendix E14)?

Students stated that they would like to have a stronger voice in school policy, to have school personnel address inappropriate or negative behavior of students, and to have the school allow for more cultural opportunities. Student expectation of the adults in their schools was, as

one student stated, that adults would intervene when students were not behaving appropriately: "Put down punishments for skippers and smokers [sic]." The need to review curriculum for accurate and relevant information was expressed by one student: "History books, it turned me off to school Just shut me down [sic]." The perceived pressures of keeping up with assignments, attendance, grades, and peer behavior created an environment that was stressful for some students: "Not have it be so stressful." The desire for relevant cultural activities was also identified as a way to improve school experiences: "Maybe more cultural based programs and activities."

15. Who is the most successful person in your family? Why do you think they are successful (see Appendix E15)?

Students identified the most successful person in their family as having graduated from high school and as having provided for the family: "I would have to say my mom and dad because they provide for their family and work all day everyday so they can provide for their family [sic]" and "I would say my grandfather. He went from being a high school drop out to a college graduate with a good job. That is an outstanding achievement." Students did not describe success in terms of the amount of money or possessions that a person had obtained. Success was primarily identified as having the ability to contribute to the family and community rather than having the personal benefits of success. Students also articulated that they thought of themselves as the most successful person in their family; they had a plan for their future, and education was an important part of that plan: "Me, I'm the first person in my family since my grandparents to graduate" and "Me, I have a plan for life others don't [sic]."

16. Is there anything else that you would like to say that I have not asked (see Appendix E16)?

Students responded, “no” when asked if there was anything else that they wanted to say but were not asked on the survey.

American Indian parents’ Responses to Open-Ended Demographic Questions

1. How would you describe your experience with education (see Appendix E1)?

The parents responding to the survey expressed a variety of perceptions about their experience with education. Some of the parents said that their experiences in school were positive and that they had benefited from their education. Education as a positive experience was expressed by parents in the following ways: “I feel like I was given a good opportunity as a student with education. I support our school district and our teachers” and “I graduated and went on to a 2 year degree and 4 year degree.” However for many parents, their experience with education was described as one of isolation, cultural incongruence, and racism wherein they did not receive the help they needed to be successful. It was evident in the responses of the parents who did not identify their experiences in school as being positive that the pain of the experience remains present for them: “I never fit the mold. School was hard for me” and “No good, younger years were traumatic, older years I struggled, but determined to finish [sic].” Parents identified a disparity in expectations and support between American Indian students and non-Native students as contributing to their struggles in school: “Difficult to navigate dominate culture [sic],” “I feel when it comes to education the whites get more attention than Natives,” and “I think I got lost.” Additionally, a perception that their parents did not provide support and guidance at home was a factor that contributed to the parents’ feelings about their educational experiences: “I wasn't pushed or had much involvement from my parents, wasn't really important [sic]” and “Challenging, not a lot of support from schools, little parent support due to their lack of education at the time and resources [sic].”

2. How would you describe your parents experience with education (see Appendix E2)?

Parents identified their parents' educational experience as one of having struggled in boarding schools, having had low academic attainment levels, and having had low expectations of success. The need to provide for the family in difficult economic times meant that some of their parents (primarily the fathers) were required to leave school and go to work: "Very limited, my mother's education was limited due to struggles with boarding schools. My father was raised in poverty and education took the back seat as employment was needed" and "Grandmother had some education, grandfather had more. Both survived the best they could." Corporal punishment and racism were also identified as having had an impact on their memories of their experiences in school: "Probably worse, there was more discrimination then my mom told stories of how it was there was more punishment physically with long rulers [sic]" and "A little worse than mine there was still a lot of prejudice back then [sic]." 3. How would you describe your grandparents experience with education (see Appendix E3)?

Parents identified racism, segregation and boarding school experiences as having had a significant impact on their grandparents' educational experiences. The trauma that was experienced by the grandparents was not discussed openly between the generations; however, the parents knew of the trauma and articulated it as such: "Boarding school was hard for them," "Don't know. Paternal grandmother attended Carlisle Indian School. Never talked about it," and "Boarding school - what can you say but negative [sic]." In addition, parents described physical beatings as well as cultural deprivation as part of their grandparents' educational experience. One parent stated, "My maternal grandparents were educated in boarding school during the early 1900's. My grandfather was beaten for stealing bread." Another parent said, "Very terrible weren't allowed to speak their own language they would cut off their hair a horrible feeling and experience [sic]." Another parent said that their

grandparents attended public school and that "they experienced segregation Indian kids were not allowed to play with white kids [sic]."

4. What does it mean to you to be academically successful (see Appendix E4)?

Parental responses to the question regarding what it means to be academically successful included a formal description of academic success as it is defined by grades, graduation, and college attendance. The definition of success as defined by the use of mainstream academic measures of success was found in the following statements: "Graduate and move onto college, university, or a trade school," "Able to understand what is taught and use it for the next level of education [sic]," and "Good grades, strong understanding, hold a Master's degree or higher [sic]." However, many of the comments made by parents, when describing what it means to be academically successful, defined academic success as the ability to support a family and be a productive member of the community. The concept of achievement for the betterment of the family and community was expressed by parents in statements such as "It means a better job a better life but it's not all about academics [sic]," "To learn, absorb move forward and help your community [sic]," and "To be able to have a job that is able to raise and take care of my family [sic]."

5. What does it mean to your parents to be academically successful (see Appendix E5)?

Parental responses to the question about how they thought their parents would identify academic success provided insight into the discussions that were occurring, or not occurring, between generations regarding academic success and educational experiences.

Some parents indicated that they thought that their parents would define academic success using mainstream academic measures of success such as grades, graduation, and college attendance. This perspective was found in statements such as "Graduate and sustain a household but remember who you are and where you came from" and "That you graduate

[sic]." However, many of the parents expressed that they had never discussed what it meant to be academically successful with their parents. Without having a clear understanding of what it means to be academically successful, many of the parents struggled to identify what they thought their parents might think. The attempt to define what their parents might have thought is evidenced in the following statements: "I'm not sure, I think my mother would say that academic success means that a person is competent in learning and can compete on an academic level with their peers" and "My mother was proud, but wouldn't talk about it."

6. What does it mean to your grandparents to be academically successful (see Appendix E6)?

Parental responses to the question about what it means to be academically successful from their grandparents' perspectives strongly identified the ability to live a successful life. Parents thought that their grandparents would identify success in life as "being happy with what you have achieved." There was virtually no discussion as to success defined by grades or graduation, but rather that academic success included the ability to "understand white ways and make sure that they were treated fairly [sic]."

7. How would you describe your connection/participation in your American Indian culture (see Appendix E7)?

Parental responses contained elements of identity conflict similar to those of the student responses. Parents who stated that their connection to and participation in their American Indian culture was very important to them, and that they tried to be as connected as they could be, expressed their perspective with comments such as "I am always wanting to learn more I enjoy and am proud of my culture [sic]" and "My connection is deeply spiritual, emotional and mental I participate whenever there is an opportunity." Parents who stated that they were not as connected to their culture as they would like to be, and found themselves facing identity

conflicts, responded with the following: “When I was younger I was involved in dancing but as an adult I am not. I do attend pow wow's [sic]” and “Try to be connected with youngest son [sic].” The responses from parents who indicated that they had become separated from their culture contained elements of loss that defined their sense of self: “Longing to be connected, little participation, I feel more white [sic]” and “Lacking, my Indian family never played a part in my life.”

8. How would you describe your parents’ connection/participation in their American Indian culture (see Appendix E8)?

Parents stated that they thought that their parents’ connection to and participation in their American Indian culture was very important; they tried to be as connected as they could be, but many had experienced struggles in maintaining their native identity. Parental responses to this question included remarks such as “My mother has had some negative experiences with bias and prejudice and I think she has always been very proud of her culture and that she is one of the last full bloods in here tribe [sic]” and “Don’t feel proud to be Indian but they hold beliefs and traditions deeply [sic].” In contrast, there were parents who responded that their parents had made a commitment to maintain their cultural identity and practices: “Mom is strong traditional elder participated in many sun dances and sweats as a younger person [sic]” and “Very connected on all levels they know who they are and where they come from [sic].”

9. How would you describe your grandparents’ connection/participation in their American Indian culture (see Appendix E9)?

Parents stated that their grandparents had experienced many of the same struggles to maintain their native identity as both they and their parents had experienced. Parents articulated that, during their grandparents’ time, racism was pervasive, and perpetuation of American Indian culture was seen as a detriment to the safety and success of their children.

The internal conflict with maintaining American Indian identity and navigating dominant society is evident in the following responses: “Because of the time they lived they experienced prejudice first hand yet they also recognized the importance of their own cultural identity. My paternal grandparents were white and I think they probably didn't really know or care about American Indian culture [sic]” and “My maternal grandparents were progressive for their era and knew the importance of being successful in the ‘white’ world.” Parents who indicated that their grandparents expressed internal conflict while choosing to perpetuate their culture responded, “Not sure they wanted us to know but they also didn't want us to know for fear of what the white man would do to their kids [sic]” and “It was important to teach me what she knew and to instill in me a deep sense of pride in my identity.”

10. Did your school offer American Indian cultural activities (see Appendix E10)?

Parental responses to the question about whether or not American Indian cultural activities had been offered in their schools indicated that, in a number of schools, the opportunity to participate in American Indian cultural activities had been present. These opportunities had almost always been initiated as part of an Indian Education federal grant and had included activities such as pow wow dancing, drumming, singing, American Indian basketball leagues, and summer programs. One parent articulated the popularity of such programs in the following way: “Had someone come to me once in awhile and ask how I was; sometimes had an evening activity to play basketball with other Native students. I liked going because we were all alike and could talk about same situations [sic].” However, there were a number of parents that responded that American Indian cultural activities had not been offered in school due to a lack of responsiveness, grounded in racism, to cultural needs. This had resulted in the isolation of American Indian students: ‘No, because I went to boarding school

and the public school did not acknowledge our race,' "No. The town was very racially divided," and "No, because I went to a white public school."

11. Did you feel like you belonged at your school (see Appendix E11)?

Parents who responded that they felt like they had belonged at their school described how friends, sports, and "looking white" had contributed to their sense of belonging. They expressed their sense of belonging as "Yes, participated in sports and extracurricular activities, worked well with my teachers [sic]." However, one parent expressed their sense of belonging in the following manner: "Yes, although I am Indian I looked white [sic]."

Parents who responded that they had not had a sense of belonging identified their socioeconomic status and their race as having contributed to their sense of not belonging. Parents clearly articulated their struggles in the following ways: "No, Indian students were treated like second class citizens. Teachers and students were allowed to degrade and disrespect Indian students. It was ok to behave this way with no consequence," "Not really had to make an effort. I was only there as part of the count. No one made an effort to know me [sic]," "No, because I went to a white public school," and 'No, because I was Indian." Parents responded that they had made attempts to belong by initiating the following strategies: "At times, depended on who I was with, in high school I felt more comfortable with other Indian students [sic]" and "I was somewhat invisible. Quiet." Another parent responded that their sense of belonging had diminished as they had gotten older: "Yes and No, as I got older I never fit in."

12. What did you like about school (see Appendix E12)?

Parents responded that what they had liked about their school were the social interactions. Opportunities to participate in group activities that included field trips, athletics, educational opportunities, clubs, and friends had clearly impacted the parents' positive feelings

about their school. The impact of these social interactions could be seen in the responses of the parents: “I liked going on our trips. We were well taken care of by the school and chaperones. The school also made a big deal about our extracurricular activities” and “Indian Club, Drill Team and some of my classes.” However, some parents had not harbored positive feelings towards school. One parent stated, “Nothing until college, I enjoyed learning everything I could in college. I mistrusted all teachers and most kids.”

