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ATTRIBUTES OF AMERICAN INDIAN PARENT INVOLVEMENT  
IN NATIVE CULTURE WHICH EFFECT  
STUDENT ACHIEVEMENT AND SUCCESS IN AMERICAN INDIAN  
ELEMENTARY STUDENTS GRADES 3-5

by

Karen Victoria Dahlberg Wynn

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A Dissertation Submitted to the Faculty of the  
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As members of the Final Examination Committee, we certify that we have read the dissertation prepared by Karen Victoria Dahlberg Wynn entitled Attributes of American Indian Parent Involvement in Native Culture Which Effect Student Achievement and Success in American Indian Elementary Students Grades 3 - 5

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A handwritten signature in black ink, consisting of several overlapping loops and a long horizontal stroke extending to the right, positioned over a horizontal line.

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"Thanks be to God" The Holy Bible (King James Version),  
(1 Cor. 15:57),  
the "Great Spirit." (Book of Mormon, Alma 19:25)

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To the many, many other family members and friends who kept the dream alive; in our hearts we know who one another are.

## DEDICATION

This study is lovingly dedicated to every American  
Indian child of the seventh generation,  
to the fifth generation who teach them,  
and to the sixth generation who gives them life. This is  
especially dedicated to my husband, Paul, my four  
children Dyann Dawn Wynn-Corkill, Wesley, Michael,  
and Joshua  
and to my grandchildren  
William, Sammy, and Kimmy  
each who are survivors of the Yokuts holocaust.

## TABLE OF CONTENTS

	Page
LIST OF TABLES.....	9
ABSTRACT.....	11
CHAPTER 1 THE PROBLEM.....	13
Section 1 .....	13
Background.....	13
Section 2 .....	27
Statement of the Problem .....	27
Significance.....	29
Question.....	29
Hypotheses .....	30
Limitations.....	30
Assumptions .....	31
Definition of Terms.....	32
CHAPTER 2 REVIEW OF LITERATURE.....	34
Section 1 .....	36
Historical Background Pre-Contact.....	36
Section 2 .....	38
Post Contact.....	38
Section 3 .....	67
Culture and Elements of Native Culture.....	67
Language.....	70
Tradition.....	71
Ceremony .....	72
Section 4 .....	75

**TABLE OF CONTENTS--Continued.**

Attributes of Student Achievement and Success.....	75
ITBS Scores .....	76
Attendance.....	79
School Recognition.....	79
Section 5 .....	81
Dr. Fritz Heider: Theory of Attribution.....	81
Dr. Weiner's Application of Heider's Attribution Theory.....	85
Section 6 .....	94
<b>CHAPTER 3 DESIGN OF THE STUDY.....</b>	<b>95</b>
Section 1 .....	95
Research Design .....	95
Hypothesis One.....	96
Hypothesis Two.....	97
Section 2 .....	98
Procedure.....	98
Informant/Interviewer .....	98
Subjects .....	99
Data Collection Instrument .....	100
Data Collection Procedure .....	100
Administration of the Instrument.....	108
Treatment of the Data.....	108
<b>CHAPTER 4 ANALYSIS OF DATA .....</b>	<b>112</b>
Section 1 .....	112

**TABLE OF CONTENTS--Continued.**

Group 1: Native Culture.....	112
Parent Respondent Profile.....	113
Summary .....	117
Group 2: Parent Involvement .....	118
Group 3: Student Achievement/Success .....	124
Section 2 .....	126
<b>CHAPTER 5 CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS.....</b>	<b>139</b>
Section 1 .....	139
Restatement of the Problem.....	139
Related Research .....	139
Design and Procedures .....	140
Section 2 .....	140
Findings of the Study.....	140
Conclusions .....	142
Implications .....	143
Recommendations for Further Research.....	144
Recommendations for Attribute Identification.....	144
<b>APPENDIX A PARENT SURVEY OF ATTRIBUTES OF NATIVE CULTURE, PARENT INVOLVEMENT AND STUDENT ACHIEVEMENT/SUCCESS .....</b>	<b>146</b>
<b>APPENDIX B RAW DATA PARENT RESPONSES TO 16 ITEM QUESTIONNAIRE: NATIVE CULTURE, PARENT INVOLVEMENT, STUDENT ACHIEVEMENT/SUCCESS .....</b>	<b>148</b>
<b>REFERENCES.....</b>	<b>160</b>

## LIST OF TABLES

Table	Page
1. Characteristics of Parent Respondents (N=112).....	113
2. Grade and Gender of Student Success Indicators (N=132) .....	114
3. Student Stanine Scores: Math ITBS (N=132).....	115
4. Parent Response Scores to Native Culture Questionnaire (N=112) .....	115
5. Parent Response Scores to Parent Involvement Questionnaire (N=112) .....	118
6. Epstein Model Comparison (N=112).....	122
7. Student Achievement/Success Indicators: Items 2 and 3 on Student Questionnaire (N=132).....	124
8. Analysis of Variance Summary Table: Regression Line for Math ITBS Student Achievement: Math ITBS Score .....	127
9. Parameter Estimates: Parent Attendance at Student of the Month Recognition Assembly and Indian Club Enrollment .....	127
10. Analysis of Variance Summary Table: Regression Line for Attendance and Student Achievement.....	128
11. Parameter Estimates: Native Language, IPAC, Other, Native Language; Interview .....	129
12. The Logistic Procedure Response Profile: Student of the Month .....	130
13. Analysis of Maximum Likelihood Estimates: Native Practices, Recognition Assembly, Native Language; Interview.....	131

**LIST OF TABLES--Continued.**

<b>Table</b>	<b>Page</b>
14. The Logistic Procedure Regression Line for Attendance Response Profile.....	132
15. Analysis of Maximum Likelihood Estimates: Native Language, Other, Grade of Student.....	133
16. The Logistic Procedure Regression Line for Math ITBS Grade 4 Response Profile.....	134

## ABSTRACT

In general many school districts are seeking ways in which to increase numbers of parent involvement participants and achieving and successful students; specifically ethnic minority parents and students. Research into the question of the effect of Native Culture on parent involvement and student achievement and success is incomplete. Specific studies on the effect of Native Culture on American Indian parent involvement and student achievement and success, especially on students in the intermediate grades, are not available. Therefore, to ascertain perceptions of American Indian parents regarding their participation in Native Culture, their level of participation in parent involvement activities, and the level of achievement and success of their children in grades 3 - 5, this study was conducted.

The central research question was: Which attributes of Native Culture, collectively or individually, when actively participated in by the parent at home or within the native community effect parent involvement and student achievement and success. The secondary research question was: In which types are American Indian parents are active participants of parent involvement as defined within the Epstein model of parent involvement.

One hundred twelve Pascua Yaqui Indian parents residing on the Pascua Yaqui reservation approximately 15 miles south by southwest of Tucson, Arizona, representing their 132 Yaqui elementary students, responded to a 16 item questionnaire designed to collect data on Native

Culture, parent involvement activities, and student achievement and success from their family archive. The Yaqui tribal community is a trilingual population of Yoeme, English, and a regional dialect of Spanish.

This study found that of the 95 parents who attended social and community events (ceremony) and 86 other; self defined cultural activities parents who also reported high levels of participation in speaking their language also had high levels of participation in parent involvement activities as defined by the Epstein model and their children also had higher levels of student achievement and success on Math ITBS scores. The effect of Native Culture on parent involvement participation and student achievement and success indicators was significant.

## CHAPTER 1

### THE PROBLEM

Chapter 1 will be divided into two sections designed to familiarize the reader with the components of this study. Section One will include background; historical to present time. Section Two will include the statement of the problem, significance, question, hypothesis, limitations, assumptions, and definition of terms.

#### Section 1

##### Background

Five hundred years before the arrival of the western European on the shores of America there was limited contact with other civilizations. While pre-Columbus contact did occur between tribes and foreign nations, their presence did not pose a threat to Native America as demonstrated by their lack of a need to colonize. "Europeans had been coming here for years and years. Especially on Cape Cod . . . Leif Ericson, the Norsemen, Verranza and others had been here trading with the Indians for many years. For example, . . . the Portuguese came over here for the good fishing" (Lexington Minuteman, November 29, 1985, p. 5). However, other foreign nations were not as considerate. "Western Europeans who saw themselves as the first to discover America" (National Advisory Council on Indian Education, 1992, p. 38) had other motivations and soon began to colonize America which to them was a new world. "The

Europeans included those who were desperate for gold and riches or desperate for land" (NACIE, 1992, p. 38). Acts of exploration and trade would continue for years which would eventually pave the way for colonization.

Even though many generations have passed away since the early expeditions of non-Indians which then lead to the permanent colonies on the shores of the North American continent, the culture and tradition of the American Indian continues, to this day, to flourish in the hearts of The People in their individual homes and their communities.

President Richard M. Nixon in a 1970 Congressional Address comments regarding Native Culture and tradition:

Indians in American are more than the record of whiteman's frequent aggression, broken agreements, intermittent remorse, and prolonged failure. It is a record of enormous contributions to this country--to its art and culture, to its strength and spirit, to its sense of history, and its sense of purpose. (p. 565)

Through the adversity as described by President Nixon one might wonder how the spirit, culture, and tradition of The People was able to flourish and successfully resist the countless attempts of non-Indian to conquer and assimilate. Szasz (1974) writes,

The federal government pursued a policy of total assimilation of the American Indian into the mainstream society . . . assimilationists reasoned, the Indian would then become like the white man.

Assimilationists suggested and adopted a plan to remold the Indian's conception of life, or what came to be known as his "system of values." The Indians' system of values was expressed in the education of his children and in his attitude toward the land. (p. 8)

Henrietta Whiteman (1971) poignantly adds in her essay: "Education did not come to this continent on the Nina, Pinta, and the Santa Maria . . . our youth learn today as they did long ago at the knee of their tribal elders" (p. 105). Even in the face of the adversities placed before the American Indian, the structure of the family persisted and the influence of the parent upon the child warded off attempts to strip Indian children of their beliefs, culture, and value systems in accordance with their own individual tribal traditions. Prior to non-Indian contact, tribal elders through oral tradition instructed the children in every aspect of life necessary to become productive members of their tribe. Whiteman (1978) continues,

We have our unique religious beliefs as we have our unique philosophical concepts. We account for the constellations in the universe as we have our own accounts of history. We have a culture--language, values, beliefs, foods, costuming, and social patterns--and we have a means of transmitting that culture from one generation to the next. Adulthood was not attained by being ignorant in the ways of life. (p. 105)

The National Advisory Council on Indian Education in their 1992 annual report to Congress continues, "The American Indians possessed the land and had their own religions and cultures vastly different from those of the new settlers" (p. 38).

Finding Indians different, the newcomers judged them as inferior and saw them as primitive savages. The untenable convictions of the settlers are exemplified in the experience of the Pequot tribe in 1627. When they resisted the migration of settlers in Connecticut Valley, Puritan settlers burned a Pequot village and 500 Indians were either burned to death or shot while trying to escape. (NACIE, 1992, p. 38)

As the encroaching non-Indian populations pushed The People in all directions away from their ancestral lands, the roles of the parent and the tribal elders began to evolve. This redefined role would include the teaching of additional skills necessary for survival among the new societies which came with the millions of non-Indian peoples who moved through or remained on portions of the ancient ancestral lands of The People. As the migration of non-Indians continued to press westward settlers began seeking protection against The People from the federal government. "In the ensuing struggles the non-Indian steadily wrestled the Indian land from the Indians by, war, by trickery, and by broken treaty" (NACIE, 1992, p. 38). As the role of the federal government became increasingly more and more forceful during the 1800s as The People were forced on to reservations. The League of Women Voters reports an incident of such brutality,

Wovoka, a Paiute of Nevada, inspired the so-called Ghost Dance religion in the late 1800's, principally among the plains tribes whom the U.S. Army had crushed. Wovoka's followers did a prescribed dance, accompanied by certain songs, which the prophet claimed would eventually cause the disappearance of the whites, bring back the dead Indian peoples, and restore the buffalo and old ways of life on the Plains. The dance was broken up by the Army, which feared its influence; many of Wovoka's followers among the Sioux were wiped out at Wounded Knee, South Dakota, in December 1890. (1976, p. 1)

Additional acts of such brutality upon The People include Wounded Knee, The Nez Perce retreat, the Ponca removal, the flight of the Northern Cheyenne, the Navajo Long Walk, the Cherokee Trail of Tears, and the Yaqui flight out of Mexico. These, along with others, were reoccurring

events which precipitated varying forms of passive and active aggression against the non-Indian because in order to survive, "The Indians fought to protect their families and their rightful use of the land" (NACIE, 1992, p. 38). These new survival skills were taught to the children by their respective tribal elders and society leaders. Perhaps one of the most famous illustrating this point of survival comes from Chief Joseph while during the retreat of his People into Canada he offers, "I will fight no more forever" (Clark, 1984, p. 3). The end of the retreat produced the Treaty of June 11, 1855.

One by one tribes were forced into trust and treaty agreements with the federal government. As a result of the treaty process tribes were being forced to give up ancestral lands and take up residence on federally established reservations, even though the Northwest Ordinance of 1787 guaranteed that,

The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights, and liberty, they shall never be invaded or distributed . . . but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them. (Institute for the Development of Indian Law and the American Indian Law Center, 1985)

Obviously a retrospective view would reveal that the Northwest Ordinance of 1787 was never looked upon again once the ink had dried as the federal government, through various pieces of legislation, had enjoined in trust and treaty relations with individual tribes and nations. The federal government sought this process as their legal means to acquire

Indian lands. The Institute for the Development of Indian Law and the American Law Center describes the trust and treaty process:

Simply stated, a treaty is a binding international agreement between two or more sovereign nations. Since the birth of the nation, over 400 treaties stand as evidence that Indian tribes were recognized and treated by the United States as sovereign nations.

Through treaties, Indian nations granted certain rights to the United States and reserved lands and rights for themselves. Treaties are therefore very important in understanding the rights of Indian people today. The treaty rights of tribal members result from the distinct political identity of Indian governments recognized in the treaties. (Institute for the Development of Indian Law and the American Indian Law Center, 1985)

Many of the treaties offered to the Indian leaders contained language that promised a variety of gifts in trade for Indian lands. Other treaties contained language offering western European education to tribal leaders. Most treaties established reservation boundaries with the promise of other human services to tribal members to be provided by the federal government. The first treaty to contain language regarding education began with the Treaty of August 18, 1804, between the Delaware Tribe and United States government. The final treaty ended with the Treaty of August 25, 1926, with the Chippewa Tribe. In total there are 95 treaties dealing with Indian education (Clark, 1984, p. 3).

The question eventually arose from both trust and treaty parties, as to how the content of agreement in the treaties would be enforced. As an effort to fill and administer the numerous treaty contents the Bureau of Indian Affairs (BIA) was formed. Although, "The Bureau of Indian Affairs became involved in Indian education in the late nineteenth century

when the United States government accepted its [trust and treaty] responsibilities for educating the Native American" (Szasz, 1974, p. 1), the envisioned success would not be realized by American Indian communities and would not be met by the federal government.

BIA administration of treaties on behalf of the federal government is a process which is unique to the American Indian. The American Indian is the only racially identifiable group residing within the United States to have enjoined in treaty relations on a government to government relationship with the United States.

To Indians, treaties are vital for many reasons. First, they represent a legal and binding agreement made between the tribal governments and the United States. Often, before a treaty agreement was reached, many had given their life in wars to protect the land and rights guaranteed by the treaty. The United States signed treaties with Indian governments because of political, economic, and territorial advantages gained. In exchange for millions of acres of land, the U.S. agreed that Indian governments would be able to reserve forever for themselves certain lands, and that the Indian people would be able to live there in peace and harmony, governing their nations as they had done from time immemorial. In addition, the United States promised to protect the Indian nations from harm by its own citizens or foreign nations. (Institute for the Development of Indian Law and the American Indian Law Center, 1985)

Even though the trust and treaty process assured through promise the rights of American Indians, "How much more desperately they might have fought if they could have foreseen the unfilled treaties, the almost total loss of lands; the personal, social, and cultural disintegration that has characterized the Indian experience since "the coming of the white man" (NACIE, 1992, p. 38).

Since the point of contact with the colonizing western European, the trust and treaty era by the federal government, and the formation of the BIA in effort to carry forward the contents of the treaties between the non-Indian and the American Indian leaders there have been four distinct eras of Indian education. The first era was led by the missionary effort to civilize the American Indian. The League of Women Voters, in a 1976 summary of the state of the missionary efforts of Indian Education reports,

Schools have been the primary tool for "civilizing"Indians ever since French Jesuits established a mission in Florida in 1568. Jesuit priests were instructed to educate the children in the French manner. Other religious groups followed the lead of the Jesuits, setting up mission schools for Indian youths. And so began a practice of separating Indian children from their families in order to educate them and also of removing them from their native environment in the belief that this would lead to assimilation. As early as 1802, Congress provided \$15,000 annually to promote civilization among the aborigines. (1976, p. 60; NACIE, 1992, p. 38)

NACIE continues,

Some settlers established schools for the American Indians. However, Under the guise of Christianizing and civilizing the Indian, the so called "*Indian schools*" were used by the early settlers to raise monies for their own education. The education obtained was one which was used for the purpose of cultural assimilation--again, education was used as a means of christianizing and civilizing "*the heathen*". (NACIE, 1992, p. 39)

The mission schools were the next formal organization of schools on the reservations. The goal of the mission school was to christianize the heathen; which was in addition to the BIA goal of assimilation. Szasz (1974) reports of residual staffs left from the early missionary efforts.

Mission schools continued to exist even after the Indian Bureau was able to report that the majority of Indian children were enrolled in some other type of schooling. It appears that the hold of the mission schools on Indian education was due to the persistence of the churches. (Szasz, 1974, p. 12)

Following the missionary, civilization and assimilation eras, came the era of boarding schools. Szasz (1974) writes, "The first extensive federal funding of Indian education was stimulated by the efforts of Richard Henry Pratt, the U.S. Army captain who founded Carlisle Indian School in 1879" (p. 9).

Captain Pratt's acculturation policy spawned a long string of other off-reservation boarding schools some of which included Forest Grove, Oregon 1880, Chemawa, Albuquerque 1884, Chilocco 1884, Santa Fe; The Institute of American Indian Arts 1890, Haskell 1884, and Phoenix 1890. The initial basic curriculum for these schools dealt with industrial trades and domestic skills (Szasz, 1974, p. 10).

Following the era of off-reservation and on-reservation boarding schools and the acculturation policy came on-reservation public schools. The first on-reservation schools were initially built for the non-Indian child of the Indian land lease holder. This type of school was provided on the reservations who had allotted lands. Szasz writes, "So many white people renting land on the reservation found it necessary to have schools for white people renting Indian lands" (1974, p. 11). Where these public schools did develop they continued with the assimilation policy. Szasz reports from the writings of Agent Lynch, "Indian children progress much faster when thrown in contact with white children than they do when they are all kept together with whites excluded" (1974, p. 11). Initially

public schools offered an alternative to reservation students who chose not to attend the other two school systems of mission and BIA boarding or day schools. All the schools operated by the bureau are designed to "supplement and not supplant public schools." Thus, students were encouraged to enroll in a public school unless there was a specific need such as distance or severe economic disadvantage which would require special and additional services which could be more readily provided by the BIA or another mission boarding school.

In each of these early reservation education models the emphasis remained upon removing the child from the home for the day or for extended periods of time. "On all fronts the emphasis on educating Indians from the European perspective was on cultural "*cleansing*" or assimilation" (NACIE, 1992, p. 39). The result of which, whether spoken or unspoken, was that parents and their tribal customs and cultures were not welcomed so, generally speaking, parents did not venture into the schools. Most times parents were prohibited from having contact with their children caused by distance, financial limitations, and the obvious lack of invitation. Any one of these conditions resulted in parents who could not visit their children while they were placed into one of the school settings. Those same conditions, which caused high levels of alienation of parents towards those school settings and their policies, were also the focus, by design, to produce a loss of contact between parent and child.

A residual effect of the prolonged parent-child separation has remained that for several generations American Indian parents have not been able to overcome the bitterness of their educational experience to

become directly involved with their children's education; especially within the boundaries of the school site. Even now, many American Indian parents do not receive an invitation from the school to welcome or solicit their talents, resources, guidance, or information regarding their community. Carlson (1991), illustrating this point, states, "Most schools generally reject parental advice, opinions, or help" (p. 6). Even though the observable behavior of parents and their involvement with the schools may appear insufficient on the surface, the intent of all parents is to provide the best support for their children as they are capable of providing. This single point remains a common thread throughout the literature regarding parent involvement for all children.