13. What did you not like about school (see Appendix E13)?

Parents responded that harsh and disproportionate discipline, lack of academic support, low expectations of the ability to be successful in school, insensitivity towards poverty (on the part of staff, teachers, and administration), and racism had been the most significant factors in determining whether or not they had liked their school. Parents responded to this question with the following: “Curriculum focused solely on dominant white culture. Culture of the school teachers did not like Indian kids. Administration punished Indian Kids more harshly. White students were allowed to be openly racist. Indian kids would be punished for the same behavior white kids were allowed to do [sic],” “Everything, teachers, judgmental kids, never being encouraged, never having lunch money, mom never picking me up on time, dirty judgmental looks and comments from teachers. School was very uncomfortable [sic],” and “The straps and the yelling, the feeling of bad humiliation and feeling inadequate [sic].”

14. If you could change something about your school to make it better, what would it be (see Appendix E14)?

Parents responded that they would have liked schools to be more responsive to the academic and cultural needs of American Indian students. The environment should have been more accepting of diversity; teachers, administrators, staff and students should not have been so judgmental of individual differences. Parents identified the need for schools to have had

counselors to better prepare native students for college, the availability of accelerated coursework, and an increased number of American Indian teachers and administrators in the schools. Parents also responded that a kinder, more accepting learning environment would have contributed to improving their school: "To make everyone feel comfortable being who they are [sic]" and "Learning should be a positive thing and enjoyable. I would teach and learn how my great-great grandparents taught [sic]."

15. Who is the most successful person in your family? Why do you think they are successful (see Appendix E15)?

Parental responses to this question did not mirror mainstream indicators of success such as jobs, income, upward mobility, or personal success. The responses reflected a more cultural mindset that defines success as being able to contribute to the community and to live a good life as a good person. This mindset was reflected in the following responses: "We all are, because we are all still here. That says a lot" and "Myself. I have all my family. We are somewhat ok, we are stable and have love for each other and respect [sic]."

16. Is there anything else that you would like to say that I have not asked (see Appendix E16)?

There were two responses to this question: (a) "I still feel to this day that whites get more help than Natives and I think some teachers are ruder to us being Natives. Whites do get more attention [sic]" and (b) "Yes. You've asked about Native American grandparents etc. but what about other cultures that are involved with the family. We have a blended family and this pertained only to just Native American grandparents." These two responses are illustrative of the ongoing struggle for cultural identity, acceptance, inclusion, and equity in schools today.

Summary

The analysis of the SCCP-II revealed that there were many consistent findings among the comparison groups in the five subscales contained on the survey instrument. Several subscale analyses reached the a priori level of an important difference. Analysis of the PRIAS revealed that there were many consistent findings among the comparison groups in the four subscales contained on the survey instrument. Several subscale analyses reached the a priori level of an important difference. Analysis of the American Indian Student Demographic Survey and the American Indian Parent Demographic Survey revealed intergenerational experiences that have influenced how American Indian students, their parents, and grandparents perceive their academic success, sense of belonging, and American Indian culture in their education. Analysis of the academic achievement data gathered from the American Indian student participants revealed a difference in students' perceptions of their academic performance versus their actual performance. Analysis of the American Indian Student Demographic Survey of open-ended questions and the American Indian Parent Demographic Survey of open-ended questions revealed intergenerational experiences that have influenced how American Indian students, their parents, and grandparents perceive their academic success, sense of belonging, and American Indian culture in the school environment. The implications of these results will be discussed further in Chapter 5.

CHAPTER V Conclusion

An academic achievement gap for American Indian students has been well documented over the past 130 years (Adams, 1995; Broaddus & Munson, 2011; Faircloth & Tippeconnic, 2010; Jackson, 1882). American Indian students score lower on standardized tests, are overrepresented in special education programs, are accounted for disproportionately in discipline rates, and have lower graduation rates (Faircloth, S., & Tippeconnic, 2010). American Indians are overrepresented at the lowest level of every measure of well-being used in the United States: poverty, unemployment, death, graduation rate, incarceration, teen pregnancy, etc. (Lohse, C., 2007). This research focused on the whether or not there is a relationship between (a) school culture and climate, (b) racial identity, and (c) inter-generational educational experiences on American Indian academic achievement in urban/off-reservation AA high schools in Montana. In Chapter 4, the results were organized and presented in five sections:

1. SCCP-II Survey results,
2. PRIAS Survey results,
3. Demographic Survey data,
4. academic achievement data, and
5. open-ended qualitative Demographic Survey question responses.

Demographic data for all students and all parents for all schools were combined and analyzed because the small sample size created potentially personally identifiable information. By combining the demographic data, the confidentiality of the survey respondents was better protected. All of the survey data was collected during the third quarter of the 2012-2013 academic year in two AA high schools located in two different geographical locations. The

pseudonyms were developed for each of the high schools represented to ensure that individual participant responses were not identifiable.

Summary of Null Hypothesis for SCCP-II Subscale IA: Perceptions of Student Respect

The chi-square analysis of the SCCP-II Subscale IA: Perceptions of Student Respect revealed that there were nine comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were six comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. There were group comparisons that were consistently different in their perspectives on school culture and climate as reflected in the perceptions of student respect. The differences reflected by the groups demonstrate consistent differences among students, their parents, and school personnel. Teachers in each school district held perspectives that were different from each other as well as different from school staff and parents. Table 57 presents a summary of the hypothesis conclusions for each group comparison.

Table 57

Summary of Null Hypothesis and Conclusions SCCP-II Subscale IA: Perceptions of Student Respect

null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no difference in perceptions of student respect between American Indian students, American Indian parents, school district administrators, teachers, and staff.	All American Indian students and parents in all schools combined and All school personnel in all schools combined	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS IV students MPHS IV parents	Yes $p < .05$ Yes $p < .01$	0.01	Reject the null

table continues

null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
	MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS IV students, MPHS IV parents, MPHS IV administrators, teachers, and staff	Chi-square Yes $p < .05$ No $p < .01$	0.04	Reject the null
	MPHS II administrators MPHS II teachers and MPHS II staff	Chi-square Yes $p < .05$ No $p < .01$	0.02	Reject the null
	MPHS I students, MPHS II students, and MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I parents, MPHS II parents, MPHS III parents, and MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I administrators, MPHS II administrators, and MPHS III administrators	Chi-square Yes $p < .05$ No $p < .01$	0.05	Reject the null
	MPHS I teachers, MPHS II teachers, MPHS III teachers, and MPHS IV teachers	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All students and All parents	*t* test Yes $p < .05$ No $p < .01$	0.02	Reject the null
	All parents and All teachers	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All teachers and All staff	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All students and parents combined and all school personnel combined	*t* test Yes $p < .05$ No $p < .01$	0.05	Reject the null

Summary of Null Hypothesis for SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging

The chi-square analysis of the SCCP-II Subscale IB: Perceptions of Student Friendship and Belonging revealed that there were eight comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there was one comparison which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. There were group comparisons that were consistently different in their perspectives on school culture and climate as reflected in the perceptions of student friendship and belonging. The differences reflected by the groups demonstrated consistent differences among students, their parents, and school personnel. Teachers in each school district held perspectives that were different from each other as well as different from school staff and parents. Table 58 presents a summary of the hypothesis conclusions for each group comparison.

Table 58

Summary of Hypothesis and Conclusions SCCP-II IB: Perceptions of Student Friendship and Belonging

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no difference in perceptions of student friendship and belonging between American Indian students, American Indian parents, school district administrators, teachers, and staff.	All American Indian students and parents in all schools combined and All school personnel in all schools combined	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null

table continues

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
	MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I staff MPHS II staff MPHS III staff MPHS IV staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All teachers and All staff	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

Summary of Null Hypothesis for SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

The chi-square analysis of the SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment revealed that there were seven comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were three comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met

experimental consistency at the $p < .01$ level. There were group comparisons that were consistently different in their perspectives on school culture and climate as reflected in the perceptions of students' shaping of their environment. The differences reflected by the groups demonstrated consistent differences among students, their parents, and school personnel. Every group comparison within each school district held perspectives that were different from the others. There were differences between school districts among teachers, staff, and parents. Table 59 presents a summary of the hypothesis conclusions for each group comparison.

Table 59

Summary of Hypothesis and Conclusions SCCP-II Subscale IC: Perceptions of Students' Shaping of Their Environment

Null Hypothesis	Group comparison	Experimental consistency	Experimental Importance	Conclusion
There will be no difference in perceptions of students' shaping of their environment between American Indian students, American Indian parents, school district administrators, teachers, and staff.	All students, all parents combined and All school personnel combined	Chi-square Yes $p < .05$ No $p < .01$	0.02	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ No $p < .01$	0.02	Reject the null
	MPHS II students and MPHS II parents	Chi-square Yes $p < .05$ No $p < .01$	0.05	Reject the null
	MPHS IV students and MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ No $p < .01$	0.02	Reject the null

table continues

Null Hypothesis	Group comparison	Experimental consistency	Experimental Importance	Conclusion
	MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS II students, MPHS II parents, MPHS II administrators, MPHS II teachers, and MPHS II staff	Chi-square Yes $p < .05$ No $p < .01$	0.04	Reject the null
	MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff	Chi-square Yes $p < .05$ No $p < .01$	0.03	Reject the null
	MPHS I students MPHS II students MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I administrators MPHS II administrators MPHS III administrators	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	MPHS I staff MPHS II staff MPHS III staff MPHS IV staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All students and All parents	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All parents and All teachers	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

table continues

Null Hypothesis	Group comparison	Experimental consistency	Experimental Importance	Conclusion
		t test		
	All teachers and All Staff	Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null

Summary of Null Hypothesis for SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff

The chi-square analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Faculty and Staff revealed that there were 10 comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were three comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. There were 14 group comparisons that were consistently different in their perspectives on school culture and climate as reflected in the perceptions of support and care by and for faculty and staff. The differences reflected by the groups demonstrated consistent differences among students, their parents, and school personnel. Every group comparison within each school district held perspectives that were different from the others. There were differences between school districts among teachers, staff, and parents. Table 60 presents a summary of the hypothesis conclusions for each group comparison.

Table 60

Summary of Hypothesis and Conclusions SCCP-II Subscale IIA: Perceptions of Care and Support by and for Faculty and Staff

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no difference in perceptions of care and support by and for faculty and staff between American Indian students, American Indian parents, school district administrators, teachers, and staff.	All American Indian students and parents in all schools combined and All school personnel in all schools combined	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS IV students and MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers and, MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS III parents, MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

table continues

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
	MPHS IV students, MPHS IV parents, MPHS IV administrators, MPHS IV teachers, and MPHS IV staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students MPHS II students MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the Null
	MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	MPHS I Staff MPHS II Staff MPHS III Staff MPHS IV Staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	All students and All parents	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	All students and All teachers	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null
	All teachers and All parents	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null

Summary of Null Hypothesis for SCCP-II Subscale IIB: Perceptions of Support and Care by and for Parents

The chi-square analysis of the SCCP-II Subscale IIA: Perceptions of Support and Care by and for Parents revealed that there were two comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were four comparisons which not only

reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. There were 10 group comparisons that were consistently different in their perspectives on school culture and climate as reflected in the perceptions of support and care by and for parents. The differences reflected by the groups demonstrated consistent differences among students, their parents, and school personnel at MPHS I. The results were strengthened by the results of the student *t* test which also found consistent differences between teachers-students and teachers-staff. Table 61 presents a summary of the hypothesis conclusions for each group comparison.

Table 61

Summary of Hypothesis and Conclusions SCCP-II Subscale IIB: Perceptions of Support and Care by and for parents

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no difference in perceptions of support and care by and for parents between American Indian students, American Indian parents, school district administrators, teachers, and staff.	All American Indian students and parents in all schools combined and All school personnel in all schools combined	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students and MPHS I parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ No $p < .01$	0.05	Reject the null

table continues

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
	MPHS III administrators, MPHS III teachers, and MPHS III staff	Chi-square Yes $p < .05$ No $p < .01$	0.04	Reject the null
	MPHS I students, MPHS I parents, MPHS I administrators, MPHS I teachers, and MPHS I staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I teachers MPHS II teachers MPHS III teachers MPHS IV teachers	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	MPHS I staff MPHS II staff MPHS III staff	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	All students and All parents	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All students and All teachers	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	All teachers and All staff	*t* test Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

Summary of Null Hypothesis for PRIAS Subscale: Conformity

The chi-square analysis of the PRIAS Subscale: Conformity revealed that there were 2 comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The Student t test revealed that there were zero comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level.

Racial identity development, at the stage of conformity, is described as the point in a person of color's life where they are coming to terms with self. At the stage of conformity they identify with, and adopt, white culture and are influenced by negative stereotypes about their own culture and people. One group of parents and students, MPHS I, reflected a difference in their perceptions of their racial identity as it related to conformity. Additionally, parents at all participating school districts differed in their perceptions of conformity. Table 62 presents a summary of the hypothesis conclusions for each group comparison.

Table 62

Summary of Hypothesis Conclusions PRIAS Subscale: Conformity

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no experimentally important or consistent difference in perceptions of conformity in racial identity development between American Indian students and American Indian parents.	All students and all parents combined	Chi-square Yes $p < .05$ No $p < .01$	0.02	?
	MPHS II students and MPHS II parents	Chi-square Yes $p < .05$ No $p < .01$	0.04	Reject the null
	MPHS IV students and MPHS IV parents		0.00	Reject the null
	MPHS I students MPHS II students MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the Null
	MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the Null

Summary of Null Hypothesis for PRIAS Subscale: Dissonance

The chi-square analysis of the PRIAS Subscale: Dissonance revealed that there were two comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were zero comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Racial identity development, at the stage of dissonance, is described as the point in a person of color's life where they are coming to terms with self. At the stage of dissonance they begin to experience contradictions to their non-native world view; they begin to question the dominant culture's perspectives and begin to learn about their own culture. One group of parents and students, MPHS I, reflected a difference in their perceptions of their racial identity as it related to dissonance. Additionally, parents at all participating school districts differed in their perception of conformity. Table 63 presents a summary of the hypothesis conclusions for each group comparison.

Table 63

Summary of Hypothesis and Conclusions PRIAS Subscale: Dissonance

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no experimentally important or consistent difference in perceptions of dissonance in racial identity development between American Indian students and American Indian parents.	All American Indian students and all American Indian parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS II students MPHS II parents	Chi-square Yes $p < .05$ No $p < .01$	0.04	Reject the null
	MPHS I students MPHS II students MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the Null

table continues

	MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the Null

Summary of Null Hypothesis for PRIAS Subscale: Immersion/Resistance

The chi-square analysis of the PRIAS Subscale: Immersion/Resistance revealed that there were four comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there was one comparison which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Racial identity development at the stage of resistance-immersion is described as a point in a person of color's life where they are coming to terms with self. At the stage of resistance-immersion, they begin to strongly identify with their own culture and, in doing so, reject dominant culture and immerse themselves in learning and practicing their own culture. This was one of the stages of racial identity development where the largest numbers of consistent differences were identified. Table 64 presents a summary of the hypothesis conclusions for each group comparison.

Table 64

Summary of Hypothesis and Conclusions PRIAS Subscale Immersion/Resistance

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no experimentally important or consistent difference in perceptions of immersion - resistance in racial identity development between American Indian students and American Indian parents.	MPHS II students MPHS II parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

table continues

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
	MPHS IV students MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students, MPHS II students, and MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	Yes	Reject the Null
	All American Indian students and All American Indian parents	*t* test Yes $p < .05$ Yes $p < .01$	Yes	Reject the Null

Summary of Null Hypothesis for PRIAS Subscale: Internalization

The chi-square analysis of the PRIAS Subscale: Internalization revealed that there were four comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. The student *t* test revealed that there were zero comparisons which not only reached the a priori condition of $p < .05$ for experimental consistency but also met experimental consistency at the $p < .01$ level. Racial identity development, at the stage of internalization, is described as a point in a person of color's life where they are coming to terms with self. At the stage of internalization, they are attempting to recognize that they can maintain a strong cultural identity as well as successfully navigate dominant culture. Internalization is characterized by a struggle for balance. This was one of the stages of racial identity development where the largest numbers of consistent differences were identified. Table 65 presents a summary of the hypothesis conclusions for each group comparison.

Table 65

Summary of Hypothesis and Conclusions PRIAS Subscale: Internalization

Null hypothesis	Group comparison	Experimental consistency	Experimental importance	Conclusion
There will be no experimentally important or consistent difference in perceptions of internalization in racial identity development between American Indian students and American Indian parents.	All American Indian students and all American Indian parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS II students and MPHS II parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.01	Reject the null
	MPHS IV students and MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I students MPHS II students MPHS IV students	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null
	MPHS I parents MPHS II parents MPHS III parents MPHS IV parents	Chi-square Yes $p < .05$ Yes $p < .01$	0.00	Reject the null

Summary of Demographic Data

The Demographic Survey was divided into multiple parts for both students and their parents:

- Part I: personal information,
- Part II: questions about the participants' parents,
- Part III: questions about the participants' maternal grandparents,
- Part IV: questions about the participants' paternal grandparents, and
- Part V: questions about risk factors present in their homes.

Demographic data for all students and all parents for all schools was combined and analyzed because the small sample size created potentially personally identifiable information. By combining the demographic data, the confidentiality of the survey respondents was better protected. The inter-generational data gathered included information from five generations:

Table 66

Intergenerational Data Configuration

Student		Parent	
Student's Mother	Student's Father	(Student's Mother)	(Student's Father)
Student's Maternal Grandmother (Parents- Mother's Mother)	Student's Paternal Grandmother (Parents-Father's Father)	Parent's Mother (Student's Maternal Grandmother)	Parent's Father (Student's Paternal Grandmother)
Student's Maternal Grandfather (Parents- Mother's Father)	Student's Paternal Grandfather (Parents-Father's Father)	Parent's Maternal Grandfather (Student's Maternal Great-Grandfather)	Parent's Paternal Grandfather (Student's Paternal Great-Grandfather)
		Parent's Maternal Grandmother (Student's Maternal Great-Grandmother)	Parent's Paternal Grandfather (Student's Maternal Great-Grandfather)
		Parent's Maternal Great -Grandfather (Student's Maternal Great- Great-Grandfather)	Parent's Paternal Great-Grandfather (Student's paternal Great-Great-Grandfather)

Demographic data analysis revealed insight into the intergenerational educational experiences, education attainment levels, socioeconomic status, cultural participation, and risk factor identification that are present in the American Indian families that participated in the

study. Table 67 presents a summary of the significant demographic factors for each group comparison.

Table 67*Summary of Intergenerational Demographic Educational Data*

Question (*N* = 51/S)	Responses (N=23/P)						
Do you plan to graduate from high school?	100% Student						
Did you graduate from high school?	65% Parent	39% Student's grand-mother	35% Student's grandfather	17% Student's maternal great-grandmother	22% Student's maternal great-grandfather	4% Student's paternal great-grandmother	4% Student's paternal great-grandfather
Did you earn a GED?	9% Parent	22% Student's grand-mother	30% Student's grandfather	26% Student's maternal great-grandmother			
Do you plan to attend college?	89% Student						
Did you attend college?	57% Parent						
Do you get in trouble at school?	23% Student						
Did you get in trouble at school?	35% Parent						
Did you attend public school?	74% Parent	52% Student's grand-mother	70% Student's grandfather	35% Student's maternal great-grandmother	35% Student's maternal great-grandfather	30% Student's paternal great-grandmother	20% Student's paternal great-grandfather

table continue

Did you attend	17% Parent	30% Student's	13% Student's	35% Student's	26% Student's	26% Student's	13% Student's

Question (*N* = 51/S)	Responses (N=23/P)						
boarding school?		grand-mother	grandfather	maternal great-grandmother	maternal great-grandfather	paternal great-grandmother	paternal great-grandfather
Did you attend private school?	9% Parent	4% Student's grand-mother	4% Student's grandfather	9% Student's maternal great-grandmother	Student's maternal great-grandfather	4% Student's paternal great-grandmother	9% Student's paternal great-grandfather
What do you think your family income is per year?	Student	29% < $19,000		20% $50,000-$89,000	12% Unknown		
	Parent	26% < $19,000	39% $20,000 – $49,000	22% $50,000-$149,000			
Does your school provide cultural activities?	90% Yes Student						
Did your school provide cultural activities?	48% Yes parents						
Do you participate in American Indian cultural activities?	71% Yes Student						
	65% Yes Parent						
How often do you participate in American Indian cultural activities?	Student	16% Daily-Monthly	57% 3 times/month-2-3 times/yr.				
	Parent	39% Daily-Monthly	26% 3 times/month-2-3 times/yr				
Are you eligible for free and reduced lunch?	75% Yes Student						

table continues

Question (*N* = 51/S)	Responses (N=23/P)		
Were you eligible for free and reduced lunch?	58% Yes parents		
Have you ever lived on a reservation?	16% Yes Student	52% Yes Parent	
Have you ever been arrested?	29% Yes Student	45% Yes Parent	
Have your parents ever been arrested?	65% Yes Student	50% Yes Parent	
Have you ever been in foster care?	12% Yes Student	10% Yes Parent	
Is anyone in your household disabled?	27% Yes Student	29% Yes Parent	
Does anyone in your household have a substance abuse issue?	21% Yes Student	33% Yes Parent	
Has anyone in your family died as the result of violence?	24% Yes Student	38% Yes Parent	
Did you have any deaths in your family last year?	49% Yes Student	52% Yes Parent	Number of deaths reported range: 1-12

table continues

Question (*N* = 51/S)	Responses (N=23/P)	
Has anyone in your family committed suicide?	29% Yes Student	52% Yes Parent
Has anyone in your family ever been in prison?	63% Yes Student	68% Yes Parent

Summary Academic Achievement Data

Academic Achievement data that consisted of CRT tests in Reading, Math and Science were collected for American Indian students at the eighth and 10th grade levels. Grade Point Average (G.P.A.) for the current semester, cumulative G.P.A., enrollment in Honors and Advanced Placement Courses, and discipline reports (log entries) were analyzed. Performance on CRT tests appeared to have had little influence on the students' current and cumulative G.P.A. students self-reported a lower incidence of discipline than their actual student records revealed. A summary of the academic achievement data is represented in Table 68.

Table 68

Summary of Important Academic Achievement Data

(*N* = ?)	Average current GPA	Average Cum. GPA	Honors Courses	AP Courses	Log entries*
All students in all schools combined	2.77	2.08	2%	8%	31%

Note. *Log entries = disciplinary reports.

Summary of Open-Ended Demographic Questions

American Indian students and American Indian parents were provided with an opportunity to more fully examine and share their personal insights and experiences with education within multiple generations. Familial relationships and oral histories provide information that is integral to understanding the complex relationship between American Indian students, their families, and their educational experiences.