Many American Indian parents continue in their reluctance to change from the first model of parent involvement, parents as first teachers to provide tribal inculcation, or with the onset of forced separation of the children from their home and tribal community, a more appropriate term might be parent involvement from afar. Both of these parent involvement models do not move toward the more visible model of parents helping within the classroom as defined by the mainstream white parents. A cursory observation by school officials of this style of American Indian parent behavior might result in the view by the school that American Indian parents are deficit in their parent involvement duties to the school. Even though there have been a few American Indian parents who have begun an individual process of rethinking the traditional models resulting in their going into the schools, their numbers are relatively few and their observable presence on school sites is also low in number, particularly in

the urban setting. In part, this may be attributed to the fact that American Indian parents may continue to be reluctant to gather in large numbers upon the steps of the schoolhouse because of their past, unpleasant experiences with the reservation mission, BIA, and other boarding school sites. Szasz, indicates that parents who refrain from attempting to participate in the boarding school systems "may have understood that it [the educational system] represents the most dangerous of all attacks on basic Indian values" (1974, p. 11). A retrospective view may indicate that part of their reluctance as parents was to flee another attack of assimilation upon their children.

Another view suggested by Carlson, (1991) is that American Indian parents "feel shut out of the educational system because they [when they were students themselves] did not fully understand the school system" (p. 6). Kappelman and Ackerman in Between Parent and School (1977) concur by stating, "One of the main reasons that parents feel shut out by the educational system is because they did not fully understand their own school when they were students" (p. 77). "Based upon the inadequate conditions of mission, boarding, and day schools, even though this is not apparent in the literature" (Berry, 1968, p. 85), it should be fairly obvious to the outside observer that American Indian parents as students and now as parents of American Indian students did not fully understand the inner workings of their particular educational system then and do not fully understand the educational system now. As those early educational systems impacted four generations of American Indian parents, students, and tribal communities those individuals most certainly may continue to house

feelings of distrust towards the modern day school systems. This may be demonstrated by the small numbers of American Indian parent participants within the walls of the school site.

Due to the lack of any orientation which would promote even the simplest level of understanding by educators of those past unfavorable experiences which occurred with (former student residents) many American Indian parents of mission, BIA boarding, and day school, most educators remain uninformed and insensitive. However, the responsibility must be encumbant upon the present day educator to develop an acute awareness and understanding of current parent involvement activities of the present day American Indian parent based upon the parent's past educational experiences. Additionally, educators must also develop a strategy as to better be able to identify the many mainstream and native culture ways in which American Indian parents are presently involved with their children's education.

The education community advocates that parents should be involved in the educational process of their child. As a result of this belief, educators have begun to informally define a model of what the parent involvement model should include. In the eyes of the educator most of the components of the model should be voluntary; while others may be mandatory. In both cases, the parents would be encouraged to become involved with the school. Carlson (1991) states, "Parent involvement in education works. In case after case, when programs encouraged or mandated parents to become involved with their children's education, they profited" (p. 7).

As an effort upon the part of the school to improve home-school relations, the left hand of the educational system seemingly beckoned the involvement of the parent, while the right hand was equally as effective in keeping those same parents at arms length away from the school site. Thus, the school remains an institution which is difficult for parents to penetrate. Parents are encouraged and eventually allowed entry during conferences, PTA meetings, and previously scheduled classroom observation or conference times. Carlson (1991) points out that, "The impregnable walls of the school [often leaves] parents outside the educational process" (p. 6) when they step outside the parameters of parent conferences and PTA meetings.

The conference-PTA mode became the generally accepted attribute model for parent involvement for mainstream America. The middle class American patron remained content for an extended period of time with the conference-PTA model as defined the school. The school defined conference-PTA model became the generally accepted standard for all parent involvement activities.

The focus of this study will serve to identify and correlate which attributes of Native Culture of American Indian parents foster student achievement and success. It is proposed that American Indian parents who self-define their level of participation in selected attributes of Native Culture will be the parents who foster student achievement and success in their children. By studying the correlation between Native Culture of American Indian parents and student achievement and success the development of a model for early identification of successful students and a

model for identification of at risk students becomes possible. This could provide many opportunities for modern day reform within all school systems which presently serve American Indian parent and student communities.

## Section 2

### Statement of the Problem

This study will examine the level of correlation between Native Culture, Student Achievement and Success, and Parent Involvement of American Indian parents and their children. This study proposes to identify and describe the effect of the five selected attributes of Native Culture and the three selected attributes of student achievement:

1. Speak their native language within their home
2. Attend American Indian community/social events (ceremony)
3. Instruct their child(ren) in their tribal practices (tradition).

The selected attributes of student achievement and success are:

1. Math ITBS score of stanine 4 or above
2. Annual school attendance of not less than 139 days
3. Selected as Student of the Month.

Furthermore, the study will review and report the present levels of parent involvement of American Indian parents as compared to the Epstein Model of Parent Involvement. The focus would therefore be directed towards the test of Native Culture as an additional dimension of parent involvement, thus expanding the Epstein model.

The five components of Epstein's Parent Involvement Model are:

- Type 1: Parenting
- Type 2: Communication
- Type 3: Volunteering
- Type 4: Learning at Home
- Type 5: Representing Other Parents

The Five Major Types of Parent Involvement as defined by Dr. Joyce Epstein will be described more fully in Chapter II Review of Literature of this study.

The selected parent involvement activities of American Indian parents for correlation with the Epstein model are:

- 1: Child Selected as Student of the Month
- 2: Open House/ Parent Conference Attendance
- 3: Class Helper/Field Trip Helper
- 4: Attend PTA Sponsored Parenting Classes
- 5: PTA/ IPAC Member

The selected attributes of student achievement and success are:

- 1: Math ITBS score of stanine 4 or above
- 2: Annual school attendance of not less than 139 days
- 3: Selected as Student of the Month

A Yaqui community member serving as an informant/interviewer, will gather information from parents and the family student archives of Yaqui Indian elementary students enrolled in public school grades 3 - 5.

### Significance

This study will prove to be significant in the following ways.

First, the results of this study may be useful to school districts and individual schools which have significant American Indian student populations and who are developing and implementing programs to increase levels of parent participation of American Indian parents and to increase the numbers of successful American Indian students.

Secondly, this study will provide recommendations to these school districts and individual schools for possible improvement in the identification of attributes of Native Culture of American Indian parents which may promote student achievement and success, attributes of successful American Indian students, and the identification of the present levels of parent involvement of American Indian parents as defined by the Epstein Model of Parent Involvement.

### Question

The primary research question is:

1. What is the level of correlation between selected attributes of Native Culture of American Indian parents and selected attributes of student achievement and success?

The related research question is:

1. What is the level of participation of American Indian parents within their school when compared to the Epstein Model of Parent Involvement?

The primary research question and the related research question are the foundation of the following hypotheses.

### Hypotheses

Hypothesis 1: Attributes of Native Culture; collectively or individually, when actively participated in by the parent at home or within the native community, is an attribute of parent involvement which contributes to student achievement and success of American Indian children. The null hypothesis will be rejected at the  $<.05$  level of agreement.

Hypothesis 2: American Indian parents are active participants of parent involvement as defined within the Epstein Model of Parent Involvement but at different levels than what has been generally accepted by the narrowly defined the Epstein Model.

The null hypothesis will be rejected at a .10 level of agreement.

### Limitations

For the purpose of this study the following limitations are made:

1. Due to the nature of the population the results may be only generalizable to like populations.
2. The use of the Math ITBS score as the indicator of student success may exclude some students from further investigation, meaning that the use of a standardized score may create a smaller pool within the student achievement and success indicator.

3. The use of the Epstein Model of Parent Involvement as an indicator of parent involvement levels of American Indian parents in their school may create a smaller pool.

### Assumptions

For the purpose of this study the following assumptions are made:

1. Attributes of Native Culture and Student Achievement and Success may be quantified for statistical analysis and correlation. Additionally, that parent respondents possess ideas of what they perceive as attributes Native Culture and that they are actively engaged in those activities within their own homes and communities.
2. Parent respondents will be honest and candid with the community informant/interviewer and furthermore the community informant/interviewer will gather data and remain unbiased during the parent interview.
3. Parent respondents will be representative of the subset parents of elementary American Indian students.
4. That levels of student success exist in all schools.
5. Because of the nature of standardized test scores some students may become excluded and therefore not identified as successful.
6. Because of the nature of the Epstein Model of Parent Involvement some parent respondents may become excluded and therefore not identified as being involved with their school.

Definition of Terms

<b>American Indian</b>	<b>Person who is a member of an Indian tribe (Code of Federal Regulations Ch. 25 April 1, 1992 Sec. J.).</b>
<b>Culture</b>	<b>Unique characteristics generally accepted and practiced in common by a distinguished group of people.</b>
<b>Data</b>	<b>Information, numbers, or measurements which are collected as a result of observations.</b>
<b>Indicators</b>	<b>Specific descriptors used to define the attributes of Native Culture, Student Achievement and Success, and Parent Involvement.</b>
<b>Parent</b>	<b>Any American Indian person who is the primary care giver of the student. This may include the natural parent, extended family members of the natural parents, foster parents residing within the community, or a legal guardian residing within the community.</b>
<b>Parent Involvement</b>	<b>Attributes in which the parent is actively engaged which foster student achievement and success.</b>

<b>Population</b>	<b>A complete set of individuals having in common unique, observable characteristics.</b>
<b>Student</b>	<b>An American Indian child enrolled in a public elementary school grades 3 - 5.</b>
<b>The People</b>	<b>A generally accepted term used by American Indian persons in reference to themselves as a group or another tribe.</b>

## CHAPTER 2

### REVIEW OF LITERATURE

We as American Indians need to do our research and express ourselves with the confidence that stems from knowledge. I hope that one day this knowledge may be passed on by American Indians themselves . . . . This is the only politically correct course of action to take. (Rex Lee Jim, 1994, p. 7)

This chapter will be divided into six sections designed to familiarize the reader with an overview of American Indian education and the role of the American Indian parent and student. The first section will provide a historical background of American Indian education prior to non-Indian contact. This section will also review the role of the tribal elders, parents, and the members of the extended family from generation to generation as they assisted each child to develop a sense of tribal identify and culture.

Section two will provide the reader with a description of the role of the American Indian parent, continuing from the post-contact era to modern day, in relationship to parent involvement within the formal education setting. Additionally this section will provide the reader with a overall description of parent involvement including a description of Epstein's Model of Five Types of Parent Involvement. This section will explain the Epstein model within the mainstream of the school system. Other parent involvement models will also be presented. Additionally, this section will also provide a discussion of how American Indian parents are presently participating in parent involvement based upon Epstein's model.

Section three will serve to provide the reader with a background on culture in general and specifically describe some common cultural elements of various American Indian tribes. For the purpose of this study the term Native Culture will be used to describe selected elements of culture of various American Indian tribes hold in common. For the purpose of this study the selected attributes of Native Culture are: language: native language instruction, tradition: traditional practices instruction and ceremony: attendance at social and community events,

Section four will serve to provide the reader with a background of the attributes of student success. Additionally, this section will provide a discussion describing the relationship between Native Culture and student success; specifically the success of American Indian students. For the purpose of this study the selected elements of student success are: Math ITBS scores, school attendance, and Student of the Month award.

Section five will serve to provide the reader with an overview of Dr. Fritz Heider's Theory of Attribution and an application of the Attribution Theory by Dr. Bernard Weiner in the field of education as it applies to student success or failure and the prediction of such outcomes as made by an outside observer.

Section six will serve to provide the reader with a description of the population of the study.

## Section 1

### Historical Background Pre-Contact

"Five hundred years ago the native nations and tribes of North America had their first encounter with western Europeans who saw themselves as the first to discover America" (National Council on Indian Education, 1992, p. 38).

"Before the advent of the white man, Indian education rested in the hands of ancestral tribal cultures (Thompson, 1971, p. 2). Prior to non-Indian contact, in the view of Henrietta Whiteman (1971) "tribal elders through a rich oral tradition" (p. 105) instructed the child in every aspect of life needed to become a successful, contributing member of his/her society.

Thomas Thompson (1971) states, ". . . that the *old ways* of tribal elders were highly evolved, and reflect a sophistication of conscience that is only beginning to emerge in American today" (p. 2).

Thompson continues,

We learn that there were no orphans in the old Indian tribes. Through a concept of extended families, child rearing and education were the responsibility of many appointed *aunts* and *uncles* . This social and educational system provided the young with many parent-teachers and obliterated the contemporary American societal need for orphanages and day care centers.

The system also impressed the young with a sharp sense of communal responsibility, evidenced by the fact that there was no poverty, no homelessness, no crime nor criminals, no confusion of those who fear displacement of sexual roles and responsibilities, and continued teachings from the tribal elders who had developed a keen understanding of ecology and land stewardship. (pp. 2-3)

This was the way of instruction from generation to generation within the individual tribal parameters as "each village or band of Indians tended to be autonomous" (League of Women Voters, 1976, p. 7) until the non-Indian washed up on the North American shores. "In the main, tribal history was oral history, handed down from parent to child through the spoken word--tales of courageous deeds, poetry and songs (League of Women Voters, 1976, p. 7). Dr. Kent Nerburn writes:

It may be thought that the memory of things may be lost with us, who not, like you, the art of preserving it by committing all transactions to writing.

We nevertheless have methods of transmitting from father to son an account of all these things. You will find the remembrance of them is faithfully preserved, and our succeeding generations are made acquainted with what has passed, that it may not be forgot as long as the earth remains. (Kanickhungo Treaty Negotiations with Six Nations, 1991, pp. 9-10)

Reeves, Peniska, and Heemstra continue:

Every society has provided a way of preparing its young to live within the culture of that society, to understand and live by its values, to become a socialized member of that society. This process begins before birth, continues through infancy and early childhood, following successive stages into the age of adulthood as determined by the particular societal group. Systems of socialization have ranged from comparatively simple to extremely complex, utilizing a variety of individuals, institutions and organizations. (1978, p. 87)

Education was the concern of the whole society or tribe based upon individual tribal practices. For the most part the education of the young was conducted by tribal elders, parents, and extended family members who shared equally in the role of the parent.

## Section 2

### Post Contact

The period following contact between the American Indian and non-Indian forced drastic changes on tribal elders, parents and extended family members thereby forcing them to evaluate their role in the socialization of their young. From this point forward the role of American Indian tribal elder, parent and extended family member began to evolve. Reeves, Peniska and Heemstra state, "The socialization process itself has not remained static throughout time but has gradually, sometimes explosively, undergone change to fit the setting in which the group [tribe] finds itself" (Thompson, 1978, p. 87). Tribes who demonstrated "resistance to cultural change which has been remarkably consistent" (Eggan, 1974, p. 311), has caused the survival of elements of tribal practices. Kerber states, "Man sets up social rituals . . . to show the values of the people" (1972, pp. 8-9). For example, Eggan states,

The Hopi taught [their] youngsters fear as a means of personal and social control and for the purposes of personal and group protection; and they were taught the techniques for the displacement of anxiety, as well as procedures which the adults believed would prolong life. Constantly one heard during work or play, running through all activity like a connecting thread: *Listen to the old people - they are wise, or Our old uncles taught us that way - it is the right way.* (pp. 314-315)

The Hopi, as well as other tribes, have a well defined and very definite model of what a good Hopi [tribal member] is. Eggan states the following:

Children, in the warmth and security of this intimate extended family and clan group, with no intruding outside experiences to modify the

impact until they were forced to go to an alien school, learned what it meant to be a good Hopi from a wide variety of determined teachers who had very definite and mutually consistent idea of what a good Hopi is. (p. 315)

Berry adds, "Education, to be sure, is not an invention of the white man, nor is it his sole possession. Every human society devises means for socializing the young and transmitting its culture" (1968, p. 7). Kerber and Smith add, "Culture is transmitted through education" (1972, p. 19). It is obvious that the Hopi were definite regarding the survival of their tribal practices, or Native Culture, and that they also had a full understanding that the only way to accomplish this end was by instructing their culture to their children. Kerber and Smith add, "Culture provides the knowledge and techniques that enable mankind to survive" (1972, p. 11).

Following the initial post-contact era more and more non-Indians came to the ancestral home land of the American Indians. As the non-Indian explorer ventured into what they named the *New World* they would also bring their holy men. Berry writes,

The discovery of America came at a time when the missionary zeal of the Christian Church was at a high ebb. The prospect of converting millions of heathen in the New World posed a challenge, not only to the churches, but to the rulers and laymen as well. Colonists and explorers, therefore, wherever they went, were accompanied by missionaries--Franciscans and Jesuits at first, but later by representatives of various Protestant sects. Their purpose, of course, was to make Christians of the heathen. . . . Christianizing and civilizing, therefore, became their goal. (1968, p. 7)

Berry adds,

If a specific date is to be chosen for the beginnings of white man's efforts to bestow, or impose, upon the Indians of the present United States the benefits of his formal education system it would

be the year 1568, when the Jesuits established in Havana a school for the instruction of the Florida Indians (1968, p. 7).

Following this first feudal attempt, in other parts of the country and as early as the early 1600s, Jesuits began to colonize with the building of churches utilizing slave labor of the American Indian. An early account surround the circumstances of a mission school as reported by Berry,

Elliot's work with Indians was carried forward by the Rev. John Sergeant, who established at Stockbridge, Massachusetts, a day school, a boarding school and an experimental "outing system", whereby Indian pupils were placed in Puritan homes during the vacation periods. Elliot's successor, Rev. Eleazar Wheelock, who founded a training school for Indians at his home in Leganon, Connecticut. His philosophy involved the removal of the Indians from their natural environment, surrounding them with the influences of the Puritan home, and teaching them the rudiments of secular and religious knowledge and "husbandry." (1968, p. 12)

Thomas Thompson writes:

From the arrival of the white man up until the last two decades, Indian education has rested in the hands of church and state. Through their combined influence, the Native American has been systematically denied his Native identity. Two eras emerge: the period of Missionary domination from the sixteenth to the nineteenth century, and the period of federal government domination from the late nineteenth until the mid-twentieth century.

In 1611, the predominantly French Society of Jesus [Jesuits] became the first group to bring European educational disciplines to Native Americans. Active in the Great Lakes region and along the St. Lawrence and Mississippi rivers, they were the precursors of Spanish Franciscans who accompanied the conquistadores into New Mexico, Texas, Arizona and California. These European religious groups created mission communities and schools for the Indian populations . . . for the purposes of Christianizing and civilizing *savage* and *unsaved* Indian populations. (p. 4)

Berry agrees and adds, "A few Jesuits were in Florida during the late 1500s and for a time they worked in the Southwest, but their principal activities in the present United States covered the period from 1611 to the end of the 1700s" (1968, p. 9).

The advent of European religion not only facilitated but hastened the travel and arrival of countless non-Indians in Native America. The rapid population growth also spurred the non-Indian self-determined need for more space. This resulted in the encroachment of The People who were literally being pushed in all directions away from their ancestral lands.

The arrival of greater numbers of non-Indians also brought their form of formalized government. Even though during the first century of U.S. Indian policy, the federal government had largely neglected Indian education. This was demonstrated by the ". . . negligible sums that Congress had allocated for *civilization*" (Szasz, 1974, p. 8). "As early as 1775 the Continental Congress appropriated \$500 for the education of Indians at Dartmouth, and this was increased to \$5,000 five years later" (Berry, 1968, p. 14; Edmo, 1992, p. 35). Congress, following their preceding funding patterns, "In 1802 [Congress] approves appropriations for Indian education not to exceed \$15,000 annually to provide civilization among the aborigines. In 1818 Congress authorized a civilization fund in the amount of \$10,000 to convert Indians from hunters to agriculturalists. In 1870 Congress authorizes appropriations of \$100,000 to operate federal industrial schools for Indians (Berry, 1968, p. 14; Szasz, 1974, p. 10). Following a metamorphosis of their early stages of government a finalization to the evolution processes ceased with the break of the *New*

*World* with England at the end of the Revolutionary War. With a generally accepted form of government the desire for more land fanned the westward expansion to a fevered pitch. To accommodate those non-Indian expansionists, President Andrew Jackson signs the Manifest Destiny into law giving permission for western European settlers to cross the Mississippi River to claim land for their residence.