The responses of students and parents to the question "How would you describe your experience with education?" were consistently different from each other. Students responded, in numbers larger than their parents, that school was a positive experience for them. Students often reported that they felt successful, that they had learned a lot, and that their education was important to their goals in life. Parents described their school experiences as difficult; they had not fit in, they had struggled to navigate dominant culture, and they had become lost in the system.

The responses of students and parents to the question "How would you describe your parents' experience with education?" demonstrated that students were sensitive to the experiences of their parents, which they described as horrible, abusive, lacking in academic support services, and lacking in opportunity. Parents described the experiences of their parents as being limited, full of racist and prejudicial experiences, and impossible to fulfill due to economic circumstances. Students and parents indicated that they had never discussed education with their grandparents; a few students indicated that their grandparents had attended college, and that their grandparents wanted them to go further in school than their parents had. There were a number of parents who also expressed that they did not know about, and had never discussed, their grandparents' experiences with education. The parents who were aware of their grandparents' experiences related them in terms of boarding school attendance, loss, silence, and difficulty. Students defined academic success as being a good person, getting good

grades, getting a good job, and going on to college. The parents' definition of academic success was to graduate and take care of the family, but the majority of the parents had never talked with their parents about what it meant to be academically successful. The majority of students did not know how their grandparents would define academic success, but they thought that hard work would be a part of it. Parents also indicated that they did not know how their grandparents would define academic success, but that being treated fairly would be included in the discussion in some way.

Students identified their culture and participation in their culture as (a) being very important, making them feel good, and forming the basis of who they are or (b) something they did not participate in at all and from which they felt disconnected. parents indicated that participation in their culture was (a) deeply spiritual, identity defining, a source of pride, and central to providing a sense of family and community connection or (b) something to which they were not connected at all and for which they felt a loss. Many students either did not know about their grandparents' cultural connections or identified that their grandparents were very involved and integral to their culture. Parents revealed that their grandparents were generally very connected to their culture; some parents indicated that their grandparents shielded the family from much cultural participation for fear of prejudice and violence. Parents indicated that their grandparents had participated in cultural activities and ceremonies in secret. Many students reported that they felt like they belonged at their schools, that they were respected, and that they had friends and teachers that cared. Students revealed that school was a place where they felt they belonged because of sports, friends, or because of their white appearances, which made them feel more accepted. Parents, however, described school as a place where they felt invisible, where they were only a number for a count, and where they were treated as second-class citizens.

Discussion

American Indian students and parents consistently perceive the culture and climate of school differently. These differences in perspectives, as evidenced by responses to the survey questions and the written responses to the questions in the demographic survey, affected the way that students and parents experienced their education and their relationships within schools. Teachers consistently identified school culture and climate differently than American Indian students and parents. The differences in the perception of school culture and climate appeared to have influenced the connection of students and parents to the school, the teachers, the administrators, and the staff that they interacted with on a daily basis. Teachers, administrators, and staff responded to the school climate survey questions in a manner indicating that they were invested in the traditions, institutional culture, and curriculum that were offered in their school. The climate and culture in the schools, by design, reflected the dominant culture and society. American Indian students and their parents both indicated that the focus on the dominant culture in the schools contributed to a sense of not fully belonging. parents expressed a perspective that tended to be more negative than that of students; furthermore, this negative perspective appeared to be a barrier to fully engaging American Indian parents in their children's education.

Racial identity appeared to be an influence in the perspectives of American Indian students and their parents, framing the worldview that they hold in terms of their acceptance in the dominant society. The majority of the differences in racial identity development between students and parents were at the immersion/resistance and internalization stages. The immersion-resistance stage is the stage at which the student or parent rejects dominant culture in favor of pursuing and immersing themselves in their own culture. Internalization is the stage in which the student or parent tries to find a balance between their American Indian culture and

identity and that of the dominant culture. That these stages of development were present in parents and students during high school provides further understanding for differing perspectives in school culture and climate.

The demographic data revealed that there were significant risk factors present in the American Indian families participating in this research. The percentage of families that had been impacted by trauma was significant. This data is of particular importance when analyzed with the generational educational attainment and cultural participation data. It appears that there are protective cultural and familial factors that provide for the resilience of families. American Indian students and their families described the purpose of an education as a means by which to provide for the family. There were few responses from any parents or students regarding the personal benefits of an education.

Academic achievement data that was gathered supports the hypothesis of the presence of protective factors. Students achieved GPAs that were not representative of their CRT scores. They underestimated their disciplinary records and reported an overall positive feeling about their education. The responses to the open-ended questions on the demographic survey helped to illuminate the connection between familial experiences and familial expectations for student success.

Recommendations

American Indian students and their parents expressed perspectives on school culture and climate that were consistently different than the perspective expressed by teachers, administrators, and staff. The perceived focus on the culture of the dominant society, and a lack of cultural competency among school personnel were areas that parents and students identified on all surveys and in response to qualitative open-ended questions. students and parents were also found to have the majority of the experimentally important differences in

racial identity development in the areas of immersion/resistance and internalization. Both of these stages of identity development are defined by a rejection of the dominant culture, a desire to immerse within one's own culture, and the struggle to find a balance between one's culture and identity and that of the dominant culture and society.

The academic achievement data seemed to support that students self-report their achievement in school to be lower than what was actually represented in the data. Students consistently reported that their parents and grandparents wanted them to have an education and to be a successful human being. Neither students nor their parents could fully answer how they thought their grandparents would define academic success. It appeared that students, their parents, and their grandparents had not had discussions about educational expectations. Many of the students' parents and grandparents had experienced education at boarding schools; this could account for some of the lack of discussion, as boarding school experiences were too difficult to share. The families that participated in this study experienced intergenerational traumatic events. The number of families that reported violent death, incarceration, arrests, and suicide was very high, yet a large number of families revealed that they are active and participate in their native culture. This participation and connection to family and culture may further demonstrate the protective factors present in American Indian culture and communities. Based on the findings of this research, the following recommendations require consideration if American Indian students and their families are to achieve on par with their non-native counterparts:

1. School districts need to allocate resources for students and their families to gather and participate in important cultural activities. Specifically, school districts should offer American Indian language, history, and culture classes.

2. School districts need to provide support personnel and designate space where American Indian students and their families can gather for support.
3. School districts should provide focused training around cultural proficiency and diversity. School personnel, American Indian students, and their parents experience school differently. School personnel need to be aware of the role of schools in Federal policy, how policy is aimed at American Indian students and their families, and how policy impacts American Indian relationships with schools and social service agencies in the community.
4. School districts must provide school personnel with training to specifically motivate American Indian students. American Indian students are less responsive to personal success and material recognition than they are to motivation which provides a means to contribute to their families, tribes, and communities.
5. School boards need to understand the needs of American Indian students and their families and to insist that schools are inclusive and accepting of all diversity. This expectation should be built into administrator and teacher evaluations.
6. The state of Montana needs to provide adequate funding and resources for school districts to train teachers to work with diverse students, to implement Indian Education for All, and to provide adequate resources for students to receive the academic support they need to be successful.

If schools are to address the issues that may be affecting academic achievement for American Indian students, it is recommended that schools become culturally competent institutions. In order to create culturally competent institutions, school personnel will need to evaluate their practices for inclusion of multiple perspectives in curriculum, school traditions, and current policies. Schools will need to change the way in which they have historically

interacted with American Indian parents. School personnel need to understand the effects of intergenerational trauma and how it impacts the engagement of the American Indian students and parents in their school. Currently, students have the opportunity to participate in American Indian cultural activities that are offered in the majority of the schools participating in this study. Historically, this has not been the case as is evident in the responses of American Indian parents and grandparents regarding cultural offerings when they were in school. Looking across intergenerational data, it can be argued that the availability of access to cultural activities in the schools creates an environment of support for American Indian students. Evidence of this connection can be found in student comments, their survey responses, and their academic achievement data. This finding suggests that schools should offer access to American Indian cultural activities that are easily accessible to students and do not put them in a position of having to choose between their American Indian culture and dominant culture activities.

Implications of the Results

Based on the conclusions of this study, there are implications for American Indian education in urban/off-reservation large high schools in Montana for classroom teachers, principals, school districts, and state policies.

Some possible implications for classroom teachers include: (a) high quality professional development opportunities that expose classroom teachers to the unique cultures of the American Indian tribes of Montana, (b) understanding of the intergenerational extended family that comprises American Indian families in order to better engage parents in their students' education, (c) information about inter-generational trauma and the interventions that are successful for mitigating its effects for better student learning outcomes, (d) development of a culturally responsive classroom environment, (e) implementation of a strength-based

model that integrates American Indian culture in the classroom to assist students in being resilient, (f) seeking of parental input into classroom pedagogy by going to parents instead of requiring parents to come to the school, (g) active participation in American Indian activities that are open to the public in order to let students know that American Indian interests are as valued as other interests supported in school, and (h) full integration of cultural perspectives from multiple American Indian tribes into the curriculum.

Implications for school principals include: (a) strong school leadership to address American Indian academic achievement; principals must make school culture and climate a focused initiative that involves every member of the school community, (b) provision of a school environment that is culturally responsive and welcoming of diversity, (c) support for teachers to obtain professional development focused on American Indians in order to become culturally competent educators, and (d) exposed and informed knowledge of student, parent, and personnel perceptions regarding school climate issues in order to develop effective initiatives.

Possible implications for school districts include: (a) creation of a culture at all levels of the school district that provides a clear and cohesive expectation for the inclusion of diversity and culturally competent, culturally responsive educational practices, (b) a review of school district policies and practices to ensure that all school personnel are culturally responsive in philosophy and practice, (c) a review of school district traditions to ensure that the traditions reflect all students, families, and school personnel that comprise the school district community (and that areas of omission are addressed in a meaningful way); (d) demonstration of a commitment to ensuring that the cultural and academic needs of American Indian students and families are met by removing barriers to the practice of American Indian culture in the schools, (e) demonstration of a commitment to culturally responsive practice by

implementing a system of recognition for teachers, administrators, and staff members who find innovative ways to assist the school district in its effort to address the cultural needs of students and families in the district; (f) informed knowledge of the ramifications of trauma in school districts with significant populations of American Indian students in order to address the intergenerational trauma that American Indian families bring to the school.

Implications for the state of Montana include: (a) adherence to Indian Education for All; in its current implementation, this model is being done in very limited fashion in the state (Broadus, 2011); currently the law does not contain any regulatory language that would compel a school district to be in compliance with the State Law; (b) cultural competency and culturally responsive teaching methods as part of the teacher preparation programs in the state so that teachers have the content background and cultural exposure necessary to implement Indian Education for All; this would include the inclusion of content requirements specific to American Indian History, Federal Policy, literature, Government, etc. in teacher-preparation programs; (c) assurance that the state standards and benchmarks are written in a culturally responsive way that includes American Indian content knowledge as a learning outcome that is written into state accreditation standards; and (d) the provision of adequate funding so that school districts have the resources necessary to provide for the unique cultural and curricular needs of American Indian students.

Suggestions for Further Research

This research was conducted in two urban/off reservation school districts in Montana. There were two high schools in each school district that participated in the study. The research consisted of a large amount of data due, primarily, to an identified gap in the research relating to school culture and climate, racial identity, intergenerational educational experiences, and

academic achievement. Further research could eliminate some of the variables as not having an impact on the outcomes identified in the research.

Further research could include comparisons among more American Indian communities as well as among non-native groups to determine if there are any important differences in perspectives between American Indian and non-Indian people. The SCCP-II is appropriate for American Indian and non-Indian participants. The PRIAS is appropriate for any group of people of color. The White Racial Identity Attitude Scale (WRIAS) is available to survey Caucasian groups.