As the movement westward expanded so did the role of the federal government. The government's role, manifested itself through the military presence and congressional legislation. Both became increasingly more and more forceful in assimilating the American Indian into the mainstream as ". . . the federal government pursued a policy of total assimilation of the American Indian into the mainstream society" (Szasz, 1974, p. 8). The People were forced onto reservation areas struggling to preserve the style of life they had once known. The People were at the mercy of ". . . the federal government [which] removed children from their families, entire generations lost access to the Native parent models, culture, language, and traditional values" (Butterfield & Pepper, 1992, p. 47). Even though the worst period of the assimilation policy was at hand, "Through example, children learned skills of cooperation, group harmony, and extended family that [were] necessary for the survival of the Native family and the tribal group. Additional skills, . . . included placidity, patience, and the ability to remain silent" (Butterfield & Pepper, 1992, p. 49).

One means of tribal survival was through entering into a treaty with the federal government. "In 1794 a treaty was made with the Oneida,

Tuscarora and Stockbridge Indians--the first Indian treaty in which education was mentioned" (Berry, 1968, p. 14). Thus, the path of passive aggression became one of the new survival skills that would become an accepted value and would later be taught by tribal elders, parents and extended family members. Chief Joseph, Chief of the Nez Perce, offers the most famous illustration of this point when he announced upon his capture, "I will fight no more forever" (Clark, 1984, p.3), resulting in a treaty between the Nez Perce and the United States government. "The final treaties required tribes of the upper great plains, the southwest and the northwest to settle on various reservations. The last treaty, entered into with the Nez Perce of Oregon on August 13, 1868, removed the tribe to a reservation in Idaho" (American Indians, 1984, p. 2). In total between 1867 and 1868 the "Indian Peace Commission negotiated the last of 370 treaties made between the tribes and the United States" (American Indian, 1984, p. 2).

The federal government through treaties with individual tribes and other various pieces of congressional legislation offered the American Indian opportunities, in their view, for improved health, medical, and educational services. "In 1870 Congress appropriated \$100,000 for the operation of federal industrial schools; in 1879 the first off-reservation boarding school was established at Carlisle, Pennsylvania; in 1882 legislation was passed to convert army forts into Indian schools; in 1890 appropriations were made to cover costs of tuition for Indians attending public schools; and in 1917 all subsidies to religious groups were ended" (Szasz, 1974, p. 10). Hence the need for administration of Indian services

facilitated the creation of the Bureau of Indian Affairs (BIA). "The Bureau of Indian Affairs became involved in Indian education in the late nineteenth century when the United States government accepted its responsibilities for educating the Native American" (Szasz, 1974, p. 1). "Since the creation of the United States, the federal government has been directly involved and been most responsible for the education of Indians through the passage of legislation which established policies and appropriations for the education of Indians" (Edmo, 1992, p. 106).

With the addition of the BIA boarding school to the mission school system American Indian tribal elders, parents and extended family members now had another education system with which to contend. As funds from the federal government for the mission school system came to an end, the off-reservation boarding school, exemplified at Carlisle, dominated the approach to Indian education for 50 years. The role of the off-reservation boarding school was similar to that of the mission school. Eggan writes, "Children disappeared into government schools for a time . . . often against their own and their parents' wishes. Here white teachers were given the task of *civilizing* and *Christianizing* these wards of the government" (1974, p. 315). Berry continues, "Its philosophy included the removal of the students from their homes, strict military discipline, and a work and a study program . . . emphasizing industrial arts" (1969, p. 15). Szasz adds, "Incidents of enforced seizure of children to fill the quotas of off reservation schools have been reported too frequently to be considered mere exaggeration (1974, p. 11).

As a means of survival tribal elders, parents and extended family members became increasingly more and more suspicious of the intentions of the boarding and mission school systems as they "were generally hostile to the idea of having their children taken" (Szasz, p. 10). Parents demonstrated their distrust of the mission and mission school systems by hiding their children from school officials as a means to counter the intention upon the part of these educators to strip the American Indian child of their tribal practices from their tribal elders, parents and extended family members so they, the children, might be easier to civilize.

Historically, the federal government's assimilation strategy removed Native children from their families to attend boarding schools. "When the federal government removed children from their families, entire generations lost access to Native parenting [and tribal] models, culture, language, and traditional values. Not only were bonds between children and their fathers and mothers broken, but those with others who had parenting responsibilities as well" (Butterfield & Pepper, p. 2). The coercive assimilation policy produced schools that failed to recognize the importance and validity of the Indian community.

However, "Those parents who did object [to off-reservation schooling] may have understood that it represented the most dangerous of all attacks on basic Indian values, the one most likely to succeed in the end because it aimed at the children who had little if any of the old life." (Szasz, 1974, p. 11).

As American Indian children were, in most cases, forcibly taken from their homes and then forced into the halls of the BIA and mission

schools, the role of their parents was also forced to change. The following is an account offered by Polingaysi Qoyawayma, a Hopi woman, in her book No Turning Back when the *Bahanas* (White missionary educators) came to take her to school after Lololoma, Hopi Chief of the Bear Clan had, "Taken the pencil making his mark to commit the children of Oraibi to attend the new government school" (Qoyawayma, p. 20). Polingaysi's personal account of being forcibly taken from her family and home is as follows,

Polingaysi's older sister had escaped by hiding in her grandmother's house, and she and Polingaysi had orders to run to the grandmother if the police came again. The conservative faction [traditional Hopi's] had devised a scheme whereby the still uncaught children were warned to run for cover at the sound of a certain high-pitched, prolonged call. Polingaysi heard it one day when she was playing on the hill near her grandmother's house. She fled from the approaching danger. "Hide me! Hide me!", she screamed dashing into her grandmothers house only a few steps in front of her sister and two village girls who had thus evaded the authorities. "The Bahana comes." "Sh-h!" her grandmother scolded, taking her by their hand and leading her toward the hiding room. "Are you forgetting to behave like a Hopi? Be quiet. You are safe here." The grandmother had hidden the girls in an underground kiva of the rainmakers covering the entrance with a large, flat floorstone." (1964, pp. 21-22)

Often times as the result of the child being caught by police or other school officials and being shipped off to boarding school, parents faced insurmountable obstacles of distance, finance, and transportation in order to have contact with their children. Parents were actually barred from participation in their traditional parenting role due to these debilitating circumstances.

By mid-1890, the Indian wars in the American West were over. The great buffalo herds that fed the Plains Indians had been wiped out by government hunters, and white settlers streamed into Indian territory looking for gold and ranchland. Facing starvation and loss of their hunting grounds, the once proud tribes were forced onto government reservations where there was food but no more freedom. The Indians would never roam and hunt openly on the plains.

But one great tribe resisted the move from its traditional land --the mighty Lakota (Sioux) Nation, the largest of the plains tribes.

Sitting Bull, the great chief of the Hunkpapa Lakota, escaped to Canada with his band. To bring him back, the U.S. government offered Sitting Bull a pardon. But when Sitting Bull returned, the promise was broken. On December 15, 1890, police surrounded Sitting Bull's little cabin on the Standing Rock Reservation in North Dakota. They came to arrest the proud war chief, but instead they shot Sitting Bull as he prepared to surrender.

Another Lakota chief, Big Foot, was camped on the Cheyenne River sixty miles away. When the word of Sitting Bull's death reached him, he was scared. Big Foot was not the main chief and he feared that the Seventy Cavalry, Custer's old brigade, would attack his small band next. They had no food--only a few horses--and it was bitter cold.

On December 18, Big Foot started his band south to Pine Ridge, South Dakota, where the Oglala Chief Red Cloud could protect them. Without food, the 150-mile journey seemed impossible, but they had no choice. With only a few horses to carry their supplies, the people pulled tepees, children, and elders on tree branches behind them. For five days, with temperatures forty degrees below zero, the starving band crossed the windswept Badlands, always fearing the enemy was coming behind.

Forty miles from Pine Ridge, the band ran into a cavalry patrol. Chief Big Foot was dying of pneumonia, and he was being carried in a wagon. He raised himself up from his bloodstained blankets and put a white flag of truce on the wagon. The soldiers

quickly moved Big Foot to an army ambulance and took the rest of the band to the cavalry camp at Wounded Knee Creek, where they were ordered to spend the night. All 350 Lakota were freezing and starving, but they were almost home. During the night, the rest of the Seventh Cavalry caught up with Big Foot's band. Positioning themselves on ridges above Wounded Knee Creek, the soldiers surrounded the Indians, pointing their guns and cannons on the camp. The next morning, December 29, the commander went to Big Foot's tepee and told him to put all the weapons in camp in a big pile. Big Foot agreed. He had nothing to fear, he thought, since his people were showing the white truce flag.

The soldiers went tepee to tepee, taking everything from knives to rifles. They piled the weapons in the center of the camp. Suddenly, a gunshot was heard. No one knows where it came from, but within seconds the soldiers on the ridge opened fire on the camp. The Indians were helpless. Bullets and cannon shells rained down on everyone. Women tried to escape with their children, but they were killed. Within minutes it was over. Nothing moved in camp. More than three hundred men, women, and children, including Big Foot lay dead. The Indians would never again roam and hunt openly on the plains. (Wood & Wanbli Numpa *Afraid of Hawk*, 1992, pp. 1-4).

The notion that family and tradition are critical to survival is graphically emphasized in the Wood's and Wanbli Numpa *Afraid of Hawk's* account of the Wounded Knee holocaust. It would be through continued telling and retelling of the stories that capture the spirit of the hundreds of events that would provide the People the vehicle of survival generation to generation. Kerber refers to as, "Culture and the individual are intertwined in a whole that cannot be separated" (1972, p. 21). The survival of tribal practices would serve to demonstrate the effectiveness of tribal elders, parents, and extended family members as teachers.

Even though the great tribes and nations were eventually herded onto federal government reservation lands, the role of parent and elder teaching the child would not be lost. Qoyawayma exemplifies the notion of tribal teaching in her following account:

Rich in life, color, and emotion the Hopi way had been a strong but invisible web, holding the people together, through their ritual dances, through their songs that had been handed down from generation to generation.

This spiritual understanding gave a sense of depth and dignity . . . providing the children with mental and spiritual illumination as well as physical sustenance. (1964, p. 27)

Streeter provides a modern day view of instruction within Native Culture:

Parents are the most important people in a child's educational live, more important than teachers, books, playmates, and toys. Parents, whether they know it or not, train their children to life in a society and influence their attitude about themselves and school. What children learn and how interested they are in learning is closely related to how their parents feel about education. (Streeter, 1978, p. 281)

Kerber refers to this as the inseparable connection between parent and child, the transfer of "Culture [being] in the mind of man" (1972, p. 10). Hence, it is impossible to disassociate culture when raising a child.

Conversely, within the initial formal education framework of early western European civilization, parents did not play a formidable role in the education of their children beyond the natural process of instruction by observation in basic survival areas.

Rena Foy in her text, The World of Education (1968), writes:

The dominant purpose of education in primitive societies was that of survival. To ensure survival, primitive education had to provide instruction for three needs: adequate food, protection from hazards of nature, and protection from human enemies. (p. 9).

Learning was acquired by observation of the learned parent or other learned adult member of his society. For example, "A boy would learn to catch a fish by watching an adult perform the operation." (p. 11)

From those early beginnings of adult mentoring, European education expanded to meet greater educational needs. If children were to learn to read, write, and perform basic mathematics the role of teacher was given over to the elite of the community to select the elite which would be responsible for transmitting the culture. "From an infinite variety of products of human imagination, the educator must select those with greatest promise of fulfilling the educational aim of transmitting the cultural heritage" (Foy, 1968, p. 11). This had been the model since the inception of early civilization as villagers from the countryside came together forming cities for the purpose of commerce.

This western European model of teaching and learning would eventually find itself invading the culture rich and advanced civilizations on the North American shores. In the western European model, the parent and family of the student were obviously absent from their child's educational life, which was then and what remains the exact opposite of Native American traditional life. This western European model of teaching and learning brought to the Americas by immigrant families, in

effect, became and has remained the standard model for parent involvement for generations.

However, the entrenched western European model would eventually be challenged in the late '60s and early '70s by a new order of immigrant descendant mainstream parents. The '60s and early '70s immigrant descendant parents began to demand entry into their children's school. These parents wanted to take an active role in the development of their child's education. They were paving the way to break away from the former western European model of teaching and learning. These parents would not be denied access into the schools. They would depart from the old traditional role of parent involvement as established by the school system.

Initially, the parent involvement model was founded on the western European model of teaching and learning. Based upon the western European model, it would be the educationally elite which would set forth the standard and parameters of parent involvement within the school setting. Virtually, it was the school system which defined and established the parameters in which the parents of students could be involved within the educational institution. The basic model of parent involvement, developed from the foundation of the western European model of teaching and learning, would allow the mainstream parent opportunities that generally included the following duties: baking cookies for class parties, attending the school play, and joining the Parent Teacher Association (PTA). This model, although somewhat revised, continued to maintain the tradition of keeping parents in their place; which was to remain directly

outside the mainstream of the school system. The remotely revised model of mainstream parent involvement continued to encourage parents neither to be seen nor heard in any area outside the school system defined parameters; except in the area of fund raising. Carlson characterizes this point of the school and parent relationship in the following: "By mid-century the connection between parents and schools was often tenuous, except in the area of fund raising" (Carlson, 1991, p. 6). Thus the development and implementation of what would become the new standard middle-class, mainstream model of parent involvement.

The tenuous relationship between the school and parents again began to be forced to undertake even more evolutionary changes. Parents continued to force the hand of the school system to let them become an equal partner in the educational process of their children. The new standardized middle-class, mainstream parent involvement model has begun to experience a slow, but noted, metamorphosis. Parents began showing up on the front steps and within the classrooms of their children's school house to perform volunteer activities; which extend well beyond the formally accepted parameters of the original western European teaching and learning parent involvement model and the marginally modified PTA parent involvement model of the silent, yet supportive traditional homemaker.

In discussion of the modified PTA parent involvement model Valerie Davison, a 1989 University of Arizona doctoral graduate who is currently an Amphi School District Resource Teacher for Chapter 1, has continued to devote much of her time to study the dynamics and describe the

relationship between parents and the school. As a result of her pioneering efforts a new field of study emerged Davison offers the following, "Involving parents in education is [becoming] an increasing popular trend" (Davison, 1984, p. 20; 1989, p. 25). This has resulted in parents creating an avenue for parents to become more involved within their children's school. Parents have taken the lead in redefining the role of parent involvement within their school. "Parents are now involved as para-professional instructors, field trip coordinators, program specialists, and much more" (Davison, 1984 p. 21; 1989, p. 80).

In view of the recent emphasis, as characterized by Davison's article, which has been placed upon parent involvement within the schools, study of the traditional mainstream parent involvement model has become a rigorous and challenging subject. Observations made of the mainstream parent involvement model made by Davison as she completed a Doctor of Education degree under the supervision of Doctors Sacken, Grant, and Ames entitled Individual Power of Teachers in the Informal Social Structure of Selected Elementary Schools included a section devoted to the dynamics of parent involvement occurring within her school district. As a result of her dissertation and her other extensive research activities, Davison offers the following as components of a parent involvement model:

1. Start Early; begin with Kindergarten parents as their children enter school.
2. Meet Often

3. Relevant Content; material and information that meets the needs of the parents,

4. Task Orientation; keeping focused upon a single task

5. Training; for parents about school related tasks for children.

In the first component Davison suggests that the kindergarten parent should be identified early to receive proper training and information regarding the school setting. In component two Davison states that follow-up meetings are necessary for ongoing parent and school communication. In component three she indicates that parents need ongoing training to understand the full scope of their participation while at school. In component four, in support of component three, Davison adds that parents need task orientation to help them define their acceptable parameters of a school volunteer. Finally, in component five, Davison indicates that ongoing training is necessary to assist the parents from year to year in maintaining their understanding of their role and tasks as they progress through the early grades in to the intermediate grades with their children. Davison concluded that these five progression steps will solicit and retain the assistance of parent as volunteers in the school system.

Davison's early works offers a model of "how to do," or perhaps a model of "what-to-do," while in school system settings by continuing to define what parent volunteers should do while in a school setting. Even though her model suggests additional duties to be taken on by the parent volunteer, it is clear that the school continues to remain in control of establishing and defining the parameters of how parents may participate in parent involvement activities. The actual effect of Davison's observation

was that a narrow window which had first been opened during the '60s and '70s had been opened slightly more by the school for parents of the '80s, yet the window had the potential, at least in the view of the school system, of being closed at any time by the school system. The expanded opening of the parent involvement window caused a slight, but still notable, impact upon the iron clad exclusionary forerunner of parent involvement. However, it was a valiant effort and reward upon the part of the 1980s mainstream parent.

Davison's pioneering parent involvement research ultimately added to, "A growing body of research [which] clearly shows . . . that parent involvement in education is one of the most promising movements to have come out of the school reform decade of the 1980s" (Carlson, 1991, p. 3). Even though Davison's research was in effect a pioneering effort, she suggests only minor changes in the mainstream parent involvement model as they relate to the school system acceptably defined duties of parent volunteers.

Moving beyond Davison's research, other research educators during this same period were working on other aspects of researching parent involvement components and models. Chavkin and Williams, more notably, suggest in their 1989 article that they have observed and have redefined seven components of parent involvement. Those components are as follow:

1. Written Policies
2. Administrative Support
3. Training

4. Partnership Approach
5. Two-way Communication
6. Networking
7. Evaluation.

In component one Chavkin and Williams imply that parents should have an opportunity to have input regarding the written policies of their schools. In component two they indicate that the parents should be supportive of the administration and that the administration should support the needs of the parent. Component three addresses the need of parent training to keep the parents informed as to their accepted role by the school. Component four indicated that there should be a partnership formed between the school and the home to serve as support system for the child. Component five indicates that communication between the home and school is critical for informational purposes. Component six would link parents with other school and community services for family and student support, such as a school counselor. Component seven would allow for on-going formal and informal evaluation of activities with in the model itself occurring between the parent and school. This would also allow for adjustment, yet again it would be directed by the school.

Even though Chavkin and Williams offer a more comprehensive list, the narrowly defined theme of the role and focus of parent involvement continues to be created by the school, as previously mentioned in Davison model of parent involvement, the early PTA model is again repeated through its narrow view and virtually unmodified description of the duties of the parent volunteer. It appears, to the casual observer, that Chavkin

and Williams advocate parents will perform their volunteer duties within the well and narrowly defined parameters of the school system; with the focus remaining to keep parents within those school system defined parameters. To accomplish this end, Chavkin and Williams suggest the school needs to continue training parents within the school defined limitations as suggested in component number Two: Administrative Support, Three: Training, Four: Partnership Approach, Five: Two-Way Communication, and Six: Networking.

Although many mainstream parents were able to accept the roles defined for them by the school and reported by Davison and Chavkin and Williams, other parents were not so easily satisfied. These other parents continued to work to force further evolution of the mainstream PTA model. The slightly revisionary models of Davison and Chavkin and Williams would continue to undergo further changes by these parents who continued to press and force additional changes again revising the mainstream PTA parent involvement model.

Another educational researcher who would report on the status of the once again revised PTA parent involvement model was Dr. Joyce Epstein. Dr. Joyce Epstein, "Has been conducting research on teachers' practices of parent involvement and the effects of family-school connections on students, parents, and teachers for over a decade" (Brandt, 1989, p. 24). This includes her current work as the Principal Research Scientist and Director for the Effective Middle Grades Program, Center for Research on Effective Schooling on elementary and middle schools--also including research for Effective Schooling for Disadvantaged Students;

Johns Hopkins University. Epstein, concurrently following the research of Davison and Chavkin and Williams began a review of the Davison and Chavkin and Williams forerunner models for possible expansion. Epstein conducted research of teacher practices of parent involvement and the effects of family-school connections. In a 1989 article Epstein entitles her model as the Five Major Types of Parent Involvement. The Epstein model consists of the following components:

1. Parenting
2. Communication
3. Volunteering
4. Learning at Home
5. Representing Other Parents.

Descriptions of the Five Major Types of Parent Involvement are described by Epstein as:

**Type 1. Parenting:** The basic obligations of parents refers to the responsibilities of families to ensure children's health and safety; to the parenting and child-rearing skills needed to prepare children for school; to the continual need to supervise, discipline, and guide children at each age level; and to the need to build positive home conditions that support school learning and behavior appropriate for each grade level.

**Type 2. Communication:** The basic obligations of schools refers to the communications from school to home about school programs and children's progress. Schools vary the form and frequency of communications such as memo, notices, report cards, conferences. and greatly affect whether the information about school programs and children's progress can be understood by all parents.

**Type 3. Volunteering:** Parent Involvement at school refers to parent volunteers who assist teachers, administrators, and children in

classrooms or in other areas of the school. It also refers to parents who come to school to support student performances, sports, or other events, or to attend workshops or programs for their own education or training.

**Type 4. Learning at Home:** Parent involvement in learning activities at home refers to parent-initiated activities or child-initiated requests for help, and ideas or instructions from teachers for parents to monitor or assist their own children at home on learning activities that are coordinated with the children's class work.

**Type 5. Representing Other Parents:** Parent involvement in governance and advocacy refers to parents' taking decision-making roles in the PTA/PTO advisory councils, or other committees of groups at the school, district, or state level. It also refers to parent and community activists in independent advocacy groups that monitor the schools and work for school improvement. (Epstein, 1989, p. 25; 1990, pp. 113-114)

Epstein offers: Examples of Practices to Promote, and Outcomes from, the Five Types of Parent Involvement:

**Type 1. Parenting:** Help all families establish home environments to support learning.

1. School provides suggestions for home conditions that support learning at each grade level.
2. Workshops, videotapes, computerized phone message on parenting, and child-rearing issues at each grade level.

**Type 2. Communication:** Design more effective forms of communication to reach parents.

1. Teachers conduct conferences with every parent at least once a year, with follow-up as needed.
2. Translators for language-minority families.
3. Weekly or monthly folders of student work are sent home and reviewed and comments returned.

**Type 3. Volunteering: Recruit and organize parent help and support.**

1. School Volunteer program or class parent and committee of volunteers for each room.
2. Parent room or parent club for volunteers and resources for parents.
3. Annual postcard survey to identify all available talents, times, and locations of volunteers.

**Type 4. Learning at Home: Provide Ideas to parents on how to help child at home.**

1. Information to parents on skills in each subject at each grade. Regular homework schedule (once a week or twice a month) that requires students to discuss schoolwork at home
2. Calendars with daily topics for discussion by parents and students.

**Type 5. Representing Other Parents: Recruit and train parent leaders.**

1. Participation and leadership in PTA/PTO or other parent organizations, including advisory councils of committees such as curriculum, safety, and personnel.
2. Independent advocacy groups.

**A few examples of outcomes linked to each type:**

**Parent Outcomes**

**Type 1. Parenting:**

1. Self-confidence in parenting.
2. Knowledge of child development.
3. Understanding of home as environment for student learning.

**Type 2. Communication:**

1. Understanding school programs.
2. Interaction with teachers
3. Monitoring child's progress

**Type 3. Volunteering:**

1. Understanding teacher's job and school programs.
2. Familiarity with teachers.
3. Comfort in interactions at school.

**Type 4. Learning at Home:**

1. Interaction with child as student at home.
2. Support and encouragement of schoolwork.
3. Participation in child's education.

**Type 5. Representing Other Parents:**

1. Input to policies that affect child's education.
2. Feeling in control of the environment.

**Student Outcomes**

**Type 1. Parenting:**

1. Security
2. Respect for parent.
3. Improved attendance
4. Awareness of importance of school.

**Type 2. Communication:**

1. Student participation in parent teacher conferences, or in preparation for conferences.
2. Better decisions about courses, programs.

**Type 3. Volunteering:**

1. Increased learning skills receiving individual attention.
2. Ease of communication with adults.

**Type 4. Learning at Home:**

1. Homework completion.
2. Self-concept of ability as learner.
3. Achievement in skills practiced.

**Type 5. Representing Other Parents**

1. Rights protected.
2. Specific benefits linked to specific policies.

**Teacher Outcomes****Type 1. Parenting:**

1. Understanding of family, cultures, goals, talents, and needs.

**Type 2. Communication:**

1. Knowledge that family has common base of information for discussion of student problems, progress.
2. Use of parent network for communications.

**Type 3. Volunteering:**

1. Awareness of parent interest, in school and children, and willingness to help.
2. Readiness to try programs that involve parents in many ways.

**Type 4. Learning at Home:**

1. Respect and appreciation of parents' time, ability to follow through and reinforce learning.
2. Better designs of homework assignments.

**Type 5. Representing Other Parents:**

1. Equal status interaction with parents to improve school programs.
2. Awareness of parent perspectives for policy development.  
(Epstein, 1989, p. 26)

Even though Epstein offers a more comprehensive definition of parent involvement activities, her list of the Five Types of Parent Involvement continues to limit parents to parent volunteer duties which have been defined by the school.

Epstein suggests that the Five Types of Parent Involvement, even though they continue to echo limited participation to the casual observer, may produce increased achievement. The suggested achievement areas suggested by Epstein's model are: Parent Outcomes, Student Outcomes, and Teacher Outcomes. Epstein subscribes that through participation in the Five Types of Parent involvement will produce growth which can be achieved in each of these three areas. Even though Epstein describes growth outcomes in these three outcome areas, the focus of her parent involvement model is upon the effect of parent involvement has upon student achievement.

Although the Epstein model offers the most comprehensive description of the relationship between parent involvement and the outcome of student achievement, she has not yet considered the effect of Native Culture upon student achievement; Native Culture being the commonly accepted societal and tribal practices of native peoples.

The parent populations initially researched by Epstein were Anglo. This may attribute to the fact of why the effect of culture, and in this case particularly Native Culture, has not yet been reported by Epstein thus far. This is not to imply that ethnic minority parents and the theoretical

framework of Native Culture may not fit into the Epstein model, but that Epstein has not researched the effect of Native Culture upon student achievement; potentially as the Type 6 of Parent Involvement.

Ethnicity and Native Culture are clearly visible within every ethnic minority community; excluding American Indian communities as a part of that larger group referred to as ethnic minority based upon those unique trust and treaty relationships with the Federal government. However, American Indian communities, both on and off the reservation, are rich in Native Culture which would include; but not be limited to: individual tribal practices, native language instruction in the home, attendance at social and community events, native culture practices instruction, and attendance at Indian Parent Advisory Committee meetings. These elements of native culture, when compared to other ethnic minority communities, share in common certain, unique characteristics which compromise the larger realm referred to by some as minorities; even though this may be the view of the general public, American Indians view themselves as being a separate category from other ethnic minority groups. This view is based upon the fact that American Indians are the only group to enjoy a trust and treaty relationship with the United States government, the trust and treaty relationship therefore cannot be included within the larger, collective realm of minority or ethnic minority.

Hence, the omission of Native Culture as one of Epstein's Five Types of Parent Involvement may be the result of her research having been conducted within majority culture communities. Epstein, by her omission of ethnic and Native Culture attributes of parent involvement from her

model may potentially develop a less inclusive parent involvement model regarding the ethnic minority and American Indian parent and their respective student populations. However, it should be noted that Epstein's model has reported significant success in the area of parent involvement with the ethnic majority population of first generation families. The study of parent involvement and the interaction with student achievement stemmed from her early 1970s research surrounding a "discussion whether the families were important and influential in a child's education" (Carlson, 1991, p. 10).

The American Indian family, inclusive of elders, extended family members, and other adult members of the tribe are viewed as important and influential in the raising of the American Indian child, the focus of this study proposes to identify and describe the level of agreement between the selected elements of native culture of American Indian parents and its relationship to student achievement. Further more the study proposes to describe the level of participation of the American Indian parent within the Five Types of Parent Involvement of the Epstein model. Thus formulating the basis of Hypothesis 2 which states: American Indians are currently involved in Epstein's Five Types of Parent Involvement.

The indicators of American Indian parent participation, correlated with the Epstein model are:

**Type 1 Parenting**

Open House attendance  
Student attendance  
139 (+) annual days  
Parent Conference

**Type 2 Communication**

Read school notices;

	Demonstrated by parent attendance to Open House, Parent Conference, or Student of the Month Assembly
Type 3 Volunteers	Attends a classroom field trip or another parent defined activity at school
Type 4 Home Instruction	Student was selected as Student of the Month
Type 5 Governance	Enrolls and attends PTA and or Indian Parent Committee meetings

On the other hand Robin A. Butterfield and Floy Pepper offer a slightly different view of parent involvement. In Indian Nations at Risk: Listening to the People, a 1992 U.S. Department of Education publication, they write:

There is a distinction between the terms parent involvement and parent support. Parental support means encouraging children to value education and to achieve. Parental involvement includes participation in school life in supportive advisory and decision making roles.

Parental support is essential and realistic for most Native parents. Parental involvement is desirable, but may be unrealistic for many Native parents. All schools need both parental support and involvement, but parental support has the greatest impact on the achievement, behavior, and attitudes of students. (p. 47)

Even though the model of Butterfield and Pepper splits the contents of the Epstein model into separate and distinct categories which distinguish parent support from parent involvement; the elements of both remain virtually the same and do not present any conflict or contradiction to the proceedings of this study.

### Section 3

#### Culture and Elements of Native Culture

"The history of the concept of culture goes back to the early Romans. Here the ancients gave it the meaning of cultivation or nurture. The meaning persisted until the mid-eighteenth century" (Kerber, 1972, p. 3) when German and English cultural anthropologists revised the ancient Roman definition.

Up until the late 1800s and into the early 1900s most of the cultural anthropologists espoused one view of culture. Two cultural anthropologists applied new ideas to expand the Roman notion of culture. "Johann Gottfried Herder (1744-1803) applied culture to history and human society" (Kerber, 1972, p. 3) Herder's application provided "the meaning and nuances of "higher values" of mankind" (Kerber, p. 3). However, Kerber's work was not the only work of that time period.

Even though there remained high level of agreement and uniformity among the cultural anthropologists for an extended period of time another, cultural anthropologist began to break away from the early Roman and the Herder definitions. The work of Sir E. B. Tylor began to make headway within the field. Cultural anthropologists began to accept Tylor's view of

culture as the primary theory of cultural anthropologist. Leslie White, "one of America's leading theoreticians in cultural anthropology" (Chilcott, 1985, p. 40) quotes Sir E. B. Tylor's definition of culture from his 1881 publication entitled Primitive Culture. E. B. Tylor's defined culture as follows: "Culture is that complex whole which included knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society" (Chilcott, White, p. 40).

Since the work of Herder and Tylor, Kroeber and Kluckhohn, well noted American cultural anthropologists, "cite one hundred sixty four definitions of culture in the English language alone" (Chilcott, White, 1985, p. 4). Kroeber and Kluckhohn began to classify the definitions. The following is a short summary of five of their most generally accepted seven classifications:

A. Descriptive: These are broad definitions that emphasize the content of culture. They give a comprehensive view to culture . . . Kerber reports Kroeber and Kluckhohn's definition as: "It is that complex whole which includes knowledge, belief, art, laws, morals, custom, and any other capabilities and habits acquired by man as a member of society" (Kerber, 1972, p. 4).

B. Historical: These definitions view culture within a historical context. "Culture is the result of accumulation of the social heritage of the human race" (Kerber, p. 4).

C. Normative: These definitions view culture as a "rule or a guide to a way of life . . . created designs for living" (Kerber, p. 5).

D. Psychological: "The psychological approach is based on the human mind, and its ability to learn and share its knowledge." La Piere explains culture as ". . . The embodiment in customs, traditions, institutions, etc., of the learning of a social group over generations. It is the sum of what the group has learned about living together under the particular circumstances, physical and biological, in which it has found itself" (Kerber, p. 5).

E. Structural: These definitions view culture within the context of "its parts and their interrelationships" (Kerber, p. 5).

From the classifications as described by Kroeber and Kluckhohn it would be easy to describe culture as having no ability to be defined. However it is important to note the primary cause for so many definitions is due to the fact that there are so many different cultures and thereby we can see that, "Cultures vary from one to another, and the variety and potential creativity of each overleaps the boundary fixing habit of scholars. The ramification of relevant variables in culture and virtually illimitable . . . culture is a broad concept" (Kerber, p. 6).

From the perspective of forming a viable theoretical framework from which to pursue the issue of culture, Kroeber and Kluckhohn's work provided important contributions. For the purpose of this study, culture, as described in Kroeber and Kluckhohn's descriptive definitions of culture, will serve as that theoretical framework. The selected elements of the sample population's culture were selected as they best describe the major components of their culture. The elements of culture in which this study will view as the common descriptive elements of culture are:

1. Language
2. Tradition
3. Ceremony.

In support of the selected elements of culture Steven Wall's work provides the following information as these three strands begin to emerge from his work Wisdom's Daughters; which is a compilation of conversations with 10 American Indian women elders each representing views of their tribes from across the nation regarding the most important elements of their tribal culture. Those three elements of culture or cultural descriptive strands are: language, tradition, and ceremony.

The following women elders comment on language, tradition, and ceremony in their following statements.

### Language

Juanita Centeno, a Chumash women from north central California relates "There is an [Chumash] Indian language . . . I'm not different. I speak their language . . . and I speak my own language . . . it reminds me of the life my ancestors had (Wall, 1994, pp. 38-39).

Mary Leitka, a women and council member of the Hoh Tribe of upper state Washington recalls, "The drum was here before the white man. We sang out songs with it. We got our spiritual help through drumming and singing" (Wall, 1994, p. 194). "My mother gave me a song that belonged only to her. There's no one else that can claim it or, even, sing it without permission, because songs come to a person directly from the Creator" (p. 199). "The Help [personal medicine for your self and to aid

others], itself, is the songs. This is your Help that goes with your medicine. You need those songs. Some medicine men are very strong. They can sing their Help songs, their medicine songs, and take red-hot charcoal and put it in their mouths. No Harm comes to their bodies" (p. 200). "Your power comes from the songs. We've lost out on a real beautiful one. I don't know what it's called in English" (p. 220). Now, "My daughters and my song grew up in the residential school, and they got punished when they said their language. They completely lost the language on account of that" (p. 224).

Lorraine Canoe, a Mohawk from Akwesasne in Upstate New York, tells about the nature of language.

Our own language honors women. In Indian the words are female; the words are honoring women; it's a female language . . . It's light, it's not harsh, It's not hard . . . I scold my children in Mohawk because it doesn't sound as hard. In English, it's hard. (Wall, 1994, p. 293)

### Tradition

Juanita Centeno, "If anyone has children, they better teach their children to follow the traditions that we're leaving behind because it is later than we think with all that's going on" (Wall, 1994, p. 45).

Lena Sookits, a Northern Cheyenne woman, states, "We as Indians still have to follow that tradition, that traditional law that our great-grandfathers and our mothers passed on to us, pass on all that they have taught us" (Wall, 1994, p. 58). "Someday I might grow old and my girls

will be able to know where I came from. Hopefully they will say, "My mother taught me; it still stays up here. I'll never forget it." (p. 67).

Susie Billie, a Seminole woman, states, "We were always taught to try to keep the heritage and the traditions and keep it going because that was the strength of the land or the earth" (Wall, 1994, p. 93).

Jill Sundown Hallet, a Seneca women, talks about the eternal nature of tradition. "Our laws are so strong that they aren't even written. It has lasted all these years, handed down from generation to generation" (Wall, 1994, p. 159).

Sister Tara continues, "Our teachings say that when you are born, your duties are set our for you. They're chosen for you ahead to time." (Wall, 1994, p. 159).

Jill concludes, on this topic by stating, "Once you step outside the Longhouse, you've stepped outside the circle and you have lost everything" (Wall, 1994, p. 159). "We are taught that we are to look out for the welfare of the seventh generation. I am the seventh generation of my elders from the past. What I'm doing today is I'm looking at the seventh generation, the faces that are yet unborn" (pp. 168-169).

Cecilia Mitchell, a Mohawk woman from Akksesane, reaffirms, "I won't compromise my tradition. I will not participate in something that destroys our culture" (Wall, 1994, p. 281).

### Ceremony

Betty Laverdure, an Ojibway woman, talks on universal concepts of ceremony.

In the Midewiwin, the Grand Medicine Society, there are degrees. You go to the third degree, and if you don't have the real gifts, you can't go any further. They are not open to any but Ojibway. They're sacred ceremonies.

With the Ojibway, the men on one side and the women on one side, but they still use the tree like the Lakotas because some of the beliefs are universal--like after death the spirit remains on earth for four days. that's pretty universal belief. The tree, also, is living. It lives for four days. We fast and we pray. We tie tobacco ties. We ask that tree spirit, spirit of the plant, to carry our prayers all the way to the spirit in nature with tobacco ties. We all have the tree. (Wall, 1994, p. 50)

Lena Sookits comments on the sweat performed by her son Herman,

These prayers are not new. The prayers were started thousands of years ago by someone else for us today. They had us in mind even then. They are still the same. It has just become our turn to say them. One day it will be someone else's turn to carry them on. I am thankful someone started them, and I am grateful to take my turn to carry them on for those coming behind us. (Wall, 1994, p. 51)

Lena continues about a healing ceremony,

In the middle of the square [of the cabin floor] is a sand-molded crescent moon. Medicine jars sit to one side. Cedar has been placed at one corner . . . conversations none above whispers. Soon a drummer begins striking the drum and a singer begins the prayers. After four rounds of the song, the drum is passed to the next person . . . the central focus is never shifted from the purpose of the ceremony. All night long the prayers continue, never stopping. Over and over drumbeats and singing circle the room. (Wall, 1994, p. 53)

"A woman has a lot of powers and control in ceremonial life" (Wall, p. 58). "If it wasn't for a woman, lot of these ceremonies wouldn't ever be carried on" (Wall, 1994, p. 63).

Agness Cypress, a Seminole elder, talks about sending off the spirit.

With Indian people, like, we do, ah, we always do like the sending off of the spirit every time there's a death. So that it doesn't hang around, whereas with white people they don't have a ritual . . . cause we believe that if we don't use the medicine for the sending off of the spirit like we're supposed to so they can go to where they're supposed to go, then they'll make you sick. They'll hang around you till you join them. (Wall, 1994, pp. 74-75)

Betty Laverdure, an Ojibway woman comments on government intervention of the early ceremony ways,

Certain ceremonies of Indians were outlawed by the government; you went to jail for having them. In the past, if you went to those ceremonies, you were denied your rations for fifteen days. They imposed their religious beliefs on us, the European beliefs, because they believed we were worshiping icons, or animals, and punishing ourselves with self-torture. The Sun Dance was seen as self-torture. And yet, look, Jesus fasted. The saints fasted. They purged themselves with whips or whatever. So we could go to jail for the Sun Dance, even past 1934.

It had to be fear. Even the Ghost Dance, Wounded Knee, when they killed all those people, they were merely establishing a new Ghost Dance Ceremony. The soldiers thought there was going to be an uprising, and they shot all those people. That was over a religious belief, too. Their lack of control over the Indians filled them with fear. Whites have always been afraid of the Indians. They tried to enslave us, but they couldn't enslave an Indian.

The People have realized something is missing. Spirits have been broken. It's been a breakdown of the spirit until now. That's why we're going back to the ceremonies. (Wall, 1994, p. 105)

Cecilia Mitchell, a Mohawk woman from Akwesasne, speaks on the loss of ceremony,

You whites lost your ceremony and that's the sad part. You used to have these things, but the government has homogenized the people so much that they lost their identity, and that's why you have so many problems in the world. . . . Everything was sacred with our people.

How sacred everything was. How sacred it was to them when spring came and the new ground was being broken. (Wall, 1994, pp. 262-264)

#### Section 4

##### Attributes of Student/Achievement and Success

Following an extensive computer search on student achievement and success in regard to American Indian or Native American students, it was found that there is a tremendous void in the literature.

Within the existing body of literature on educational practice, there is a void with respect to scholarship relating to students [American Indian] and their educational experience. No material is currently available which takes into account Native Culture which is a factor in student achievement and success. (Masters, 1990, p. 32)

In effort to investigate the effect of Native Culture upon student achievement/success, three culture elements of descriptors testing Native Culture have been selected based upon the theoretical framework, Descriptive Culture, as described by Kroeber and Kluckhohn. The test areas are as follows:

1. Language: Use of Native language at home
2. Tradition: Teaches tribal practices at home
3. Ceremony: Attendance at social events within the community by parent and or child.