The open-ended questions of the study might reveal additional information if the questions were asked using a face-to-face qualitative methodology. It is always difficult to evaluate qualitative data in a quantitative design. Although the questions allowed participants the opportunity to express their perspectives in writing, there is something to be gained in understanding the interpersonal cultural expectations in the American Indian community. Questions including the perceptions of non-Indian students, parents, and community members might also be included in the research and should be examined. Interviews with high school teachers, administrators, and staff may also provide additional insight into their perspectives of school culture and climate and their personal educational experiences.

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APPENDIX A: Informed Consent to Participate in the Study

A1: District Contact Letter

November 16, 2012

To Whom It May Concern:

I am a doctoral candidate in the Department of Educational Leadership at The University of Montana, Missoula. I am conducting research for my dissertation. The purpose of my study is to examine whether or not school culture and climate (a sense of community among teachers, administrators, students and parents) impact American Indian academic achievement. I am respectfully requesting your permission to conduct research in your school district.

For this research, I propose to survey administrator's teachers and staff members at 2 high schools in the school district. I am enclosing copies of the surveys for your review. I have also enclosed a copy of my Informed Consent Protocol,

It is my intent to begin conducting the research in November of this year, 2012. I believe the results of this research will benefit the school district by providing data that will support and enhance the importance of a sense of community among students. At the conclusion of the study, I will provide the school district with a final copy of the study results.

Feel free to contact me via e-mail at Sandraboham@gmail.com if you have any questions.

Thank you in advance for your consideration and I look forward to hearing from you soon.

Respectfully,

Sandra L. Boham

A2: Consent for the Conduct of Research

Name of School District

Study Title: **The Relationship Between Intergenerational Educational Experiences, School Culture/Climate and Academic Success Among American Indian High School students**

Investigator: **Sandra Boham, Doctoral Student-Education Leadership**
Dr. John Matt, Faculty Supervisor—Education leadership
Phone: (406)243-5610
The Department of Educational Leadership
32 Campus Drive
The University of Montana
Missoula, MT 59812-6376

Purpose: The purpose of my study is to examine whether or not school culture and climate (a sense of community among teachers, administrators, students and parents) impact American Indian academic achievement. A sense of community is defined as a student's feeling of being known by, accepted and valued by their teachers and classmates.

Procedures: I propose to survey teachers and administrators and staff members at **Name of High Schools to be surveyed**. American Indian students and their parents will complete additional surveys. Individual participants will not be identified. I am enclosing a copy of the survey for your review. I have also enclosed a copy of my Informed Consent Protocol. I am requesting that the school district provide a list of all of the American Indian students attending **Name of High Schools to be surveyed** to include their student identification number, and State of Montana student identification number. I would like to begin conducting the research in September of this year, 2012.

Benefits: The benefits may not be of immediate benefit to students in the school district, but the results of this research may benefit the school district, by providing data that will support and enhance the importance of a sense of community among students. At the conclusion of the study, I will provide the school district with a final copy of the study results.

Confidentiality:

To ensure the confidentiality of the administrators, teachers, staff, American Indian students, their parents and the school itself the plan to protect the confidentiality of the participants will be as follows: 1) Parental consent for participation in the study will be obtained by the researcher, 2) Student assent to participate in the study will be obtained, 3) Consent from the district Superintendent will be obtained, 4) Schools will be provided pseudonyms so that the individual school results are

known by the researcher only, 5) student level achievement data for CRT scores will be obtained from the Montana Office of Public Instruction so that no school knows the identity of the students who participate in the study, 6) parent and student data will be correlated using a system of unique identifiers known only to the researcher, 7) data will be presented as individual cases for each school under the pseudonym designated by the researcher, 8) answers to the open ended questions will be compiled in a way that the responses cannot be attributed to any one individual students, 9) students and their parents will be given pseudonyms when individual quotes are used in reporting the data. Confidentiality can be further assured through the use of research protocols designated by the University of Montana Institutional Review Board and the Montana Office of Public Instruction Research protocols. Protection of student level data will be assured in compliance with the Montana Office of Public Instruction.

Questions: If you have any questions about the research now or during the study contact: Sandra Boham, 406-268-6003 or sandraboham@gmail.com

Statement of Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I agree for the **Name of High Schools to be surveyed** district to participate in this study. I understand I will receive a copy of this consent form.

_____

Printed Name of Superintendent, School District

_____ _____

Superintendent Signature Date

A3: Informational Letter to the Director of Indian Education

November 16, 2012

To Whom It May Concern:

I am a doctoral candidate in the Department of Educational Leadership at the University of Montana, Missoula. I am conducting research for my dissertation. The purpose of my study is to examine whether or not school culture and climate (a sense of community among teachers, administrators, students and parents) impact American Indian academic achievement. A sense of community is defined as a student's feeling of being known by, accepted and valued by their teachers and classmates.

The study has been approved by your school district. I am respectfully requesting your assistance with contacting American Indian parents to deliver consent forms and surveys. I am enclosing copies of the surveys for your review. I believe the results of this research will benefit the school district by providing data that will support, enhance and inform schools on the qualities of a school that reports a high sense of community among American Indian students and parents as well as for schools that report a low sense of community.

At the conclusion of the study, I will provide the school district with a final copy of the study results. Findings of the study will be presented as group and individual participants will not be identified. Feel contact me via e-mail at Sandraboham@gmail.com if you have any questions. Thank you in advance for your time and I look forward to hearing from you soon.

Respectfully,

Sandra Boham

A4: Informational Letter to Principals

November 16, 2012

Dear Principals,

I am a doctoral candidate in the Department of Educational Leadership at The University of Montana, Missoula. I am conducting research for my dissertation. The purpose of my study is to examine whether or not school culture and climate (a sense of community among teachers, administrators, students and parents) impact American Indian academic achievement.

The study will be conducted in two parts. The first part requires the completion of a paper and pen survey with teachers, administrators and staff in your school. The second part will require the completion of a paper and pen survey American Indian students and their parents.

We hope to achieve 100% participation. The 42-question survey should take no more than 10 minutes to complete. I would like to arrange a time and date that is convenient for you to arrange for me to distribute and collect the surveys.

Your participation is valuable and is greatly appreciated. Thank you for your time and response.

Feel free to contact me via e-mail at Sandraboham@gmail.com if you have any questions. Thank you in advance for your participation.

A5: Informational Letter to parents

April 15, 2012

Dear parents,

Hello. My name is Sandra Boham and I am a Doctoral Candidate in the Department of Educational Leadership at The University of Montana and the Director of Indian Education for the Great Falls Public School District. I am an enrolled member of the Confederated Salish and Kootenai Tribes of the Flathead Indian Reservation. I will be conducting research in two of the school districts' high schools over the next few months.

The purpose of the study is to examine whether or not school culture and climate (a sense of community among teachers, administrators, students and parents) effect American Indian academic achievement. A sense of community is defined as a student's feeling of being known by, accepted and valued by their teachers and classmates

As part of the research, I plan to analyze the characteristics of the high school and describe the adult perceptions of the school's sense of community. To do this, I will gather survey information from American Indian students and their parents.

This study has been approved by the school district and individual participants will not be identified. If you have any questions please feel free to contact me by e-mail at sandraboham@gmail.com or by phone 406-268-6003.

Thank you in advance for your participation.

Respectfully,

Sandra Boham

A6: Parental Informed Consent

Study Title: **The Relationship Between Intergenerational Educational Experiences, School Culture/Climate and Academic Success Among American Indian High School students**

Investigator(s): **Sandra Boham, Doctoral Student-Education Leadership**
Dr. John Matt, Faculty Supervisor—Education leadership
Phone: (406)243-5610
The Department of Educational Leadership
32 Campus Drive
The University of Montana
Missoula, MT 59812-6376

Special instructions:

This consent form may contain words that are new to you. If you read any words that are not clear to you, please ask the person who gave you this form to explain them to you.

Purpose:

You are being asked to take part in a research study. The purpose of the study is to learn how school experiences effect achievement for American Indian students

Procedures:

If you agree to take part in this research study, you will be asked to complete a survey and answer a few questions about your experiences with school. The survey can be completed in a place that is comfortable for you. It will take about 30 minutes to complete the survey.

Risks/Discomforts:

As you answer the questions on the survey it may cause you to remember difficult or upsetting memories. The discomfort should have no lasting negative effects on you as you participate in this research. However, should you find that you continue to feel discomfort you can call me at 406-268-6003 and we will find appropriate help for you.

Benefits:

Although you may not benefit personally from taking part in this study, your participation in the study may help American Indian students in the future to have a more positive experience in school.

Confidentiality:

Your identity will be kept private. When the results of this study are written or presented, your name will not be used.

Voluntary Participation/Withdrawal:

Your decision to take part in this research study is entirely voluntary; you may leave the study for any reason.

Questions:

If you have any questions about the research now or during the study contact: Sandra Boham, 406-268-6003

Statement of Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

Statement of Parental Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily give my permission for my minor child to take part in this study. I understand I will receive a copy of this consent form.

FERPA Release:

Public schools collect a lot of information about students. The Federal Family Educational Rights and Privacy Act (FERPA) generally provide that education data in students' records are private, and parents largely control access to the data. parents' rights regarding their children's records often transfer to the student at age 18. FERPA generally prohibits schools from disclosing education records or other personally identifiable information about a minor student without the parent's written consent. I have been informed of my rights under FERPA and I voluntarily give my permission for the release of the following student data:

1) MontCas Scores
2) District Student Identification Number
3) State of Montana Student Identification Number

to Sandra L. Boham for use in the research study: The Relationship Between Intergenerational Educational Experiences, School Culture/Climate and Academic Success Among American Indian High School students.

_____

Printed Name of Subject

_____ _____

Subject's Signature Date

A7: Minor's Assent for being in a Research Study

University of Montana

Title: **Educational Experiences, School Culture/Climate and Academic Success Among American Indian High School students**

Why am I here?

I am asking you to take part in a research study because I am trying to learn more about the experiences American Indian students and their parents have in school and how that effects academic achievement. I am inviting you to be in the study because you are an American Indian high school student who may be able to help me to understand your experiences better.

Why are you doing this study?

American Indian students as a whole do not do as well as other students in public high schools.

What will happen to me?

If you agree to take part in this research study, you will be asked to complete a survey and answer a few questions about your experiences with school. The survey can be completed in a place that is comfortable for you. It will take about 30 minutes to complete the survey.

Will the study hurt?

As you answer the questions on the survey it may cause you to remember difficult or upsetting memories. The discomfort should have no lasting negative effects on you as you participate in this research. However, should you find that you continue to feel discomfort you can call me at 406-268-6003 and we will find appropriate help for you.

Will the study help me?

Although you may not benefit personally from taking part in this study, your participation in the study may help American Indian students in the future to have a more positive experience in school.

What if I have any questions?

You can ask any questions that you have about the study. If you have a question later that you didn't think of now, you can call me 406-268-6003 or ask me next time.

Do my parents [guardians] know about this?

This study was explained to your parents [guardians] and they said that you could be in it. You can talk this over with them before you decide.

Do I have to be in the study?

You do not have to be in the study. No one will be upset if you don't want to do this. If you don't want to be in this study, you just have to tell me. You can say yes now and change your mind later. It's up to you.

Writing your name on this page means that that you agree to be in the study, and know what will happen to you. If you decide to quit the study all you have to do is tell me.

_____	_____
Name of Minor (printed)	Date
_____	_____
Signature of Minor	Date
_____	_____
Signature of Researcher	Date

APPENDIX B: School as a Caring Community Profile II (SCCP-II)

School as a Caring Community Profile II (SCCP-II)

SCHOOL AS A CARING COMMUNITY PROFILE-II

Circle one: (1) Student – Please write the number of the grade you are in: _____

(2) Administrators (3) Teachers (4) Professional Support Staff

(5) Other Staff (6) Parent (7) Other _____

Please circle the appropriate number that describes how frequently you observe the following behaviors in your school.

Almost always = 5
Frequently = 4
As often as not = 3
Sometimes = 2
Almost never = 1

1. students treat classmates with respect.	1	2	3	4	5
2. students exclude those who are different (e.g., belong to a different race, religion, or culture).	1	2	3	4	5
3. students try to comfort peers who have experienced sadness.	1	2	3	4	5
4. students respect the personal property of others.	1	2	3	4	5
5. students help each other, even if they are not friends.	1	2	3	4	5
6. When students do something hurtful, they try to make up for it (for example, they apologize or they do something nice).	1	2	3	4	5
7. students show respect for school property (such as desks, walls, bathrooms, busses, buildings, and grounds).	1	2	3	4	5
8. students try to get other students to follow school rules.	1	2	3	4	5
9. students behave respectfully toward all school staff (including secretaries, custodians, aides, and bus drivers).	1	2	3	4	5
10. students work well together.	1	2	3	4	5
11. students help to improve the school.	1	2	3	4	5
12. students are disrespectful toward their teachers.	1	2	3	4	5
13. students help new students feel accepted.	1	2	3	4	5
14. students try to have a positive influence on the behavior of other students.	1	2	3	4	5
15. students pick on other students.	1	2	3	4	5

16. students are willing to forgive each other.	1	2	3	4	5
17. students show poor sportsmanship.	1	2	3	4	5
18. students are patient with each other.	1	2	3	4	5
19. students resolve conflicts without fighting, insults, or threats.	1	2	3	4	5
20. students are disrespectful toward their schoolmates.	1	2	3	4	5
21. students listen to each other in class discussions.	1	2	3	4	5
22. When students see another student being picked on, they try to stop it.	1	2	3	4	5
23. students refrain from put-downs (negative, hurtful comments).	1	2	3	4	5
24. students share what they have with others.	1	2	3	4	5
25. students are involved in helping to solve school problems.	1	2	3	4	5
26. students can talk to their teachers about problems that are bothering them.	1	2	3	4	5
27. parents show that they care about their child's education and school behavior.	1	2	3	4	5
28. students are disrespectful toward their parents in the school environment.	1	2	3	4	5
29. Teachers go out of their way to help students who need extra help.	1	2	3	4	5
30. Teachers treat parents with respect.	1	2	3	4	5
31. In this school you can count on adults to try to make sure that students are safe.	1	2	3	4	5
32. Teachers are unfair in their treatment of students.	1	2	3	4	5
33. In this school parents treat other parents with respect.	1	2	3	4	5
34. parents show respect for teachers.	1	2	3	4	5
35. In their interactions with students, teachers act in ways that demonstrate the character qualities the school is trying to teach.	1	2	3	4	5
36. In their interactions with students, *all school staff* (the principal, other administrators, counselors, coaches, aides, custodians, and others) act in ways that demonstrate the character qualities the school is trying to teach.	1	2	3	4	5
37. In their interactions with children, parents display the character qualities the school is trying to teach.	1	2	3	4	5
38. Faculty and staff treat each other with respect (are caring, supportive, etc.).	1	2	3	4	5

39. Faculty and staff are involved in helping to make school decisions.	1	2	3	4	5
40. This school shows appreciation for the efforts of faculty and staff.	1	2	3	4	5
41. This school treats parents with respect.	1	2	3	4	5
42. parents are actively involved in this school.	1	2	3	4	5

APPENDIX C : PRIAS Social Attitudes Inventory

PRIAS Social Attitudes Inventory

Instructions: This questionnaire is designed to measure people's social and political attitudes concerning race and ethnicity. Since different people have different opinions, there are no right or wrong answers. Use the scale below to respond to each statement according to the way you see things. Be as honest as you can. Beside each item number, circle the number that best describes how you feel.

1	**2**	**3**	**4**	**5**
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

1 2 3 4 5 1. In general, I believe that Anglo-Americans (Whites) are superior to other racial groups.

1 2 3 4 5 2. I feel more comfortable being around Anglo-Americans (Whites) than I do being around people of my own race.

1 2 3 4 5 3. In general, people of my race have not contributed very much to American society.

1 2 3 4 5 4. Sometimes, I am embarrassed to be the race I am.

1 2 3 4 5 5. I would have accomplished more in life if I had been born an Anglo-American.

1 2 3 4 5 6. Anglo-Americans (Whites) are more attractive than people of my race.

1 2 3 4 5 7. People of my race should learn to think and act like Anglo-Americans (Whites).

1 2 3 4 5 8. I limit myself to White activities.

1 2 3 4 5 9. I think racial minorities blame Anglo-Americans (Whites) too much for their problems.

1 2 3 4 5 10. I feel unable to involve myself in Anglo-Americans' (Whites') experiences, and am increasing involvement in experiences involving people of my race.

1 2 3 4 5 11. When I think about how Anglo-Americans (Whites) have treated people of my race, I feel an overwhelming anger.

1 2 3 4 5 12. I want to know more about my culture.

1 2 3 4 5 13. I limit myself to activities involving people of my own race.

1 2 3 4 5 14. Most Anglo-Americans (Whites) are untrustworthy.

1 2 3 4 5 15. American society would be better off if it were based on the cultural values of my people.

1 2 3 4 5 16. I am determined to find my cultural identity.

1 2 3 4 5 17. Most Anglo-Americans (whites) are insensitive.

1 2 3 4 5 18. I reject all Anglo-American (White) values.

1 2 3 4 5 19. My most important goal in life is to fight the oppression of my people.

1 2 3 4 5 20. I believe that being from my cultural background has caused me to have many strengths.

1 2 3 4 5 21. I am comfortable wherever I am.

1 2 3 4 5 22. People, regardless of their race, have strengths and limitations.

1 2 3 4 5 23. I think people of my culture and the White culture differ from each other in some ways, but neither group is superior.

1 2 3 4 5 24. My cultural background is a source of pride to me.

1 2 3 4 5 25. People of my culture and White culture have much to learn from each other.

1 2 3 4 5 26. Anglo-Americans (Whites) have some customs that I enjoy.

1 2 3 4 5 27. I enjoy being around people regardless of their race.

1 2 3 4 5 28. Every racial group has some good people and some bad people.

1 2 3 4 5 29. Minorities should not blame Anglo-Americans (Whites) for all of their social problems.

1 2 3 4 5 30. I do not understand why Anglo-Americans (Whites) treat minorities as they do.

1 2 3 4 5 31. I am embarrassed about some of the things I feel about my people.

1 2 3 4 5 32. I'm not sure where I really belong.

1 2 3 4 5 33. I have begun to question my beliefs.

1 2 3 4 5 34. Maybe I can learn something from people of my race.

1 2 3 4 5 35. Anglo-American (White) people can teach me more about surviving in this world than people of my own race can, but people of my race can teach me more about being human.

1 2 3 4 5 36. I don't know whether being the race I am is an asset or a deficit.

1 2 3 4 5 37. Sometimes I think Anglo-Americans (Whites) are superior and sometimes I think they're Inferior to people of my race.

1 2 3 4 5 38. Sometimes I am proud of the racial group to which I belong and sometimes I am ashamed of it.

1 2 3 4 5 39. Thinking about my values and beliefs takes up a lot of my time.

1 2 3 4 5 40. I'm not sure how I feel about myself.

1 2 3 4 5 41. White people are difficult to understand.

1 2 3 4 5 42. I find myself replacing old friends with new ones who are from my culture.

1 2 3 4 5 43. I feel anxious about some of the things I feel about people of my race.

1 2 3 4 5 44. When someone of my race does something embarrassing in public, I feel embarrassed.

1 2 3 4 5 45. When both White people and people of my race are present in a social situation, I prefer to be with my own racial group.

1 2 3 4 5 46. My values and beliefs match those of Anglos (Whites) more than they do people of my race.

1 2 3 4 5 47. The way Anglos (Whites) treat people of my race makes me angry.

1 2 3 4 5 48. I only follow the traditions and customs of people of my racial group.

1 2 3 4 5 49. When people of my race act like Anglos (Whites) I feel angry.

1 2 3 4 5 50. I am comfortable being the race I am.

APPENDIX D: Demographic Survey

D1: Student Demographic Survey

Student Demographic Survey: **Code_____**

I. Please answer the following questions about yourself.

Gender ____ Male ____ Female

What school do you attend? _____

What grade are you in now? _____

Do you plan to graduate from high school? _____

Do you plan to attend college? _____

What kind of grades do you get in school?

Mostly A's _____

Mostly B's _____

Mostly C's _____

Mostly D's _____

Mostly F's _____

Do you participate in American Indian cultural activities and events? Yes _____ No_____

If yes what kind of activities do you participate in?

Pow Wow _____

Ceremony _____

Beadwork or other Indian Art _____

Drumming and Singing _____

Dance _____

Other _____

How often do you participate in American Indian cultural activities and events?

Daily _____

2-3 times per week _____

1 time per month _____

2-3 times per month _____

1 time per year _____

2-3 times per year _____

Other _____

Are your parents:

Married _____

Separated _____

Divorced _____

Living together _____

Who do you live with most of the time? _____

Are you in foster care? _____

Do you get in trouble at school? Yes _____ No _____

If yes how often?

Daily _____

2-3 times per week _____

1 time per month _____

2-3 times per month _____

1 time per year _____

2-3 times per year _____

Other _____

Are you involved in extracurricular activities at school? Yes _____ No _____

If yes what activities do you participate in?

_____

_____

Are you involved in extracurricular activities that are not part of the school? Yes ____ No ____

If yes what activities do you participate in?

_____

_____

Do you have any children? Yes_____ No_____

If yes, how many children do you have? _____

How old is your child/or children? _____

How old were you when you had your first child? _____
Does your school provide cultural activities for American Indian students? Yes_____ No ____
If yes, what are some examples of the activities they provide?
_____
__

_____
__

Are you eligible for the free and reduced lunch program?
Yes ____ No____ Don't Know _____

Do you have any brothers or sisters? Yes _____ No_____
If yes, how many brothers and sisters do you have? Brothers _____ Sisters_____

How many people live with you? _____

Do you have a job? Yes_____ No _____
If yes, how many hours per week do you work? _____

What do you think your family income is per year?
Less than $10,000 ____
$10,000 to $19,999 ____
$20,000 to $29,999 ____
$30,000 to $39,999 ____
$40,000 to $49,999 ____
$50,000 to $59,999 ____
$60,000 to $69,999 ____
$70,000 to $79,999 ____
$80,000 to $89,999 ____
$90,000 to $99,999 ____
$100,000 to $149,999 ____
$150,000 or more ____

Don't' know ____

Does anyone in your house receive food stamps? _____

What is the name of your tribe?_____

Are you an enrolled tribal member? yes ____ no____
Where were you born? _____
city/town state
Does your tribe:
Have a reservation?
Name and location of Reservation:_____

Landless? yes_____ no_____

II. Please answer the following questions as best you can about your Mother.

Which of the following best describes the person you identify as your mother:
Biological Mother _____
Step-Mother _____
Foster Mother _____
A Relative _____
Other: (describe) _____

What kind of school did your mother attend?
Public school _____
Private school _____
Boarding School _____
Other _____

What is the highest grade your mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your mother graduate from High school?
Yes _____

No _____
Don't Know _____

Did your mother obtain a GED?
Yes _____
No _____
Don't Know _____
Did your mother attend College? Yes _____ No_____ Don't Know _____
If yes what kind of degree did she earn?
Attended but did not graduate _____
2 yr college degree _____
4 yr college degree _____
Master's Degree _____
Doctoral Degree _____

Is your mother American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your mothers tribe?_____

Is your mother an enrolled tribal member? yes_____ no_____

Where was your mother born? _____

Does your mothers tribe:
Have a reservation?
Name and location of Reservation:_____

Landless? _____ yes _____no

III. <u>Please answer the following questions as best you can about your father.</u>

Which of the following best describes the person you identify as your Father:
Biological Father ____
Step-Father ___
Foster Father ____
A Relative ____
Other: (describe) _____

What kind of school did your father attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your father graduate from High school?