Building onto the model to test Hypothesis 1, three descriptors or indicators were selected to define student achievement/success. The three indicators are:

1. Math ITBS scores: Stanine 4 or higher
2. Attendance: Annual attendance of 139 (+) days at school
3. School Recognition: Selected as Student of the Month.

### ITBS Scores

The selection of the Math Iowa Test of Basic Skills (ITBS) score was made by the researcher as the use of these types of scores are fairly standard in the area of educational research. The selection of the 4th stanine is that this is the minimal criteria for the normal range. The 4th stanine is generally accepted by the developers of the ITBS as having mastered normal operational skill levels for that particular basic skill.

The Iowa Test of Basic Skills (ITBS) is a multilevel battery to measure basic skills. The authors, Dr. A. N. Heironymus, Dr. H. D. Hover, Ms. Kathleen R. Oberley, Ms. Nancy K. Cantor, Dr. David Frisbie, Dr. Stephen B. Dunbar, and Dr. Jan C. Lewis, designed the ITBS to measure basic skills in Vocabulary, Reading, Spelling, Capitalization, Punctuation, Usage and Expression, Visual Materials, Reference Materials, Math Concepts, Math Problems, Math Computation, Social Studies and Science.

Their rationale was that basic skills are essential for success--even for survival--in our society. The test was designed to identify academic areas where the student demonstrated strength or weakness. Once this was noted the objective would then be to design a program which would help individual students become more proficient in areas which they previously demonstrated a weakness. The manner in which this is done, is raw scored

are converted to grade-equivalents. Grade-equivalents are then converted to percentile ranks, stanines, and norm curve equivalents.

The ITBS has undergone 50 years of review and revision. One of the reasons for the ongoing review is to try to eliminate cultural bias on certain questions of the 248 item test. Various cultural groups have reviewed each item and tests for further validity were made. Every effort to remove sources of culture and gender bias have been taken by the authors to develop the most fair standardized test possible.

Regarding standardized testing there exists a cavernous void regarding the American Indian student and student achievement/success in terms of reporting positive examples, even though there was one negative example by Dr. Billie Masters.

Dr. Billie Masters, a researcher for the Advanced Education Research Center located in Tustin, California reports the following as indicators of student success: "Individualized instruction, flex scheduling, adaptive mythology, and holistic curriculum" (1993, p. 6). Later on she adds to the list the following indicator:

The values of our children are determined through the use of the standardized test score. It is these numeric evaluations, as assessment of how the individual student has responded to a particular, specialized learning/ assessment environment, that perform as the market indicator of overall effectiveness. (p. 11)

Even though Masters criticizes the use of standardized or norm referenced tests, the reality is that these assessment instruments are currently being used by school systems across the nation and appear that they will be in use for a long time to come.

In place of the standardized or norm referenced tests she offers the following:

What [is needed] is to break from the previously employed perspectives which have been utilized to categorize and inhibit individual development in the classroom,; an outmoded imperative which no longer serves the needs of our society and never served the needs of a significant percentage of our children. In this time of social restructuring, what clearly bears consideration is the development of new processes in order to study how actual learning takes place in the classroom, and to assure a commitment to that ideal. Such a procedure would include not only descriptions of the results of the educational experience, but also an appreciation of the student's individual needs, and the . . . cultural . . . motivational factors that are active during the learning process and which ultimately influence the educational outcome; this would not be limited to a single indicator. (Masters, 1993, pp. 11-12)

Conversely, Nieto wrote the following statement regarding standardized test scores:

Even if a school decides, for example, to do away with standardized tests because it considers them to be discriminatory, the implications of such a radical decision might be far-ranging and counter to the desired goals. How well their students do on such tests may in fact determine whether or not they go to college, what college they attend, and what they will study. In effect, their entire future might depend on knowing how to take tests . . . this being the case might be detrimental to the students who most need the schools support. (Nieto, 1992, p. 250)

In the case of this study, the point of Nieto will be taken as there is no research to indicate that American Indian children lack the ability to take standardized tests. Even though there is sufficient research to indicate, in general, American Indian children do not always do as well as their non-Indian classmates, these results are not based on ability, but may be a sign

of cultural misalignment between the student and the school; not necessarily the student and the standardized test.

### Attendance

School Attendance is another area which has received little research recognition. This has left a gap in the literature regarding the importance or the effect of school attendance on student achievement and success.

The indicator was defined at 139 days (+) per the Arizona state requirement of students not attending school any less than 80% of the school year. In this case 139 days is 80% of 172.

Linda Crone, in an article based on a paper which was presented at the Annual Meeting of the Mid-South Educational Research Association's 22nd convention in New Orleans, Louisiana, stated:

High student attendance has often been mentioned as a desired indicator of school effectiveness, yet very little literature has been found that provides research to support the assumption that attendance is important to other school outcomes. Also, very little analysis was found to provide insight as to the characteristics of schools where low attendance creates a potential for students being at risk. (Crone, 1994, pp. 1, 4)

### Student Recognition

The only other student achievement indicator even less written about than student attendance is student recognition or student awards. To this focus Linda F. Winfield, a researcher for the Center for Research on Effective Schooling for Disadvantaged Students, John Hopkins University, only writes about a few indicators she has intermittently found. "The Climate Committee [a 1984 school site-based committee in the local

Chicago School District] established a number of incentives to reward academic and other [student] achievement. Monthly assembly programs were held to recognize lunch room stars, citizens of the month, student of the month [for academic achievement] and for attendance awards" (Crone, 1992, p. 29). In this particular school "students are recognized at monthly assembly programs for perfect attendance and 'student of the month' as indicators of academic achievement" (Winfield, 1992, p. 29).

Winfield reports in this particular Chicago school that, "attendance increased about three percentage points . . . achievement [standardized test scores] in reading and math NCE gains for Chapter 1 eligible students indicate substantial improvements in both reading and math" (1992, p. 43).

Even though "research results appear inconclusive as to the relationship of student attendance to student achievement, most practitioners cite increased student attendance as an extremely desirable school outcome" (Crone, 1994, p. 1), which could be linked to student achievement/success and the student awards for improvement.

In effort to join the view of Masters, with the reality of testing situations, and the cultural influence of the home upon academic student achievement/success; the view of Winfield of the relationship of student awards and increased student achievement, and the view of Crone on attendance to which they all elude a possible inter-relationship, the following theoretical model has been constructed.

The four indicators of Native Culture have been selected which will be correlated with the three selected indicators of student achievement/

success to determine the level of effect that Native Culture has upon student achievement/success. Responses to the questionnaire designed to test the three selected indicators of Native Culture will be correlated with the three selected indicators of student achievement/success to determine the level of agreement between the indicators of native culture and the indicators of student success in effort to identify specific indicators of native culture which may produce a positive effect upon student achievement and success. This model presupposes that American Indian students, in this case Yaqui, the level of participation of their parents in their Native Culture, and student achievement and success are inseparably connected. Based upon this premise, Yaqui Indian students, whose parents actively participate in their Native Culture, will be able to demonstrate student achievement and success; thus confirming or denying Hypothesis 1 that Native Culture effects higher levels of student achievement and success.

Data regarding the effect of Native Culture and Student Achievement and Success will be gathered through interviews with American Indian parents regarding their elementary school child(ren) conducted by a trained trilingual Yaqui, English, and Spanish community member. A detailed discussion regarding the interview data gathering process will be presented in Chapter 3.

## Section 5

### Dr. Fritz Heider: Theory of Attribution

Dr. Fritz Heider was born in Austria in 1896. He received his Ph.D. from the University of Graz in 1920. He later moved to Berlin where he

was influenced by Gestalt psychologists such as Kurt Lewin and Max Wertheimer. He then moved to the United States where he conducted research and taught at Smith College and the University of Kansas. Dr. Heider was the author of the Theory of Attribution (Weiner, 1985, p. 282).

Dr. Heider (1958) writes his description of Attribution as:

The term interpersonal relations denotes relations between a few, usually between two, people. How one person thinks and feels about another person, how he perceives him and what he does to him, what he expects him to do or think, how he reacts to the actions of the other" (p.1) [with in specific contacts or settings]. . . . Generally, a person reacts to what he thinks the other person is perceiving, feeling and thinking in addition to what the other person may be doing. (p. 1). Thus the birth of "common-sense" . . . or "naive psychology" (pp. 5, 7) where the interpersonal relations can be described in everyday language which "symbolize experiences of psychological and social environment representations of human behavior." (p. 7)

Dr. Heider proposed the Theory of Attribution because, as he explains,

Because one may know about another person intuitively, this has discounted the need to examine the behavior of these relations within a scientific sense thus creating a void in the existing scientific field regarding the interpersonal relations. . . . There has been less incentive for studying them [relations of two or more persons] scientifically; why should one develop a theory, carry out systematic observation, or make predictions about the obvious (p. 3). . . . We interpret other peoples' actions about other people and about social situations; we interpret other people's actions and we predict what they will do under certain circumstances. (p. 5)

Dr. Heider continues the argument of the importance of the scientific study of relations by stating,

To be sure, in recent times interpersonal relations in the two- or three-person group have more and more engaged the attention of workers in different fields. (p. 3) . . . They achieve in some measure what a science is supposed to achieve: an adequate description of the subject matter which makes prediction possible. An explanation of this behavior, must deal with common sense psychology. Naive psychology gives us principles we use to build our picture of the social environment and which guides our reactions to it. (p. 5)

Dr. Heider describes naive psychology as a process through attribution whereby we are able to describe our observations of interpersonal relations using everyday language. "This language serves us well, for it has an infinite flexibility and contains a great number of general concepts that symbolize experiences with the physical and social environment" (p. 7).

Dr. Heider authored a description of social situations, or underlying concepts, using his notion of common or everyday language. These underlying concepts are the focus for observation and description of all interpersonal relations. A summary of his Underlying Concepts follows:

Subjective environment of life space. According to naive psychology, both ourselves and other people have an awareness of the environment and the events in it.

Perceiving. Perceiving is experienced as a direct contact with the environment; it is a means whereby objective facts enter the life space. That is why we react in a special way when we notice someone observing our behavior. A fact can also enter a life space by way of language transmission, as when we read something or when somebody tells us something. Then there is the process of inference through which we arrive at conclusions on the basis of the existing contents of the life space.

Suffering; experiencing, or being affected by. Man, as we know, is affected by events in his environment. The most important characteristics of events that affect us are, first whether or not they are positive, pleasant, and satisfying, and second their casual sources.

Causing. Of great importance for our picture of the social environment is the attribution of events to casual sources . . . to social implications . . . and can one person cause another person to cause a change by asking him to do something.

Can. Whether a person can do something or not affects our attitude toward him and our predictions of his future behavior.

Trying. A second fundamental concept related to causation is that of trying to cause a change . . . more than just willing to cause the change . . . a situation which represents something different.

Wanting. An intentional change produced in the environment.

Sentiments. The positive or negative valuation attached to persons and objects.

Belonging. Another concept that also plays an important role in the so-called perception of forms or movement is the concept of belonging. This concept is applied when separate entities are seen to form a unit. Two people can belong together because they are related, or because they are similar in some respect.

Ought and May. Finally, that a person ought or ought not to do something can also cause a very vivid and direct experience (pp. 15-17).

In summary,

According to naive psychology people have an awareness of their surroundings and the events in it (the life space), they attain this awareness through perception and other processes, they are affected by their personal and impersonal environment, they cause changes in the environment, they are able to (can) and try to cause these changes, they have wishes (want) and sentiments, they stand in unit relations to other entities (belonging), and they are accountable according to certain standards (ought). All these characteristics determine what role the other person plays in our own life space and how we react to him. (p. 17)

In following Dr. Heider's work on the value of naive psychology, Dr. Bernard Weiner, an educator, sought to continue the study of interpersonal relations and the application to prediction of student success or failure by an outside observer.

#### Dr. Weiner's Application of Heider's Attribution Theory

During a series of theoretical experiments conducted during the period from 1972 to 1974 at the University of California, Los Angeles, Bernard Weiner and his colleagues examined the possibility of predicting student success or failure when applying certain pre-identified behavioral attributes.

Weiner's examination led them to believe that when applying certain indicators to achievement they would be able to predict individual successes or causes of individual failure. "The guiding principle of attribution theory is that individuals search for understanding, seeking to discover why an event, such as an achievement-related success or failure has occurred" (Betancourt & Weiner, 1982, p. 363).

This [Weiner's] investigation examined the perceived properties of causal attributions for success and failure and their consequences. Eight attributions or perceived reasons for success and failure, such

as ability, effort, and luck were rated for three causal properties-- locus (internal versus external), stability (endurance over time), and controllability (degree to which the person can volitionally alter the cause). (Weiner, 1985, p. 54)

Following years of continued study, Weiner developed an application of Heider's Attribution Theory. The core of Weiner's theory suggests that individuals base academic success or failure upon the following "Four Casual Elements: Ability, Effort, Task Difficulty, and Luck" (Weiner, 1974, p. 57). Weiner subscribes that individuals ". . . utilize these four elements of ascription to both predict and postdict the outcome of an achievement-related event" (Weiner, 1974, p. 51; 1985, p. 328). "Power over another, even if not used, often results in attributions of successful outcomes to the power source" (Weiner, 1985, p. 293). In effect, Weiner said that individual success or failure can be predicted using a prescribed set of attributes or can be postdicted using that same set of attributes. Further more, Weiner indicated that individual success or failure can be effected or observed by a second or outside party.

Thus the parent, in this case of this study, an American Indian parent, as the second party observer has the ability to influence their child toward achievement/success; whether in learning his or her culture or academic achievement at school. This is primarily due to the fact that the parent has the ability to manipulate the child's environment, or as Heider has named in his underlying concepts, "life space" (Heider, 1958, p. 15). In the case of this study the parent has the ability to influence the academic life space of the child by providing or withholding participation in their Native Culture.

Knowing that parents have the ability to foster success in their children through participation in Native Culture would then provide an indicator for educators to then identify student success or successful students at school.

The following are examples of studies who use an application of Heider's Attribution Theory as designed by Weiner are as follows. Using another indicator to predict success or failure, Dr. Peggy Douglas, University of Arizona, and Dr. Stephen Powers, Tucson Unified School District, in a collaborative effort with Dean F. Robert Paulson, College of Education, University of Arizona, utilized Weiner's Attribution Theory investigate the achievement locus of control in ". . . 66 academically gifted high school students (22 males, 44 females) who were enrolled in the University of Arizona's Pre-college Program for the Gifted and Talented in the summer of 1982" (Douglas & Powers, 1982, p. 1260). Their results indicated that "data suggest a pattern of attributions" (Douglas & Powers, 1982, p. 1259). They go on to state, "This [study] supported the social learning theory of the relationship between change in expectancy and causality" (Douglas & Powers, 1982, p. 1259), which prompted further investigation.

In two later studies Dr. Marcy E. Tepper, University of Arizona and Dr. Stephen Powers, Tucson Unified School District, in a collaborative effort with Dr. Paul Allen, Department of Secondary Education, University of Arizona, utilized Weiner's Attribution Theory to investigate, "whether attributions and achievement motivation measures were significant predictors of achievement in high school algebra students. The

subjects of this particular study were 110 students (56 males, 54 females) enrolled in grades 9 through 12 in an algebra class for the first time or who were students repeating the course due to failure or due to dropping the course" (Tepper & Powers, 1984, p. 120). Their results indicated that, "achievement motivation appears to have a stronger association with achievement in algebra than attributional or achievement variables . . . which this study did not support" (Tepper & Douglas, 1984, p. 122). However, this study did suggest two additional points. First that the validity of the utilization of attributes to predict student behavior, in this case success or failure, is a viable research method. Secondly, that additional research projects are needed to develop and support this social learning theory.

The second study was conducted by Dr. Stephen Powers, Tucson Unified School District, and Dr. Mark Rossman, Arizona State University, the purpose being ". . . to extend previous research in school achievement locus of control" (Powers & Rossman, 1984, p. 27). This particular study included as subjects 399 community college students "in order to examine attributions of academic success and failure to ability, effort, context, and luck" (Powers & Rossman, 1984, p. 27). Their results indicated that "attributions of academic success . . . to external causes such as the context of an event and good luck were similar between low-achieving Anglos, Blacks, Hispanics, and Native Americans" (Powers & Rossman, p. 30).

Bases on the premise that pre-selected attributes of behavior can predict student achievement/success as developed in the theoretical framework by Weiner, the purpose of this study is to extend the

previously noted research on student achievement/success (school-achievement) locus of control by comparing the factor, or attribute, of the influence of the Native Culture of the parent and its effect on the achievement/success of their child.

Over a period of time there have been critics of Heider's and then Weiner's work. The most noted critics are Gustav Ichheiser, who was a contemporary of Heider, and Mahesh Gupta from Lincoln University.

Ichheiser, although unbeknownst to Heider, was from Heider's homeland of Austria. Even though these two social psychologists were from the same area they never met.

"Although he [Ichheiser], wrote and published almost 70 articles and books during his career, he has been cited less than two dozen times in psychological journals over the past two decades. However, many of his ideas are proving to be remarkable current . . . some are particularly interested in his personal perception and attribution [views]" (Rudmin et al., 1987, p. 165).

Part of the reason of his limited acclaim is because "he was confined to a mental hospital during the 1950s and early 1960s the very period when others were developing anew the ideas dated from the 1920s and 1930s" (Rudmin et al., p. 165). His early work should have been cited by many of those psychologists as they were developing work which he had completed many years before. One of the draw backs for Ichheiser during this time as now is that there are very few of his works that have been translated into English.; the majority of his work is published in Polish and some in

German. Because of these two limitations imposed on Ichheiser his works were not taken seriously up to now.

Ichheiser criticizes Heider because Ichheiser believes that there is more to the human relation than two people and a non-person issue. "Therefore, what really confronts us in human relations are not natural forms of expression, on the one hand, and natural responses to symbolic impressions, on the other" (Ichheiser, 1949b, p. 8, in Rudman et al., 1987, p. 173). In other words, Ichheiser is saying that human beings are not limited to expressions of things that happen to impress us. He is stating that an interpersonal relationship goes deeper and well beyond an issue or an event. Rudmin reports him as saying that, "Such interpretive processes are guided by cultural, historical, and ideological norms" (Rudmin et al., 1987, p. 173), the basis of the existence of deeper relationships.

His second criticism is the actual framework of Heider. He indicates that the opposite should be taken into account. Within the same framework Ichheiser develops six types of misattributions. These are factors that are generally over looked and therefore create a situation where an underestimation has occurred. Those six misattributions are:

- 1) Overestimation of dispositional factors and underestimate situational factors.
- 2) Misattribute ability on the basis of the success or failure of the outcome.
- 3) Overestimate the unity and consistency of the personality, and therefore, must have ways of coping with dissonant information.

4) Overestimate the intentional and rational components of our behavior.

5) Attribute greater reality to visible events than to invisible events because of the greater reliability of a society of perceivers.

6) We may misattribute uniqueness of a trait in others which we, in fact, also possess.

In essence what Ichheiser was saying is that the possibility of misattribution exists, so when making general assessments as to the cause of an event within a relationship one should clearly examine all the possibilities as to avoid the effects of misattribution.

The second critic, Mehesh Gupta, has also undergone criticisms of his mathematical arguments against Heider. Gupta redresses Dr. Theodore M. Newcomb's mathematical formula. Gupta contends that if there is a "Shift in a sign [of the three component relations P/O, P/X, and O/X] of any one of them is equivalent to the same signshift in any other" (1985, p.303). "(Note: POX is a designation for a situation in which a person P is engaged with other person O about an issue X, which is nonperson. P/O means P's relation to O; P/X means P's attitude toward X)" (Gupta, 1985 p. 321). The actual stress of Gupta's statement is that there were mathematical possibilities which were left out of Heider's original formula which was written to strike a balance. Gupta contends that when the other mathematical possibilities were left out that created the situation where other certain emotional affiliations were overlooked. He adds the missing possibilities and feels that the mathematical balance Heider desired and

many of the Heider reachers replicated, through his efforts, is now achieved.

Gupta goes on to write that Newcomb's ". . . three-category system do[es] not offer conceptual examination or evaluation. On the other hand, while various studies support Newcomb's theory . . . reasons for this support have not been adequately demonstrated" (Gupta, 1985, p. 308).

Gupta points out that the oversight on Heider's original formula may have been done in haste and that, "It is entirely possible that the formalization was premature, and that in the process the principle of balance was shortchanged" (1985, p. 310).