Yes _____

No _____

Don't Know _____

Did your father obtain a GED?

Yes _____

No _____

Don't Know _____

Did your father attend College? Yes _____ No_____ Don't Know _____

If yes, what kind of degree did he earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

Is your father American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your fathers tribe?_____

Is your father an enrolled tribal member? _____ yes no_____

Where was your father born? _____

city/town state

Does your fathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

IV. Please answer the following questions as best you can about your grand-mother (mother's mother)

Which of the following best describes the person you identify as your grand-mother:

Biological Grand-Mother ____

Step-Grand-Mother ___

Foster Grand-Mother ____

A Relative ____

Other: (describe) _____

What kind of school did your grand-mother attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 unknown

Did your grand-mother graduate from High school?

Yes _____

No _____

Don't Know _____

Did your grand-mother obtain a GED?

Yes _____

No _____

Don't Know _____

Did your grand-mother graduate from College? Yes _____ No____ Don't Know _____

If yes what kind of degree did she earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

Is your grand-mother American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your grand-mothers tribe?_____

Is your grand-mother an enrolled tribal member? _____ yes no_____

Where was your grand-mother born? _____
city/town state

Does your grand-mothers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

V. Please answer the following questions as best you can about your grand-father (mother's father)

Which of the following best describes the person you identify as your grand-father:

Biological Grand-Father ____
Step- Grand-Father ___
Foster Grand-Father ____
A Relative ____
Other: (describe) _____

What kind of school did your grand-father attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your grand-father graduate from High school?

Yes _____

No _____

Don't Know _____

Did your grand-father obtain a GED?

Yes _____

No _____

Don't Know _____

Did your grand-father attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did he earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

Is your grand-father American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your grand-fathers tribe?_____

Is your grand-father an enrolled tribal member? _____ yes no_____

Where was your grand-father born? _____

city/town state

Does your grand-fathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VI. Please answer the following questions as best you can about your grand-mother (father's mother)

Which of the following best describes the person you identify as your grand-mother:

Biological Grand-Mother ____
Step-Grand-Mother ___
Foster Grand-Mother ____
A Relative ____
Other: (describe) _____

What kind of school did your grand-mother attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your grand-mother graduate from High school?

Yes _____
No _____
Don't Know _____

Did your grand-mother obtain a GED?

Yes _____
No _____
Don't Know _____

Did your grand-mother attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did they earn?

Attended but did not graduate _____
2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

Is your grand- mother American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your grand-mother tribe?_____

Is your grand-mother an enrolled tribal member? _____ yes no_____

Where was your grand-mother born? _____
city/town state

Does your grand-mothers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VII. Please answer the following questions as best you can about your grand-father (father's father)

Which of the following best describes the person you identify as your Grand-Father:

Biological Grand-Father ____
Step-Grand-Father ___
Foster Grand-Father ____
A Relative ____
Other: (describe) _____

What kind of school did your grand-father attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your grand-father graduate from High school?

Yes _____

No _____

Don't Know _____

Did your grand-father obtain a GED?

Yes _____

No _____

Don't Know _____

Did your grand-father attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did he earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

Is your grand-father American Indian? yes_____ no_____ (if yes, please answer the following)

What is the name of your grand-fathers tribe?_____

Is your grand-father an enrolled tribal member? _____ yes no_____

Where was your grand-father born? _____

city/town state

Does your grand-fathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VIII. Please write a response to the following questions:

How would you describe your experience with education?

How would you describe your parents experience with education?

How would you describe your grand-parents experience with education?

What does it mean to you to be academically successful?

What does it mean to your parents to be academically successful?

What does it mean to your grand-parents to be academically successful?

How would you describe your connection/participation in your American Indian culture?

How would you describe your parents' connection/participation in their American Indian culture?

How would you describe your grand-parents' connection/participation in their American Indian culture?

Does your school offer American Indian cultural activities? If so what do they offer and do you participate (why or why not).

Do you feel like you belong at your school? Please explain.

What do you like about school?

What do you not like about school?

If you could change something about school to make it better, what would it be?

Who is the most successful person in your family? Why do you think they are successful.

Is there anything else that you would like to say that I have not asked?

Have you ever lived on a reservation? yes _____ no_____

Have you ever been arrested? yes_____ no_____

Has either of your parents ever been arrested? yes_____ no_____

Have you ever been in foster care? yes_____ no_____

Is anyone in your household disabled? yes_____ no_____

Does anyone in your household have a substance abuse issue? yes_____ no_____

Has anyone in your family died as a result of violence? yes_____ no_____

Have you experienced any deaths in your family during the past year? yes _____ no_____

If yes, how many? _____

Has anyone in your family ever committed suicide? yes _____ no_____

Has anyone in your family ever been in prison? yes_____ no_____

D2: Parent Demographic Survey

Parent Demographic Survey: **Code_____**

I. Please answer the following questions about yourself.

Gender ____ Male ____ Female

What kind of school did you attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade you completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Did you graduate from High school?

Yes _____

No _____

Did you obtain a GED?

Yes _____

No _____

Did you attend College? Yes _____ No_____

If yes what kind of degree did you earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

What kind of grades did you get in school?

Mostly A's _____

Mostly B's _____

Mostly C's _____

Mostly D's _____

Mostly F's _____

Do you participate in American Indian cultural activities and events? Yes _____ No_____

If yes what kind of activities do you participate in?

Pow Wow _____

Ceremony _____

Beadwork or other Indian Art _____

Drumming and Singing _____

Dance _____

Other _____

How often do you participate in American Indian cultural activities and events?

Daily _____

2-3 times per week _____

1 time per month _____

2-3 times per month _____

1 time per year _____

2-3 times per year _____

Other _____

What is your marital status?

Married _____

Separated _____

Divorced _____

Living together _____

Who do you live with most of the time? _____

Were you ever in foster care? _____

Did you get in trouble at school? Yes _____ No _____

If yes how often?

Daily _____

2-3 times per week _____

1 time per month _____

2-3 times per month _____

1 time per year _____

2-3 times per year _____

Other _____

Were you involved in extracurricular activities at school? Yes _____ No _____
If yes what activities do you participate in?

_____

_____

Were you involved in extracurricular activities that were not part of the school? Yes ___ No___
If yes what activities did you participate in?

_____

_____

How many children do you have? _____

How old are your children? _____

Do you have children who have graduated from high school? Yes _____ No_____

None old enough____

Do you have any children who have dropped out of school? Yes_____ No _____

None old enough____

How old were you when you had your first child? _____

Did your school provide cultural activities for American Indian students? Yes_____ No _____

If yes, what were some examples of the activities they provide?

_____
__

_____
__

Are you eligible for the free and reduced lunch program? Yes _____ No_____
Don't Know _____

Do you have any brothers or sisters? Yes _____ No_____
If yes, how many brothers and sisters do you have? Brothers _____ Sisters_____

How many people live with you? _____

Do you have a job? Yes_____ No _____
If yes, how many hours per week do you work? _____

Approximately what is your family income is per year?

Less than $10,000	____	$60,000 to $69,999	____
$10,000 to $19,999	____	$70,000 to $79,999	____
$20,000 to $29,999	____	$80,000 to $89,999	____
$30,000 to $39,999	____	$90,000 to $99,999	____
$40,000 to $49,999	____	$100,000 to $149,999	____
$50,000 to $59,999	____	$150,000 or more	____

Does anyone in your house receive food stamps? _____
What is the name of your tribe?_____

Are you an enrolled tribal member? _____ yes no_____

Where were you born? _____

Does your tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

II. Please answer the following questions as best you can about your mother.

Which of the following best describes the person you identify as your mother:

Biological Mother ____
Step-mother ___
Foster Mother ____
A Relative ____
Other: (describe) _____

What kind of school did your mother attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 unknown

Did your mother graduate from High school?

Yes _____
No _____
Don't Know _____

Did your mother obtain a GED?

Yes _____
No _____
Don't Know _____

Did your mother attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did they earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

III. Please answer the following questions as best you can about your father.

Which of the following best describes the person you identify as your Father:

Biological Father ____
Step-Father ___
Foster Father ____
A Relative ____
Other: (describe) _____

What kind of school did your father attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 unknown

Did your father graduate from High school?

Yes _____
No _____
Don't Know _____

Did your father obtain a GED?

Yes _____
No _____
Don't Know _____

Did your father attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did he earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

What is the name of your Fathers tribe?_____

Is your Father an enrolled tribal member? _____ yes _____ no

Where was your Father born? _____

Does your Fathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

IV. Please answer the following questions as best you can about your grand-mother (mother's mother)

Which of the following best describes the person you identify as your grandmother:

Biological Grandmother ____

Step-grandmother ___

Foster grandmother ____

A Relative ____

Other: (describe) _____

What kind of school did your grand-mother attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 unknown

Did your grand-mother graduate from High school?

Yes _____

No _____

Don't Know _____

Did your grand-mother obtain a GED?

Yes _____

No _____

Don't Know _____

Did your grand-mother graduate from College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did she earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

V. Please answer the following questions as best you can about your grand-father (mother's father)

Which of the following best describes the person you identify as your Grandfather:

Biological Grandfather ____

Step-Grandfather ___

Foster Grandfather ____

A Relative ____

Other: (describe) _____

What kind of school did your grand-father attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 unknown

Did your grand-father graduate from High school?

Yes _____

No _____

Don't Know _____

Did your grand-father obtain a GED?

Yes _____

No _____

Don't Know _____

Did your grand-father attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did he earn?

Attended but did not graduate _____

2 yr college degree _____

4 yr college degree _____

Master's Degree _____

Doctoral Degree _____

What is the name of your Grandfathers tribe?_____

Is your Grandfather an enrolled tribal member? _____ yes no_____

Where was your Grandfather born? _____

Does your Grandfathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VI. Please answer the following questions as best you can about your grand-mother (father's mother)

Which of the following best describes the person you identify as your Granmother:

Biological Grandmother ____

Step-Grandmother ___

Foster Grandmother ____

A Relative ____

Other: (describe) _____

What kind of school did your grand-mother attend?

Public school _____

Private school _____

Boarding School _____

Other _____

What is the highest grade your grand-mother completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your grand-mother graduate from High school?

Yes _____
No _____
Don't Know _____

Did your grand-mother obtain a GED?

Yes _____
No _____
Don't Know _____

Did your grand-mother attend College? Yes _____ No_____ Don't Know _____
If yes what kind of degree did she earn?

Attended but did not graduate _____
2 yr college degree _____
4 yr college degree _____
Master's Degree _____
Doctoral Degree _____

What is the name of your Grandmothers tribe?_____

Is your Grandmother an enrolled tribal member? _____ yes no_____

Where was your Grandmother born? _____

Does your Grandmothers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VII. Please answer the following questions as best you can about your grand-father (father's father)

Which of the following best describes the person you identify as your grandfather:

Biological Grandfather ____
Step-Grandfather ___
Foster Grandfather ____
A Relative ____
Other: (describe) _____

What kind of school did your grand-father attend?