Although Ichheiser via Rudmin et al. and Gupta and Holcomb present valid arguments, they have also faced some opposition for their views. In fact these two might, in view of the mathematical model, be thought of as having provided an argument against one another.

The basis for the selection of the Heider Attribution theoretical model and the subsequent application by Weiner was due to the framework of the model. The Weiner application allowed for third party observers to gather information regarding individuals and an issue or, in this case, an event. Weiner provided the framework to allow a third party observer to gather data regarding the personal interaction between parent and child in reference to a non-person issue. In this case student achievement and success as defined by the three indicators of Math ITBS scores, Attendance, and being selected as Student of the Month is the issue under investigation in regard to the native culture of the parent and its influence on the child's performance in any one or more of the student success indicators.

Weiner goes on to broaden his framework to include the possibility of a third party observer being able to predict academic success or failure based on those third party observations. The third party observations then provide that third party observer the opportunity to predict success or failure or to be able to postdict the same. The attributes actually serve as indicators to predict or postdict performance. For example, to be admitted into graduate school in the University of Arizona College of Education, Teacher and Teacher Education to earn a Ph.D., an applicant must score not lower than 1200 on the GRE, the GRE being only one indicator which is used to predict successful completion. In this example a third party observer makes a determination predicting success or failure thereby admitting or omitting an applicant based on the GRE and other supporting information.

In the case of this study, it was proposed that Heider's theory and Weiner's application provided the theoretical framework necessary for third party observers to predict success or failure of an elementary student at a given task based on the influence of the parent's level of participation in their culture. In effect, an educator, as a third party observer, could possibly predict success or potential failure at a given task by knowing the level of participation their parent has in their native culture. This knowledge gives the educator the means to promote academic achievement in those students whose parents possess the attribute of native culture or take corrective measure for those students whose parents do not possess the native culture attribute. In this manner the attribute of native culture begins a course of not being viewed as a detriment to the academic

achievement as previously thought in the early Indian education school systems which was pointed out earlier by Szasz, Berry, and Whiteman. Parents would then be able to teach their native culture to their children without fear of reprisal. Parents would also be able to develop an argument for inclusion of their native culture into all levels of their school curriculum.

Even though there were some criticisms of Heider's and subsequently Weiner's framework and Heider's mathematical formula, this study overcomes those criticisms by using an ANOVA to perform the analysis.

## Section 6

The population selected to participate in this study is the Pascua Yaqui tribe. The Pascua Yaqui (Yaqui tribe) enrollment is nearing 8,000. Approximately 5,000 live on the reservation. The Yaqui reservation is located approximately 15 miles south by southwest of Tucson, Arizona.

The reservation is typical of other southwestern reservations with the exception of having a trilingual language base of Yoeme language, English, and Spanish. The generational breakdown of the language is as follows: Primarily the fluent Yoeme language speakers are the elders followed by their children; the parent respondents of this study. The parent respondents speak mainly English, followed by Spanish and Yoeme language. Their children, the students of this study speak mostly English, a regional dialect of Spanish and are taking Yoeme language classes through tribal and school offered programs.

## CHAPTER 3

### DESIGN OF THE STUDY

Chapter 3 will be divided into two sections to serve to familiarize the reader with the design of the study. Section one will provide the reader with the nature of research design. Section two will provide the reader with the methodology; which will include: procedure, description of informant/interviewer, description of subjects, description of data collection instrument, description of data collection, and treatment of the data.

#### Section 1

#### Research Design

Research design is the plan, structure, and strategy of investigation conceived so as to obtain answers to research questions and to control variance . . . of extraneous or unwanted variables, and to minimize the error of random variance. (Kerlinger, 1973 , pp. 300, 306).

Research design has two basic purposes: The first is to provide answers to research questions and secondly to control variance.

Research designs are intended to enable the researcher to answer research questions as validly, objectively, accurately, and economically as possible. A research plan is deliberately and specifically conceived and executed to bring empirical evidence to bear on the research problem . . . or hypothesis. Strictly speaking, design suggests the direction of observation-making and which variables are active and which are attribute; an attribute variables

being a measured variable or a variable that is a characteristic.  
(Kerlinger, 1973, pp. 301, 304, 307)

### Hypothesis One

Native Culture, when actively participated in by the parent at home or within the community, is an attribute of parent involvement which can predict the achievement and success of American Indian elementary students.

This particular problem suggests the following research design: The hypothesis itself is one of interaction, thus suggesting a factorial design is appropriate. The design is a 4 X 3 factorial. The first independent variable is A, Native Culture. The second independent variable is B, which is Student Achievement and Success, both of which have been manipulated through a binary response coding process to be characteristic of an experimental design. A is partitioned into A1, A2, A3, and A4. B is partitioned into B1, B2, and B3. It was decided that N should be equal to 10 subjects in each cell, so there must be at least 120 Ss, or subjects, for the experiment. The N for the study then should not be less than 120 subjects. Additionally, this particular design suggests that observations, or in this case interviews with American Indian parent informants to fill out the questionnaire must be made independently and that the score of one Native Culture variable must not affect the score of another Native Culture variable. Additionally it is equally important that one Student Success/Achievement variable must not affect the score of another Student Success/Achievement score.

It is also important to note that even though Native Culture and Student Success/Achievement are usually attribute variables and treated as non-experimental, in this case they have been manipulated within the framework of an experimental design.

### Hypothesis Two

American Indian parents are active participants of parent involvement as defined within the Epstein Model of Parent Involvement but at different levels than what has been generally accepted by the narrowly defined Epstein Model.

This particular problem suggests the following research design: The hypothesis itself is one of interaction, thus suggesting a factorial design is appropriate. One independent variable is A, is Epstein's Five Types of Parent Involvement and B is the corresponding Five Types representative of Native Culture. Both variables have been manipulated through a binary coding process to be characteristic of an experimental design. The design is a 5 X 5 factorial. The independent variable A, the Epstein model, is partitioned into A1, A2, A3, A4, and A5. The second independent variable B, Native Culture, is partitioned into B1, B2, B3, B4, and B5. Secondly, this particular design suggests that the subjects can be randomly assigned to both A and B because both are experimental variables. Finally, this particular design suggests that observations, or in the case of this study interviews with Yaqui parent respondents, must be made independently and the response of any of the A variables must not affect any of the B variables.

## Section 2

### Procedure

The study procedures included the identification of a reliable community informant; who would also serve as the interviewer. This community informant would first serve to identify households of Yaqui parents having children who are enrolled and attend their attendance boundary elementary school, grades 3-5, who reside on the reservation, and who would voluntarily respond to the questionnaire instrument in the language of their choice; Yaqui, English, or Spanish, the development of the data collection instrument, administration of the instrument; training of the interviewer in the use of the data collection instrument and the recording of responses, the analysis of the data collected, and a field test of the procedure.

### Informant/Interviewer

The informant/interviewer was identified and selected based upon having met the requirements in support of the study. First, the informant/interviewer needed to be a reliable, well respected, participatory tribally enrolled member of the Pascua Yaqui community. Secondly, the informant/interviewer needed to be trilingual: Yoeme language, English, and Spanish. Finally, the informant/interviewer needed to have a broad based understanding of their native culture, ranging from traditional to non-traditional. The person who was able meet these three requirements and who would be willing to participate in necessary training sessions

would not have any critical problem in identifying subjects, or in arranging, or in conducting the interviews.

As a means of avoiding unnecessary problems, Dr. John H. Chilcott, Professor, University of Arizona, makes the following observation regarding the use of non-tribal and tribal persons as informants/interviewers.

A non-tribal person may also be suspect. The closed nature of traditional tribal society has continuously acted to inhibit interaction outside the community. It is not easy for a tribal member to relate to an outsider; that is a non-tribal outsider. (Chilcott, 1985, p. 28)

### Subjects

Subjects for this study will be identified by the informant/interviewer who is trilingual: Yaqui, English, and Spanish, an enrolled tribal member of the Pascua Yaqui tribe. All of the subjects reside on the Pascua Yaqui reservation.

The informant/interviewer will invite Yaqui parents of Yaqui Indian public elementary school age male and female students; third, fourth, and fifth grade; age range of students will be from 8 to 12 years to participate in an 30-45 minute interview process responding to a 16 item questionnaire regarding their perceptions on the level of their participation in their Native Culture, Parent Involvement activities linked to the school, and to their child's performance at school on selected items as recorded in their family archives.

Both parents and their children reside on the Pascua Yaqui reservation, which although rural, is located approximately 15 miles

adjacent to Tucson, Arizona; a major metropolitan southwestern city. As agreement is made between the parent and the informant/interviewer individual appointments were made to meet at the convenience of both parties regarding the purpose of the interview to respond to the 16 item questionnaire (see Appendix A), time, date, location, language preference, the assurance of full confidentiality, and the disposition of written data.

#### Data Collection Instrument

To obtain all pertinent data on Native Culture of the parents, parent involvement activities of American Indian parents, and all references of student achievement/success, it was decided to use a 16 item questionnaire (see Appendix A). Parent responses would be recorded in a binary code by the community informant/interviewer. The community informant/interviewer, tribal leaders, general community members, educators, and articles were consulted for input regarding the content of the questionnaire items.

#### Data Collection Procedure

Parents were asked to respond to each of 16 questionnaire items with a yes or no response. A binary recording system of 1 for yes and 0 for no was selected to meet the respondent and recording requirements of the study. However, each parent was given an opportunity to provide the informant/interviewer with additional comments and or written documentation, such as, report cards, certificates for Student of the Month, or standardized test score reports from their family archives.

It would be appropriate to note at this point, that Edelia Lopez, a bilingual fourth grade teacher of the identified elementary school, while working on several Funds of Knowledge parent informant interviews, in same identified community of this study, for Dr. Luis Moll, Professor, Anthropology Department, University of Arizona, discovered the vastness of the family archive. In her final oral report given during an exit conference with all the other Funds of Knowledge teacher-researchers; July 1992, University of Arizona Anthropology Department, she noted that in all the homes she had visited, that the parents had entire walls or refrigerator fronts which were solely dedicated to display report cards, certificates of achievement; Student of the Month, standardized scores, notes from school, etc. which represented, in many cases, a span of several years. Information which was not on display was filed in one or more boxes, such as a shoebox. Both displayed and stored materials were always readily accessible.

The informant/interviewer received training in two specific areas on how to conduct the interview process. The first was to make the parent respondent comfortable by engaging in general conversation. The informant/interviewer was trained to bring up the three parts of the questionnaire as topics which would be discussed during the interview while yet engaged in general conversation. Secondly, the informant/interviewer was also trained to use a binary code to record the responses of the parent respondent when a specific question was asked directly or when the response to a specific question came up as part of their general conversation. At the end of the general conversation if certain questions

had not been covered the informant/interviewer would then ask those remaining questions and record the responses. The informant/interviewer also was trained in recording written comment by the parent respondent; especially if the parent respondent elected to respond to any of the "Other" items of the questionnaire.

This method of data gathering does not conform to traditional methods generally employed to gather information. However, with consideration of the parent respondent population and the interaction of the informant/interviewer the use of general conversation was deemed as being the most effective method to gather information in such personal topics. The use of the questionnaire was designed to assist the informant/interviewer to organize the collection process in terms of recording responses from the parent. This portion of the data collection process aligns itself with orthodox methods of data gathering.

After reading the questionnaire item, in the preselected language of the parent, the informant/interviewer was trained to record a 1 for a yes response and a 0 for a no response. The informant/interviewer was then trained to ask the subject if they had either any additional comments or if they had particular items in their family archives which they would be willing to share. These particular items were then recorded on the data collection form.

Three primary areas were represented in the questionnaire: native culture, parent self identification of participation in specific types of parent involvement activities as defined by the Epstein Model of Types of Parent Involvement, and student achievement and success.

The questionnaire items were framed in a such a manner to allow for a binary data entry by the informant/interviewer. The informant/interviewer was trained to record a 1 for a yes response and a 0 for a no response. The informant/interviewer was also trained to record and additional information the subject offered per questionnaire item. The informant/interviewer was also trained to ask for supporting documents for the student achievement/success area of the questionnaire. Documents which the informant/interviewer was trained to ask to review are: Math ITBS standardized test parent report, school report card which will show the annual attendance, a Student of the Month certificate; and, if applicable other notes or documentation from the school.

It was possible to gather the data for the Student Achievement and Success section directly from the school, however it was determined by the researcher that it would be more valid in gaining the parent perspective if their perspective was developed from documentation they had collected.

The breakdown of the questionnaire is a follows:

Native Culture: Three factors

1. Language: Native language spoken in the home/community
2. Tradition: Instruct their child in tribal, traditional practices
3. Ceremony: Attend/participate in community/social events

Additional parent demographic information collected included gender and languages used during the interview.

Parent Participation: Epstein Model

1. Child selected for school recognition; Student of the Month
2. Attend parent conference/ Attend open house

3. Participate as a classroom helper/ or a fieldtrip helper
4. Enroll in PTA sponsored classes
5. Enroll in PTA/ Enroll in Indian Parent Committee
6. Other, self defined activity

**Student Achievement/Success: Three Items**

1. Math ITBS 4th stanine or above
2. Attendance 139 (+) days for the year
3. Selected as Student of the Month

The Math ITBS score was selected as an indicator of student achievement and success because the use of these types of scores are common when conducting educational research. The selection of using the 4th stanine as the minimal criteria was because the 4th stanine is considered as the lowest score which is in the normal range of scores. Being selected as Student of the Month is a teacher selection process. Typically, many federal programs who conduct student assessments, such as Title I, use teacher ratings to determine how well a student is performing. Generally teacher ratings have been characteristic in accurately determining student achievement and success.

Data was collected utilizing the binary recording system writing a 1 for a yes response and a 0 for a no response on columnar paper. The decision to use this particular graph paper was to facilitate more accurate collection and data entry into the computer for analyses. Field notes from the informant/interviewer were recorded by the researcher onto columnar paper prior to entry into the computer ensuring a higher degree of

recording accuracy. Additional comments were added to the side of the subjects response/recording line.

Each of the 16 questionnaire items were framed in such a way that all the parents would be responding to the same questionnaire item in the same order of items and in the same manner. Each item was designed to obtain specific information regarding only one aspect of each part of each area. Each questionnaire item was framed in such a manner that the parent would respond yes or no, with supporting explanation as offered. To validate the questionnaire a pilot process was designed.

The pilot process began with the initial draft of the questionnaire items. The pilot process involved 24 randomly selected individual households from the pool of 132 students who had satisfied the requirements of the study by being an American Indian student enrolled in the identified elementary school, grades 3-5. There was no duplication of households. Minor revisions took place on the draft questionnaire instrument following the first four interviews based on a report from the informant/interviewer.

The revisions which were made on the initial draft of the questionnaire are as follows: order of the areas. It was thought that by asking questions about the child first might bias their responses regarding their level of cultural participation and parent involvement in view it might be more appealing for the subject to embellish their their responses with information they might perceive the informant/interviewer may desire to hear. For example the informant/interviewer indicated that one respondent's child had very good attendance. The annual attendance

reported on the report card showed this was not the case. During that same interview the respondent indicated that they attended tribal ceremonies. The informant/interviewer knew that this family had not participated in the ceremonies. As an effort to avoid interaction between the variables, the researcher decided that a change in the order might help to avoid parent and culture bias. Therefore a shift in the order of questionnaire items and areas was made. The researcher decided to ask about the culture prior to any inquiry regarding parental involvement or student achievement and success. A similar observation was made regarding the order of parent involvement and student achievement and success. The decision was made to maintain the order of the parent involvement area to be followed by the student achievement and success area. This decision was based upon the fact that there appeared to be no means to manipulate the subject response regarding the student achievement/success area as this data was obtained by school generated documents. Only four interviews had been completed prior to making the change. The final draft of the 16 item questionnaire was changed to begin with Part 1: Native Culture, followed by Part 2: Parent Involvement, and then by Part 3: Student Achievement and Success.

The informant/interviewer, following the interviews and data collection training, was asked to proceed and begin to contact individual households regarding their potential participation in the study. If the parent agreed to participate in the interview process, the informant/interviewer made a mutually agreed upon appointment to conduct the interview using the 16 item questionnaire.

In view that the questionnaire areas reflect descriptive or attribute items which elicit quantifiable types of responses; which are normally not used in a quantifiable design, these items were manipulated for the purpose of achieving an qualitative analysis design. Based upon the first four interviews the informant/interviewer reported that a one of the parents desired to make additional comments. Based on this report the researcher decided that it was important to gather all information the parent respondent wished to provide. As a means to address the behavior of the respondent and to gather additional information the informant/interviewer was retrained to ask and record any additional comments the subject may wish to add to the questionnaire item for all subsequent interviews. Only four interviews had been completed prior to the change; only one parent wished to make additional comments in the native culture area in the category Other, self defined.

The data was treated qualitatively. Commonalities among parent responses regarding their perception of their native culture were compared against responses regarding student achievement/success were made. Even though an opened response opportunity was made following the initial questionnaire response, the findings of the pilot study were based largely upon the 16 questionnaire items.

As an effort to maintain a bias free subject response to questionnaire items, it was decided that the construction of the questionnaire items needed to meet the following criteria. A good questionnaire will:

1. Deal with a significant topic.
2. Seek information which cannot be obtained from other sources.
3. Be as short as possible

4. Be as attractive as possible.
  5. Provide directions, orally or written, which are clear and complete.
  6. Provide items which are objective.
  7. Present items in a good psychological order
  8. Gather data that is easily tabulated and interpreted.
- (Best, 1981, pp. 176-177)

### Administration of the Instrument

Following the initial draft and subsequent amendment to the data collection instrument discussions were held with tribal officials. Oral permission was granted to proceed with the study during that discussion. The discussions were held in October of 1993. The result of the discussions provided the informant/interviewer the means to develop the subject pool and then make contact with the remaining households to request their cooperation in participating in the study. The total sample population included responses to the seventeen item questionnaire of American Indian parents representing a pool of 138 American Indian students.

### Treatment of the Data

The Analysis of Variance or ANOVA will be used to analyze the data. ANOVAs are used to in experimental research which involves

. . . Two or more groups which then makes it possible to identify two different bases for estimating the population variance: the between group and the within group. The between group shows the changes in the dependent variable due to any systematic differences in the ways the groups were treated, including the independent variable and any confounding, if it takes place. The within group variance reflects changes in the dependent variable to individual

differences and/or other uncontrolled factors . . . is kept to a minimum. (Runyon & Haber, 1988, p. 360)

Additionally, the ANOVA

. . . Frees the researcher from the constraints of the traditional two-group experimental design. Not only does it provide a method for analyzing the effects of an unlimited number of treatment levels of a single experimental variable, but it also provides a statistical basis for analyzing marvelously complex designs consisting of two or more independent variables. (Runyon & Harber, 1988, p. 366)

The focus of the researcher was to find if there was and then determine the level of interaction between the two independent variables Native Culture and Student Achievement and Success thus answering the question what is the effect of Native Culture on Student Achievement and Success through examination of the interactions between the two independent variables.

This method of analysis allows the researcher to go beyond answering the question "What are the effects of each experimental variable. The two variables are said to interact if the effects of one variable are dependent on the level of a second variable" (Runyon & Harber, 1988, p. 366).

Additionally, Gupta (1985) states,

Usage of ANOVA . . . strengthen[s] the erroneous assumption of the existence of three factors in the interpersonal balance phenomenon. . . . It may be noted that the proposition of a two-factor approach is significant on theoretical and conception grounds, and has implicit consequences for the explanation of . . . Heiderian . . . theories. (pp. 309-310)

To perform the ANOVA data was collected based upon the 16 item questionnaire using a binary coding system. Then the binary responses were tabulated by computer SPSS program; IBM computer in reference to the two groups of Hypothesis One, Native Culture and Student

Achievement and Success. This process made it possible for the researcher to manipulate qualitative items into an experimental design which would allow a statistical analysis such as the ANOVA.

Secondly, the response scores of the parent respondents were tabulated regarding their responses to the nine items representative of the Epstein model of Parent Involvement in Hypothesis Two. The purpose would be to describe the relationship between Epstein's Five Types of Parent Involvement and the perceptions of American Indian parents regarding their level of participation of involvement in corresponding activities representative of their school and community. Their response scores would allow the researcher to determine if there is a relationship between Epstein's model and the activities engaged in by American Indian parents. "Studies of this sort are referred to as correlational. They attempt to ascertain whether or not two variables are related . . . if so, to measure the direction and strength of the relationship" (Runyon & Haber, 1988, p. 13).

Epstein model and American Indian parents variables regarding parent involvement activities.

Lastly, the subjective responses were compiled and tabulated by hand by organizing like responses to the "Other" questionnaire items. The inclusion of the "Other" item was to provide the parent respondent the opportunity to provide additional information which may not have been provided during the course of the interview. The parent responses were found to be informative and clarifying to former responses, however

remained in a supplementary role to the more important objective responses.

A full analysis of the data and descriptive tables of the findings will follow in Chapter 4.

## CHAPTER 4

### ANALYSIS OF DATA

The purpose of this chapter is to present the results of the study. The findings and related discussions are presented in two sections for the following groups:

Group 1: Native Culture

Group 2: Parent Involvement

Group 3: Student Achievement/Success.

Section One will first present a profile of the parent and student respondents. Section One will then present the results from each of the three groups which will be interpreted and discussed first in terms of response scores and in terms of effects, including the potential interaction of main effects.

Section Two will present the results in a statistical Analysis of Variance. The results, using Student Achievement as a dependent variable will be summarized in their respective tables.

#### Section 1

##### Group 1: Native Culture

One hundred twelve Yaqui Indian parents, representing 132 American Indian elementary students in grades three, four, and five, responded to a three part, sixteen-item questionnaire designed to gather data regarding their perspective of their level of participation within their

Native Culture, Parent Involvement activities, and the Student Achievement and Success of their child.

The original pool of potential respondents was 112 who met the selection criteria. All 112, or 100%, of the parents agreed to participate in this study.

### Parent Respondent Profile

Additional data collected regarding the gender and socioeconomic status of the parent respondents are found in Table 1.

Table 1

### Characteristics of Parent Respondents (N=112)

Parent Respondents	Responses
<b>Gender</b>	
Male	8
Female	104
<b>Socioeconomic Status</b>	
Above Poverty Level	0
Below Poverty Level	112

Of the 112 parent respondents 104 were female and eight were male. All, or 100%, of the parent respondents reported that they were at or below the economic guidelines required to qualify for the Free or Reduced Lunch program.

#### Student Respondent Profile:

Additional data collected regarding grade, gender of the students, and a breakdown of the Math ITBS scores will be found on Table 2 and Table 3.

Table 2

#### Grade and Gender of Student Success Indicators (N=132)

Grade	Male	Female	Total
3	27	20	47
4	19	18	37
5	15	33	48
Total	61	71	132

The response scores of the four items representative of Native Culture are as shown on Table 4.

Thirty-eight of the responding parents indicated they spoke their native language in the home and taught their native language to their children. Of the responding parents 74 indicated they did not speak their native language in the home and did not teach their native language to their children.

Table 3

Student Stanine Scores: Math ITBS (N=132)

Stanine	Number of Students
1	35
2	15
3	46
4	26
5	6
6	2
7	1
8	1
9	0

Table 4

Parent Response Scores to Native Culture Questionnaire (N = 112)

Variable No.	Native Culture Item	Yes	No
1	Native language instructed in the home	38	74
2	Attended social or community event (ceremony	95	17
3	Instructs tribal practices in the home (tradition)	53	59
4	Other: self defined (See below for detail)	86	26

Ninety-five of the responding parents indicated they attended social and community events. Only 17 of the responding parents indicated they did not attend social or community events. This indicates that the majority of the parents view attendance at social and community events (ceremony), as important.

Just less than half (53), of the responding parents indicated they instructed their children in tribal practices. Fifty-nine, or just slightly over half, of the responding parents indicated they did not instruct their children in tribal practices. The significant number of parents who responded affirming their attendance at social or community events may indicate that most of the tribal practices instruction may surround the ceremonial aspect of their native culture, thus reducing the influence demonstrated by the reduced number of responses.

Another notion would be that the Yaqui parents of this community view attendance at social and community events as a highly regarded demonstration of participation in their tribal culture. As noted by Szasz, Berry, Whiteman, Afraid of Hawk, and the League of Women Voters that participation in tribal events is one of the means historically used by the federal government and other non-Indian agencies to terminate the culture and assimilate the Indian. The display of culture and the display of tribal members conforming to their individual culture is critical to the survival of the tribe as noted by Thompson. Without tribal practices in the form of ceremony we would cease to be Indian.

In responding to Item 4: Other; Self Defined, 86 of the parents indicated they participated in another aspect of native culture. These attributes, which were self defined by the responding parent, included:

1. Talk about other cultures.
2. Parents and or Grandparents participate in the Easter Ceremonies.
3. Attend other dances at other reservations.
4. Other family members participate in Pakola, Deer, Fadicello, and Coyote dance groups.
5. Other family members hold offices in the ceremonial societies.
6. Participate in pow-wows and sweat lodges.

Twenty-six of the responding parents indicated they had not participated in another aspect of native culture.

### Summary

Overall, the majority of the responding parents indicated they had high levels of participation in two out of the four attributes of Native Culture. The responding parents also indicated they perceived themselves as having high levels of participation in the other of the four survey items for Native Culture. Parents responded higher on the Attends Social/Community Events and Other; Self Defined items, then the Native Language in the Home and the Tribal Practices Instruction items. This meets the test for participation in Native Culture in terms of significance for further examination as dependent variable with Student Achievement.

Group 2: Parent Involvement

One hundred twelve parents representing 132 American Indian elementary students grades three, four, and five, responded to a nine item survey designed to gather data regarding their perception as to their level of parent involvement in their school. The results are shown in Table 5.

Table 5

Parent Response Scores to Parent Involvement Questionnaire (N=112)

Variable No.	Variable	Yes	No
1	Attended Student Recognition Assembly	54	58
2	Attended Parent-Teacher Conference	94	18
3	Attended Open House	70	42
4	Acted as Class Helper	0	112
5	Acted as Field Trip Helper	17	95
6	Attended PTA Parenting Class	4	108
7	Enrolled in PTA	9	103
8	Enrolled in Indian Parent Advisory Committee	65	47
9	Other: Self Defined	56	54

**Item 1: Student Recognition Assembly Attendance:**

Of the responding parents 54 indicated they attended at least one of the monthly student recognition assemblies during the school year, while 58 of the responding parents indicated they did not attend at least one of the monthly student recognition assemblies during the school year.

**Item 2: Parent Conference Attendance:**

Ninety-four of the responding parents indicated they did attend the annual parent-teacher conference. Of the responding parents 18 did not attend the annual parent-teacher conference.

**Item 3: Open House Attendance:**

Seventy of the responding parents indicated they did attend the annual Open House, and 42 of the responding parents did not attend.

**Item 4: Class Helper**

None of the responding parents indicated they acted as a classroom helper.

Seventeen of the responding parents indicated they did accompany their child's classroom on a field trip, and 95 parents responded that they did not accompany their child's classroom on a field trip.

**Item 6: PTA Classes**

Four of the responding parents indicated they did attend a parenting class sponsored by the PTA; 108 responded that they did not attend a parenting class sponsored by the PTA.

**Item 7: PTA Enrollment:**

Nine of the responding parents indicated they did enroll in the school's PTA organization. The remaining 103 responding parents indicated they did not enroll in the school's PTA organization.

The low responses to items 4, 5, 6, and 7 are indicative of parents who may have had adverse experiences while they were students. In this case BIA and mission school experiences are part of this parent respondents background. Cultural and linguistic adversity which was inflicted upon them as students have cause feelings which now prevent them as parents from participating on a regular basis at their school as they were, as noted by Williams and Chavkin and again by Carlson, not part of the school then and they are not a part of the school now.

**Item 8: Indian Parent Advisory Committee (IPAC) Enrollment:**

Sixty-five of the responding parents indicated they did enroll in the Indian Parent Advisory Committee with 47 indicating they did not enroll in the Indian Parent Advisory Committee.

**Item 9: Other; Self Defined:**

Of the responding 112 Yaqui parents 56 indicated they did participate in a self defined attribute of parent involvement. These attributes, which were self defined by the responding parent, included:

1. Sent items for class parties
2. Gave cultural presentations to classrooms
3. Participated in home visits
4. Attended out of town, overnight field trips
5. Attended other assemblies, e.g., Mother's Day, Haunted House, Science Fair, and Christmas program

6. Teaches language classes at the pre-school
7. Read to classes during Love of Reading week
8. Visited the classroom, did observations
9. Helped within the building, but not in a classroom
10. Attended the annual class picnic -- sent food items
11. Participated in additional teacher conferences
12. Participated as a Funds of Knowledge parent.

Fifty-six of the parents did not indicate participation in a self defined attribute of parent involvement.

Of the 56 participating parents the researcher reports that they identified 12 additional activities in which they felt they were supporting or helping out in their school. This must be noted by all educators. There are certain advantages of being able to enlist the support of the parents in ways that are taking place away from the schools. A possibility would be to broaden the list of helpers and the tasks that might be accomplished. The result would be to develop more community support for the school thus improving the profile within the community at large. Davison's notion of parent involvement in the school indicated that parent involvement went well beyond the walls of the school and the hours of the school day.

Of the eight items participation levels, four of the parent involvement attributes had more yes than no responses. To meet the test of parent involvement, at least four of the eight attributes when correlated to the Epstein model had to receive more yes than no responses. Based upon these test parameters, the Indian parent respondents did meet the test in reference to the Epstein model as shown in Table 6, Epstein Model

Comparison. The responses also indicate there are high levels of participation by American Indian parents in this particular school; some of which are statistically significant when correlated to student achievement. Also, the high number of yes responses to item 9 might suggest that parents view their actions as participating in their school. This might indicate that it is incumbent on the school to redirect their thinking and data collection methods to include Indian parents more fully.

Table 6

Epstein Model Comparison N=112

Type	Comparison Attribute
1 Parenting	Student selected as Student of the Month
2 Communication	Parent attended Parent-Teacher conference or Open House
3 Volunteering	Parent acted as class or field trip helper
4 Learning at Home	Parent attended PTA parenting class
5 Representing other Parents	Parent enrolled in PTA or IPAC

On Type 1, Parenting, American Indian parents responded 58 No responses to 54 Yes responses. Even though there were more No responses than Yes responses the difference is not significant. in terms of one group exceeding 10 more responses than the other. In this school there was

student achievement and success as demonstrated by the selection of their children for Student of the Month. On Type 2, Communication, American Indian parents responded 94 Yes responses as to their attendance at the Parent-Teacher conference and 70 Yes responses to their attendance at Open House. Both questionnaire responses were significant as the Yes group exceeded <10 Yes responses over No responses. On Type 3, Volunteering, American Indian parents responded 0 as being a classroom helper and 17 as to being a field trip helper. Overwhelmingly, the response was No to coming to the school to participate. In this area there was a significant difference between the Yes and No responses. On Type 4, Learning at Home, American Indian parents responded 4 Yes responses to their attendance at PTA parenting classes to 108 No responses. Again, American Indian parents overwhelmingly responded No to wanting to attend these types of classes.

Finally, on Type 5, Representing Other Parents, IPAC enrollment was significantly higher than PTA enrollment. For the PTA 9 responded Yes while 103 responded No. For IPAC enrollment 65 responded Yes and only 47 responded No. In this area Yaqui Indian parents were seen as highly participatory on the governing board for Indian education than for non-Indian education. This is another statement for the importance of bringing in culturally relevant activities and events into the school.

Overall, American Indian parents successfully participated in three of the five types of the Epstein Model. In this view, the results confirm Hypothesis Two; American Indian parents are involved in their children's school in the same types as the Epstein Model, except in Type 3,

Volunteering, and Type 4 as measured by the comparison attributes. In other words three of the five types demonstrated significant participation by American Indian parents. These results will reject the null at  $<10$ , thus confirming Hypothesis Two.

### Group 3: Student Achievement/Success

Student records from 132 American Indian elementary students in grades three, four, and five were reviewed from the 112 parent respondent home archives. The Math ITBS, Attendance, and Selected as Student of the Month, Student Achievement and Success Indicators, of the students are shown on Table 7.

Table 7

#### Student Achievement/Success Indicators: Items 2 and 3 on Student Questionnaire (N=132)

Variable No.	Variable	Yes	No
1	Scored stanine 4 (+)	36	96
2	Attendance 139 (+)	110	22
3	Selected as Student of the Month	34	98

Thirty-six of the students scored at or above the 4th stanine while 96 scored below the 4th stanine. This represents about a 1 to 3 ratio of success on the ITBS.

Student Achievement and Success Indicators as shown on Part 3, items 2 and 3 on the questionnaire are Math ITBS stanine 4(+), annual attendance of 139 or more days, and selection as Student of the Month. Responses to the Student Achievement and Success indicators indicate that 36 of the students had a Math ITBS score of 4 (+), 110 students had attendance of at least 139 days (only 22 students did not attend school at least 139 days as shown in Table 7), and 34 students were selected as student of the month.

Of the 36 students who did achieve 4(+) on the ITBS the following is a report of their results:

Thirty-four of the 36 had attendance of 139 (+) days and 9 were selected as Student of the Month and 14 of these student attended Indian Club.

Twenty-three of their parents used Yoeme during the interview. They did however use all three languages as no parent responded in Yoeme or Spanish only. Of these 23 parents only seven indicated they spoke the language in the home or taught it to their children. Twenty-seven of their parents attended their social and community events and 25 indicated they did participate in Other cultural related activities. Only 15 reported that they did not teach tribal practices in the home; however, this is so closely tied to attendance at their social and community events that there may be some statistical interaction between these two items.

This is a very decisive profile of how the Native Culture of the parent has effected increased levels Student Achievement and Success in their children.

## Section 2

As the question was developed to determine the effect of Native Culture on Student Achievement and Parent Involvement, the results are interpreted and discussed in terms the interaction of the main effect. A statistical analysis of the results using an Analysis of Variance measure score on a three item survey for Native Culture, a nine item survey for Parent Participation, and a three-item survey for Student Achievement; Student Achievement being the dependent variable summarized in Table 5.

The Analysis of Variance summary indicated that there was significant interaction of the main effect for Math ITBS scores, a Student Achievement and Success indicator and two Native Culture indicators, which were Attendance at Social/Community Events and Other; Self Defined. The interaction between Student Achievement/Success; the Math ITBS score, and Native Culture was significant. Table 8 reports the results of the ANOVA for an indicator of Student Achievement and Success, Math ITBS score.

Table 8 indicates that Math ITBS, as the dependent variable, had an interaction with Parent Attendance at the Student of the Month recognition assembly and student enrollment in the Indian Club. Students who achieved a Math ITBS score of stanine of 4 or above also had parents who attended the Student of the Month recognition assembly and were also enrolled as student members of the Indian Club.

Table 8

Analysis of Variance Summary Table: Regression Line for Math ITBS  
Student Achievement: Math ITBS Score

Source	DF	SS	MS	F	Prob>F
Model	18	50.87	2.83	1.56	0.08
Error	113	204.85	1.81		
C Total	131	255.72			

$p > .05$

This should be a striking testimonial of when the school sponsors culturally appropriate activities that they actually support the culture of the

Table 9

Parameter Estimates: Parent Attendance at Student of the Month  
Recognition Assembly and Indian Club Enrollment

Variable	DF	Parameter Estimate	Standard Error	T for HO: Parameter = 0	Prob> T
RECASS	1	0.69	0.31	2.24	0.027
INCLUB	1	0.67	0.31	2.16	0.33

Key: RECASS Parent attended Student of the Month recognition assembly  
INCLUB Student was enrolled in the Indian Club

parent and the community which in turn promotes student achievement and success. The school would actually be reinforcing community and parent teachings thus avoiding conflict upon the part of the family and the student.

The Analysis of Variance summary for Attendance, as the dependent variable, indicated that there was a significant main effect for three Native Culture items: Native Language in the Home, IPAC member, and Other; Self defined and one demographic item of the parent: Responded in Native Language during the interview (see Table 10). The interaction of the main effects of Attendance and Native Culture are significant.

Table 10 indicates that students who attended school for not fewer than 139 days also demonstrated Student Achievement and Success by scoring at or above stanine 4.

Table 10

Analysis of Variance Summary Table: Regression Line for Attendance and Student Achievement

Source	DF	SS	MS	F	Prob>F
Model	18	4420.37	245.58	1.5	0.09
Error	113	18049.88	159.73		
C Total	131	22470.24			

Table 11 defines the parameter estimates for the interaction between Native Language spoken and taught in the home, parents serving on the

Indian Parent Advisory committee IPAC), Other; self defined, and parents who spoke their native language during the interview. Students who had parents who spoke and taught their native language in the home, parents who were active members of the IPAC, parents who self defined another cultural activity in which they actively participated in, and who spoke their native language during the interview were students who demonstrated attendance at school of 139 days (+). In this case, parents who are involved promote good school attendance in their children.

Table 11

Parameter Estimates: Native Language, IPAC, Other, Native Language; Interview

Variable	DF	Parameter Estimate	Standard Error	T for HO: Parameter =0>	Prob> T
NATLH	1	-8.07	3.09	-2.83	0.01
IPAC	1	-4.35	2.61	-1.67	0.10
OTHCH	1	5.68	2.73	2.08	0.04
NLGINT	1	5.48	2.61	2.10	0.04

Key: NATLH Parent speaks native language in the home  
 IPAC Parent is an active member of the Indian Parent Advisory Committee  
 OTHCH Other: Other cultural activity as defined by the parent  
 NLGINT Parent spoke the native language during the interview

Table 11 indicates that students who had significant school attendance (139+ days) also had parents who demonstrated significant levels of participation in their native culture. The interaction of the main effects of Attendance and Native Culture were significant.

To interpret the significant results in the overall analysis, the Logistic Regression was applied. Comparisons of dependent variables and variables for each of the three groups are represented in Tables 12 -16.

Table 12 indicates that there were two response levels to this item. The recording code for Student of the Month was 0 = No and 1 = Yes. In summary, there were 98 students who were not chosen as Student of the Month and 34 students who were chosen as Student of the Month. The ratio was about three children not selected as Student of the Month to every one child that was selected as Student of the Month.

Table 12 indicates the number of students who were selected as Student of the Month.

Table 12

The Logistic Procedure Response Profile: Student of the Month

Ordered Value	STMONTH	Count
1	0	98
2	1	34

Even though characteristically teacher ratings are acceptable indicators of student achievement, that is not the case here. It is suggested by the researcher that when doing a statistical analysis indicators which have an arbitrary means of assignment should not be included in the study. In this case the teacher was left alone to select a student without any particular selection criteria. The results were that fewer students who had good attendance and who had scored 4(+) on the Math ITBS were as a rule not selected as often

Table 13 shows analysis of maximum likelihood estimates of Native Practices, Recognition Assesmbly, Native Language, and Interview.

Table 13

Analysis of Maximum Likelihood Estimates: Native Practices, Recognition Assembly, Native Language; Interview

Variable	DF	Parameter Estimate	Standard Error	Wald Chi-Square	Pr> Chi-Square
TPRIN	1	0.88	0.53	2.75	0.10
RECASS	1	-1.42	0.58	6.02	0.01
NLGINT	1	-0.91	0.53	2.89	0.09

Key: TPRIN Parent Teacher Native Practices in the home  
 RECASS Parent attended Student of the Month recognition assembly  
 NLGINT Parent spoke their native language to the Informant/ Interviewer during the interview

Table 14 indicates that there were two response levels to this item. The recording code for students attending school 139 days was 0 = Less than 139 days and 1 = 139 or more days. In summary there were only 24 students out of 132 who attended school fewer than 139 days and 108 students who did attend 139 or more days. At a ratio of 1 : 4 or in other words; approximately for every 1 student who did not attend school for at least 139 days there were 4 who did attend attend school 139 or more days.

Table 14

The Logistic Procedure Regression Line for Attendance  
Response Profile

Ordered Value	Attendance 139	Count
1	0	24
0	1	108

A further analysis, as provided from Table 15, would confirm that students who attended school 139 (+) days also had parents who spoke their native language in the home, participated in other self defined cultural activities, and were generally students in the upper grade of school; the older the student, the greater the attendance.