Public school _____
Private school _____
Boarding School _____
Other _____

What is the highest grade your grand-father completed?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
unknown

Did your grand-father graduate from High school?

Yes _____
No _____
Don't Know _____

Did your grand-father obtain a GED?

Yes _____
No _____
Don't Know _____

Did your grand-father attend College? Yes _____ No_____ Don't Know _____

If yes what kind of degree did he earn?

Attended but did not graduate _____
2 yr college degree _____
4 yr college degree _____
Master's Degree _____
Doctoral Degree _____

What is the name of your Grandfathers tribe?_____

Is your Grandfather an enrolled tribal member? _____ yes no_____

Where was your Grandfather born? _____

Does your Grandfathers tribe:

Have a reservation?

Name and location of Reservation:_____

Landless? _____ yes _____no

VIII. Please write a response to the following questions:

How would you describe your experience with education?

How would you describe your parents experience with education?

How would you describe your grand-parents experience with education?

What does it mean to you to be academically successful?

What does it mean to your parents to be academically successful?

What does it mean to your grand-parents to be academically successful?

How would you describe your connection/participation in your American Indian culture?

How would you describe your parents' connection/participation in their American Indian culture?

How would you describe your grand-parents' connection/participation in their American Indian culture?

Did your school offer American Indian cultural activities? If so what do they offer and did you participate (why or why not).

Did you feel like you belonged at your school? Please explain.

What did you like about school?

What did you not like about school?

If you could have changed something about school to make it better, what would it have been?

Who is the most successful person in your family? Why do you think they are successful?

Is there anything else that you would like to say that I have not asked?

Have you ever lived on a reservation? yes _____ no_____

Have you ever been arrested? yes_____ no_____

Has either of your parents ever been arrested? yes_____ no_____

Have you ever been in foster care? yes_____ no_____

Is anyone in your household disabled? yes_____ no_____

Does anyone in your household have a substance abuse issue? yes_____ no_____

Has anyone in your family died as a result of violence? yes_____ no_____

Have you experienced any deaths in your family during the past year? yes _____ no_____

If yes, how many? _____

Has anyone in your family ever committed suicide? yes _____ no_____

Has anyone in your family ever been in prison? yes_____ no_____

APPENDIX E: Demographic Survey of Open-Ended Questions

Demographic Survey of Open-Ended Questions: Student and Parent Responses

Question	Student Responses	Parent Responses
E1. How would you describe your experience with education?	"It's tough; I never did good in school" "I'm just trying to get done" "Everything in the world, it means having a happy family" "Do the things I need to in the right way" "It means the world to me. I want to be the best I can be" "It means everything to me and my family. The way to change our people's future" "It's hard, I hate it but it is something that I have to do" "Bored, I didn't like what they had to teach me about Indians, it was very one sided" "Boring and sometimes overwhelming" "Wish it was more challenging in some areas" "My family always said the warriors of today are educated"	"I have had a good experience with education" "I feel like I was given a good opportunity as a student with education. I support our school district and our teachers" "I feel when it comes to education the whites get more attention than Natives" "Difficult to navigate dominate culture" "I graduated but I did not really enjoy school" "I never fit the mold. School was hard for me" "Difficult to navigate dominate culture" "No good, younger years were traumatic, older years I struggled, but determined to finish" "I was ok until moved to this town, I felt isolated never felt a part of, the school work was different, had to catch up"
E2. How would you describe your parents' experience with education?	"Both of my parents are well educated" "They both worked hard in school and did not goof around as much as I did" "It wasn't good for them they didn't get the help they needed" "Not good, racism" "They did good. Had some difficulties due to their race" "We don't really talk about it"	"A little worse that mine there was still a lot of prejudice back then" "Very limited, my mother's education was limited due to struggles with boarding schools. My father was raised in poverty and education took the back seat as employment was needed"
E3. How would you describe your grandparents' experience with education?	They started working early not a lot of schooling" "The ones I know of didn't finish high school" "Not good. Abuse, boarding school"	"Boarding school was hard for them" "They experienced segregation Indian kids were not allowed to play with white kids"

table continues

Question	Student Responses	Parent Responses
	"Sick perverted priests" "I can't say I've ever really talked to them about their attending school" "I don't know, they didn't really talk to me about it"	"Boarding school - what can you say but negative" "Don't know. Paternal grandmother attended Carlisle Indian School. Never talked about it"
E4. What does it mean to you to be academically successful?	To graduate from college and get a career" "Learning things that you need to survive and be successful in your career" "Do the things I need to in the right way" "It means the world to me. I want to be the best I can be" "It means everything to me and my family. The way to change our people's future"	"It means a better job a better life but it's not all about academics" "To learn, absorb move forward and help your community" "To be able to have a job that is able to raise and take care of my family" "Very important, I need to survive"
E5. What does it mean to your parents to be academically successful?	'To get good grades and go on to college "That their child has A's and B's and is doing well in school" "That I will have a good life and not have me struggle" "To complete schooling ahead of your parents" "A lot makes them cry"	"That you graduate" "Graduate and sustain a household but remember who you are and where you came from" "College educated" "My mother was proud, but wouldn't talk about it"
E6. What does it mean to your grandparents to be academically successful?	"Finish school and go to college" "Finish high school and attend college" "To complete schooling ahead of your parents" "Unknown. Hard work would be a big one though" "Don't really know. Didn't say much about it"	"To understand the white ways and make sure of not being treated unfairly" "I think my grandparents would believe that academic success is measured by the ability to be successful in life and happy with what you have achieved" "I wish they were here to ask them"
E7. How would you describe your connection/participation in your American Indian culture?	"I think I'm being really successful when I do drumming and singing and participating in an activity"	"My connection is deeply spiritual, emotional and mental I participate

table continues

Question	Student Responses	Parent Responses
	"I do good because I dance and drum and sing and I try to learn more about my culture and what I am" "I love being involved in American Indian culture yet sometimes feel intimidated to do so because I am only half Native" "I don't participate much in all honesty. I'm usually caught up with church friends and other things such as schooling" "I don't get involved"	whenever there is an opportunity" "I am comfortable with my culture" "Born and raised. Don't really know anything else" "I would say not as much as I should be all the time but my connection is strong" "Longing to be connected, little participation, I feel more white"
E8. How would you describe your parents' connection/participation in your American Indian culture?	"My mom is very strong" "My father is really connected" "They participate as much as they can" "My dad doesn't want much to do with it" "Difficult after it was torn from them and expected to assimilate" "Love/Hate relationship" "Not very good - grew up catholic"	"Don't feel proud to be Indian but they hold beliefs and traditions deeply" "Very connected on all levels, they know who they are and where they come from" "My father who is the only Native in my family was raised a good part of his life on the reservation" "Mom is strong traditional elder participated in many sun dances and sweats as a younger person"
E9. How would you describe your grandparents' connection/participation in your American Indian culture?	"Good traditional" "My grandparents have strong ties to their heritage and almost demand participation" "They know a bit but bear no connection" "Boarding school taught them religious view" "Not really a connection with it" "I'm not sure how in touch they are with being Native American"	"Not sure they wanted us to know but they also didn't want us to know for fear of what the white man would do to their kids" "Because of the time they lived they experienced prejudice first hand yet they also recognized the importance of their own cultural identity. My paternal grandparents were white and I think they probably didn't really know or care about American Indian culture" "It was important to teach me what she knew and to instill in me a deep sense of pride in my identity"
E10. Does/Did your school offer American Indian cultural activities?	"They offer us drum group to reunited with different tribes that like to drum and sing" "Drum group. I participate because I love it and it makes me happy" "Yes they offer culture, art, and	"Had someone come to me once in awhile and ask how I was; sometimes had an evening activity to play basketball with other Native students. I liked going because we

table continues

Question	Student Responses	Parent Responses
	writing" "They offer beading and cooking. I participate in cooking because I'm interested in learning about Native foods" Yes. Indian Club I enjoyed it and made me feel close to my family even though they weren't around" "I'm not sure. I've never been offered" "I am not aware of any"	were all alike and could talk about same situations" "Yes, after school and summer programs" "Yes, Indian Club" "No. The town was very racially divided" "No, because I went to a white public school"
E11. Do/Did you feel like you belong(ed) at your school?	"Yes I feel like I am respected" "Yes, I am well known and I know a lot of students look up to me" "Yes, staff is very accepting and they all want what is best for you" "Yes, we treat each other with respect" "Not really I have always gone school on the other side of town" "No because I keep switching schools"	"Yes, participated in sports and extracurricular activities, worked well with my teachers" "Yes, although I am Indian I looked white' "No, Indian students were treated like second class citizens. teachers and students were allowed to degrade and disrespect Indian students. It was ok to behave this way with no consequence" "I was somewhat invisible. Quiet" 'No, because I was Indian" "Not really had to make an effort. I was only there as part of the count. No one made an effort to know me"
E12. What do/did you like about school?	"Lots of social interactions and education opportunities" "Everything, this school saved my life and my future" "The sports because I've always wanted to play for this school" "No one judges anyone, everyone is friendly. Violence is rare at this school"	"My friends" "Nothing until college, I enjoyed learning everything I could in college. I mistrusted all teachers and most kids" "I liked going on our trips. We were well taken care of by the school and chaperones. The school also made a big deal about our extracurricular activities"

table continues

Question	Student Responses	Parent Responses
E13. What do/did you not like about school?	"So called American History, Racial Profiling, Stereotyping" "Failing and stress and being overwhelmed" "How disrespectful the students can be towards each other and how much they judge each other" "I don't like drama, don't want to get involved, hate getting dragged into it" "Ignorant individuals"	"Sometimes racism" "Curriculum focused solely on dominant white culture. Culture of the school teachers did not like Indian kids. Administration punished Indian Kids more harshly. White students were allowed to be openly racist. Indian kids would be punished for the same behavior white kids were allowed to do" "I never fit the mold or lived up to what was asked of me"
E14. If you could change something about your school to make it better, what would it be?	"Maybe more cultural based programs and activities" "History books, it turned me off to school Just shut me down" "Have more Native activities" "Unsure, maybe more values or someone who can teach morals and values" "The fact that kids think I am white because of my hair and skin tone" "I would change bullying because it is rude and hurtful"	"To make everyone feel comfortable being who they are" "Listen to every child and find out their learning style and no judgment" "Learning should be a positive thing and enjoyable. I would teach and learn how my great-great grandparents taught" "I would have attended a school where the administration was Indian, teachers were Indian and the student body was Indian"
E15. Who is the most successful person in your family? Why do you think they are successful?	Me, I have a plan for life others don't" "My older sister she is really successful because she was the first to graduate from a real high school in our immediate family" 'I would say my grandfather. He went from being a high school drop out to a College graduate with a good job. That is an outstanding achievement" "I would have to say my mom and dad because they provide for their family and work all day everyday so they can provide for their family"	"We all are, because we are all still here. That says a lot" "Myself. I have all my family. We are somewhat ok, we are stable and have love for each other and respect" "I have a cousin who is a doctor and my mother has two Master's degrees but I don't see that they are financially successful. Many of my family members are impoverished and there still seems to be difficulty in overcoming that" "My grandfather, he was very driven hard working and determined. He also had wonderful people skills"
E16. Is there anything else that you would like to say that I have not asked?	"no"	"I still feel to this day that whites get more help than Natives and I think some teachers are ruder to us being Natives. Whites do get more attention" "Yes. You've asked about Native American grandparents etc. but what about other cultures that are

table continues

Question	Student Responses	Parent Responses
		involved with the family. We have a blended family and this pertained only to just Native American grandparents.”