Table 15

Analysis of Maximum Likelihood Estimates: Native Language, Other,  
Grade of Student

Variable	DF	Parameter Estimate	Standard Error	Wald Chi-Square	Pr> Chi-Square
NATLH	1	1.79	0.69	6.65	0.01
OTHER	1	-1.25	0.66	3.62	0.06
GRADST	1	-0.64	0.38	2.81	0.09

Key: NATLH Parents speak native language in the home  
 OTHER Other; self defined cultural activity  
 GRADST Grade of student

Table 16 indicates two response levels to this item. The recording code for fourth grade students who scored below the fourth stanine was 0 and 1 for the fourth grade students who scored above the fourth stanine. The analysis would show that 96 fourth grade students scored below the fourth stanine and 36 students scored above the fourth stanine. This is approximately a 3 to 1 ratio of students who did not score above the fourth stanine to the one student who scored in the fourth or above stanine. Of the three grades, fourth grade, as the dependent variable, was the only grade to have an interaction effect with other variables. The Analysis of Maximum Likelihood Estimates indicated that there was a significant main effect for two Native Culture items: Attendance at Social/ Community events and Other; self defined, one Parent Involvement item: IPAC

Table 16

The Logistic Procedure Regression Line for Math ITBS Grade 4  
Response Profile

Ordered Value	ITBS 4	Count
1	0	96
2	1	36

membership, one student demographic; Indian Club attendance, and one parent demographic; Spanish Language spoken to Informant/ Interviewer during the interview.

Table 16 additionally indicates that fourth grade students who scored on or above also have parents who attend social and community events and participate in an other self defined cultural activities. These students were more than likely to be a member of the Indian club. The parents of these students also spoke Spanish to the Informant/Interviewer during the interview.

The use of Spanish during the interview might raise a question as to why some of these fourth graders scored on or above the fourth stanine while the balance of the fourth grade students and the majority of the third and fifth grade students score below the fourth stanine. This is an area that would require additional research to isolate all three languages as dependent variables.

The results of these analyses indicate that Student Achievement/Success are significantly influenced by Native Culture; specifically and Parent Involvement respectively. These results are confirmed by the findings of Dr. Sonia Nieto of the University of Massachusetts.

Dr. Nieto (1992) in her publication entitled Affirming Diversity: The Sociopolitical Context of Multicultural Education, writes,

The causes of school failure can be assumed under two categories:

1. Structural factors
  - a. Racism and other forms of discrimination in society and their resultant manifestations in the schools
  - b. Particular practices and policies in schools that are contrary to the goal of equal and high-quality education for all students.
  
2. Cultural and linguistic discontinuities between home and school that make life in school at best uncomfortable and at worst impossible for a great many students, but most notable for those from economically oppress, dominated, non-mainstream groups. (pp. 248-249)

During her case studies of student academic success, she indicates that students who were part of her research developed three ways they felt that contributed to their success. Those three ways were:

1. Maintaining and affirming pride in their native language and/or culture.
2. Engaging in activities beyond academics in school, home, and community.

3. Developing supportive environments in school, home, and community combating negative influences and affirming the messages of success.

Reyner's research also confirmed Nieto's conclusion regarding the importance of [native] culture in respect to student achievement/success. In Indian Nations at Risk: Listening to the People, a publication by the U.S. Department of Education, Jon Reyner (1992), a noted Indian educator, cites a portion of psychiatrist Erik Erikson's work in relation to Indian parents and culture by writing,

Erik Erikson has pointed out, positive identity formation is an ongoing, cumulative process. It starts in the home with a trusting relationship established between mother and child. It then develops through the child's interaction with other children and adults. To build a strong positive identity, new adults with whom a child interacts need to reinforce and build on the cultural messages that the child has previously received. (p. 42)

Additionally, several other noted Indian educators, write to suggest other means to assist American Indian children in their achievement and success. Grayson Noley (1992) suggests that one primary reason for the lack of success in American Indian children is the lack of American Indian teachers in their schools. He states: "The shortage of Native education professionals is an important inhibitor of achievement for Indian children. The need for far greater numbers of Native educators that presently exist is clear" (p. 24). Noley goes on to suggest that recruitment by universities for students and by school districts for education graduates is essential. He further suggests that training for teacher aides to become teachers is critical to the overall improvement of American Indian student

achievement and success (pp. 24-25; Paul, 1992, pp. 40-41; Reyner, 1992, p. 46). Dr. Alice S. Paul continues by writing, "Programs for young Native children need to be designed within the context of each child's culture, home language, and family. . . . Critical to social development of very young children is learning to appreciate, respect, and take pride in their culture" (1992, p. 39). Heider (1958 ) would indicate that, in this case, these parent taught attributes which influenced the life space of the child by building a parent-child bond founded on culture, language, and tradition which in turn can promote student achievement and success. Butterfield, Pepper, Whiteman would indicate that these parents carry on the timeless teaching of ". . . cultural influences [which] have a powerful effect on the Native child's performance in school" (Indian Nations at Risk, 1992, p. 49).

The results of the analysis confirm Hypothesis One. Attributes of Native Culture have a positive effect on the student achievement and success of their children. In other words, parents who have high levels of participation in their Native Culture also had students who demonstrated high levels of achievement and success on the Math ITBS test of a stanine score of 4 (+). The students also demonstrated high attendance of 139 (+) days.

The results from the analysis of the response scores of the parent respondents confirm Hypothesis Two. A greater number of parents responded yes to over half of the items representative of the Epstein model. This demonstrates that Yaqui parents have parallel levels of participation to main stream parents on all items except being a parent volunteer and being

parent advisory group at a very high level. This is primarily due to the integration of the culture into the advisory group.

The same can be noted for their children who attended Indian club. When the school offers activities which are based on the culture of the community this will effect the increased participation of the parents and their children. It is similar to Whiteman's and Kerber's notion that you cannot seperate instruction and learning from the elders, the keepers of the community, the keepers of the culture.

## CHAPTER 5

### CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Chapter 5 will serve to familiarize the reader with the conclusions, implications, and recommendations of this study. This chapter will be divided into two sections. Section One will include a restatement of the problem, related research, and restatement of the design. Section Two will include the findings of the study, conclusions, implications and recommendations for further research.

#### Section 1

##### Restatement of the Problem

The purpose of this study was to determine the effect of Native Culture of American Indian parents of their elementary students on student achievement. Secondary purposes were to investigate participation levels of parent involvement of American Indian parents in regard to the Epstein Model of Parent Involvement. Additionally, another purpose was to investigate the effect of parent involvement of American Indian parents in regard to student achievement.

##### Related Research

Literature relevant to the study was identified and reviewed. The parameters established for the review of literature were limited to American Indian authors or content regarding American Indian education;

as "This is the only politically correct course of action to take" (Rex Lee Jim, 1994, p. 7). This task became very difficult as there is a tremendous void in the literature regarding American Indian education; even more so when searching for American Indian authors. However, literature under the parameters of the review, included information regarding Native Culture, parent involvement, and student achievement. The literature selections then became the basis for the analyses of data from this study.

### Design and Procedures

American Indian parents, representing 132 American Indian elementary students enrolled in grades three, four, and five of a large, southwestern metropolitan school district, were invited to participate in an interview.

The purpose of the interview was to collect parent responses to a 15-item survey: Native Culture, four items; Parent Involvement, nine items; and Student Achievement and Success; three items. The survey also collected some supporting demographic information regarding the parent and their child(ren).

## Section 2

### Findings of the Study

The results of the data analyses indicated significant effect of Native Culture; specifically Native Language spoken in the home and parental attendance at Community/Social Events on Student Achievement and Success, specifically math ITBS scores and attendance. The results showed

parents (N = 112) who spoke their Native Language in the home and also attended their Community and Social events were also the parents of students (N = 132) who significantly ( $<.05$ ) achieved at or above the fourth stanine on the ITBS test. Those same parents also had students who had attendance of not fewer than 139 days. These parents were also more likely to have their child selected as Student of the Month and to enroll their child in the Indian Club. These parents, more often than not, spoke their native language during the interview along with English. These parents, more often than not, refrained from speaking Spanish during the interview.

The parent involvement group was not significantly different from the Epstein Parent Involvement Model. American Indian parents participated in all of the five types of parent involvement as defined by Epstein except Type 3 Volunteering, where they were expected to go into the classroom to be a classroom helper. However it is important to note that even though the level of participation might be lower than that of the mainstream parent involvement model, American Indian parents are supportive and are active participants in their children's education. In the same manner as the Epstein model suggests, the outcome remains the same for non-Indian and American Indian parents; parents who are involved also have the students who demonstrate greater student achievement/success. Parents who attended IPAC meetings and Student of the Month assemblies also had students who had higher ITBS scores and had attendance of 139 days or more. There was a main effect of parent involvement on student achievement, however, it was only seen in those isolated variables.

The main effect of Native Culture on parent involvement was also significant. Parents who indicated they had high levels of participation in their Native Culture also had higher levels of parent involvement based upon the Epstein model. Further, parents who indicated they had high levels of participation in their Native Culture also had students who demonstrated higher levels of achievement/success; an outcome prescribed by Epstein's parent involvement model.

### Conclusions

The following conclusions are based on the findings of this study:

1. The level of parent participation in their Native Culture has a significantly positive effect on student achievement and success.
2. American Indian parents who perceive they have high levels of participation in their Native Culture also have higher levels of parent involvement.
3. The level of parent involvement has a direct effect on student achievement and success.
4. American Indian parents are involved in the same types of parent involvement as prescribed by the Epstein Model.
5. Attendance and student achievement and success increase with the grade/age of the child.
6. American Indian children are able to demonstrate success and achievement in their school.

### Implications

The following implications are suggested by the conclusions of this study:

1. Native Culture should be viewed as an indicator to identify and foster student achievement/success.
2. Native Culture should be viewed as an indicator to identify American Indian parents for parent involvement activities within the school and the community.
3. By directly involving parents the achievement/success of their child will increase.
4. Native Culture of the parents does not preclude, but enhances participation in Epstein's Five Types of Parent Involvement.
5. Maturation and personal development from a Native Culture aspect play an important role in student achievement and success.
6. Every American Indian child of American Indian parentage has potential to achieve.
7. Culturally relevant parenting classes may improve attendance by American Indian parents.
8. Parent involvement includes activities and support from the parents and other family members which take place away from the school site.
9. Educational achievement/ success may be increased with parent support.

### Recommendations for Further Research

Results from this study indicate that additional research in the following areas may be warranted:

1. Re-analyses of the data using other statistical measures.
2. Re-analyses of the data using correlation techniques.
3. Re-analyses of the data using restructured definitions of Native Culture and Student Achievement/Success; isolating the significant variables.
4. Replication of this study comparing the Native Cultures of different tribes.
5. Replication of this study following a restructure of definitions of Native Culture and Student Achievement/Success by elimination of non-essential variables; isolating significant variables.
6. Replication of this study with children in grades other than three, four, and five.
7. Replication of this study with an extended time frame; longevity to examine students, for example, K-Fifth grade or Fourth-Twelfth grade.

### Recommendations for Attribute Identification

Results from this study suggest the following considerations of Attribute Identification of American Indian parents who have high levels of Native Culture participation, American Indian parents who might be identified for parent involvement purposes, and American Indian students who might be identified for improving student achievement/success.

1. American Indian parents who speak their native language in the home and who participate in their community and social events [ceremony] demonstrate attributes that identify their potential as parent involvement participants and as having students who should perform successfully in school and on the ITBS.

2. Site Administrators and teachers who implement the effective use of Native Culture as an attribute to identify American Indian parents as parent involvement participants will also be able to increase parent involvement levels in their school. Additionally site administrators and teachers will be able to identify students who will be successful in school and on the ITBS.

3. Attributes of Native Culture such as, language, tribal practices [tradition], and ceremony may provide an effective model for recruiting, hiring, retention, promotion practices of American Indian educators. Additionally, Native Culture attributes could be used to improve parent involvement and to provide a framework for curriculum revision.

4. Expectations of administrators and teachers may be raised for children of culture, in this case American Indians or children of Native Cultures.

## APPENDIX A

PARENT SURVEY OF ATTRIBUTES OF NATIVE CULTURE,  
PARENT INVOLVEMENT  
AND STUDENT ACHIEVEMENT/SUCCESS

## PART I.

## NATIVE CULTURE OF THE PARENT

1. Native Language spoken and taught in the home
2. Parent attends social community events
3. Tribal practices instructed to the child in the home
4. Other native culture practice: self defined

## PART II.

## PARENT INVOLVEMENT IN THE SCHOOL

1. Attended child's student recognition, Student of the Month, assembly
2. Attended parent - teacher conference
3. Attended open house
4. Was a classroom helper
5. Acted as a chaperone on a field trip
6. Attended PTA parenting class
7. Enrolled in PTA
8. Enrolled in Indian Parent Advisory Committee
9. Other parent involvement activity: self defined

## PART III.

## INDICATORS OF STUDENT ACHIEVEMENT/SUCCESS

1. Iowa Test of Basic Skills Math score: stanine 4 (+)
2. Attendance 139 (+) days
3. Selected as Student of the Month
4. Attended Indian club

**PART IV.****OTHER DEMOGRAPHIC INFORMATION**

1. Language(s) used by the respondent during the interview
2. Gender of the respondent
3. Economic level of the family
4. Grade of the student
5. Gender of the student
6. Anecdotal comments from the respondent: for the purpose of supportive detail and additional information for clarification

## APPENDIX B

RAW DATA  
 PARENT RESPONSES TO 16 ITEM QUESTIONNAIRE:  
 NATIVE CULTURE, PARENT INVOLVEMENT, STUDENT  
 ACHIEVEMENT/SUCCESS  
 N = 132

## Part 1: Native Culture

St. #	Gender Parent	Native Languge	Soc./Comm. Event Att.	Tribal Practices	Other Self-Def.
1	1	1	1	1	1
2	1	1	1	1	1
3	1	1	1	1	0
4	1	1	1	1	1
5	1	1	1	1	1
6	1	0	1	0	1
7	1	1	1	1	1
8	1	0	1	0	0
9	1	0	1	1	1
10	1	0	1	0	0
11	1	1	1	1	0
12	0	1	1	1	1
13	1	0	1	0	1
14	1	1	1	1	1
15	0	1	1	1	1
16	0	1	1	1	1
17	1	1	1	1	1
18	1	1	1	1	1
19	1	0	1	1	1
20	1	1	1	1	1
21	1	0	1	1	1
22	1	0	1	0	1
23	0	0	1	0	1
24	1	0	1	0	1
25	1	0	1	1	0
26	1	0	1	1	1

St. #	Gender Parent	Native Language	Soc./Comm. Event Att.	Tribal Practices	Other Self-Def.
27	1	0	1	1	0
28	1	0	1	1	0
29	1	0	1	1	0
30	1	0	1	1	0
31	1	0	1	1	0
32	1	0	1	1	0
33	1	0	1	0	1
34	1	1	1	0	1
35	1	0	0	0	1
36	1	0	1	0	1
37	1	0	1	1	1
38	1	0	1	1	1
39	1	0	1	1	1
40	1	0	1	0	1
41	0	0	1	1	1
42	0	0	1	1	0
43	0	0	1	1	1
44	1	1	1	0	1
45	1	0	1	0	0
46	1	0	1	1	1
47	1	0	1	1	1
48	1	0	0	0	0
49	1	0	1	1	1
50	1	0	0	0	0
51	1	1	0	0	0
52	1	0	1	0	0
53	1	0	1	0	1
54	1	0	1	1	0
55	1	0	1	1	1
56	1	0	1	0	1
57	1	0	0	0	0
58	1	0	0	0	0
59	1	1	1	0	1
60	1	0	1	1	1
61	0	0	1	0	1
62	1	0	1	0	1

St. #	Gender Parent	Native Langue	Soc./Comm. Event Att.	Tribal Practices	Other Self-Def.
63	1	0	1	0	1
64	1	0	0	0	0
65	1	0	1	0	1
66	1	0	1	0	1
67	1	0	1	0	1
68	1	1	1	1	1
69	1	0	1	1	1
70	1	0	1	1	1
71	1	1	1	1	1
72	1	0	1	0	1
73	1	0	1	0	1
74	0	1	1	1	1
75	1	0	0	0	0
76	1	0	1	0	1
77	1	0	1	1	0
78	1	0	1	0	1
79	1	0	1	1	0
80	0	0	1	1	1
81	1	1	1	1	1
82	1	0	0	0	0
83	1	0	1	0	0
84	1	0	1	1	0
85	1	0	1	0	0
86	1	0	0	0	0
87	1	0	0	0	0
88	1	1	1	0	1
89	1	1	1	0	1
90	1	1	1	0	1
91	1	0	1	0	1
92	1	1	1	0	1
93	1	0	1	1	1
94	1	1	1	0	1
95	1	1	1	1	1
96	1	0	0	0	0
97	1	0	1	0	0
98	1	0	1	1	1

St. #	Gender Parent	Native Languge	Soc./Comm. Event Att.	Tribal Practices	Other Self-Def.
99	1	0	1	0	1
100	1	0	0	0	0
101	1	0	1	0	1
102	1	1	1	1	0
103	1	1	1	1	0
104	1	1	1	1	1
105	1	0	1	0	1
106	1	0	1	0	1
107	1	0	1	0	0
108	1	0	1	1	1
109	1	0	1	1	0
110	1	0	1	0	0
111	1	0	0	0	0
112	1	0	0	0	0
113	1	0	1	0	0
114	1	0	1	0	1
115	1	0	1	0	1
116	1	0	0	0	0
117	1	1	1	1	1
118	1	0	1	0	1
119	1	0	1	0	1
120	1	0	1	0	0
121	1	1	1	1	1
122	1	1	1	1	1
123	0	1	1	1	1
124	1	0	1	0	0
125	1	1	1	0	1
126	1	1	1	1	1
127	1	0	0	0	0
128	1	1	1	1	1
129	1	0	1	0	1
130	1	0	0	0	0
131	1	0	1	0	1
132	1	0	1	1	1

## Part 2: Parent Involvement

St. #	Student Asmbly.	Parent Confer.	Open Houe	Class Help.	Field Trip	PTA Cls.	PTA Enrl	IPAC Enrl	Other Self
1	0	1	1	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0	0
3	1	1	1	0	0	0	0	1	1
4	1	1	1	0	0	0	0	0	0
5	0	0	0	0	0	0	0	0	0
6	0	0	0	0	0	0	0	1	0
7	0	1	0	0	0	0	0	0	0
8	1	1	1	0	0	0	0	0	0
9	0	1	1	0	0	0	0	1	0
10	0	0	0	0	0	0	0	0	1
11	1	1	1	0	0	0	0	0	0
12	1	1	1	0	1	0	0	0	1
13	0	0	0	0	0	0	0	0	0
14	1	1	1	0	0	0	0	0	0
15	0	0	0	0	0	0	0	1	0
16	1	1	1	0	1	0	0	1	1
17	0	0	0	0	0	0	0	0	0
18	1	1	1	0	0	0	0	0	0
19	1	1	1	0	0	0	1	0	1
20	0	1	0	0	0	0	0	0	1
21	1	1	1	0	0	0	0	0	0
22	1	1	1	0	0	0	1	0	1
23	0	1	0	0	0	0	0	0	0
24	0	0	0	0	0	0	0	0	0
25	0	0	0	0	0	0	0	0	0
26	0	0	0	0	0	0	0	1	0
27	0	1	0	0	0	0	0	1	0
28	0	1	1	0	0	0	0	1	0
29	1	0	0	0	0	0	0	1	0
30	0	1	1	0	0	0	0	1	1
31	1	1	1	0	0	0	0	1	0
32	0	0	0	0	0	0	0	1	0
33	0	1	1	0	1	0	0	1	0
34	1	1	1	0	0	0	0	1	0
35	1	1	1	0	0	0	1	1	0





St. #	Student Asmbly.	Parent Confer.	Open Houe	Class Help.	Field Trip	PTA Cls.	PTA Enrl	IPAC Enrl	Other Self
108	0	1	0	0	0	0	0	0	0
109	0	0	0	0	0	0	0	0	0
110	1	1	1	0	1	1	0	0	1
111	1	1	1	0	0	0	0	0	0
112	0	0	0	0	0	0	0	0	0
113	0	0	0	0	0	0	0	0	0
114	0	0	0	0	0	0	0	1	0
115	0	0	0	0	0	0	0	1	0
116	0	1	1	0	0	0	0	0	0
117	0	0	0	0	0	0	0	0	0
118	0	1	1	0	0	0	0	1	0
119	1	1	0	0	0	0	0	1	1
120	1	1	1	0	0	0	0	1	0
121	1	1	1	0	0	0	0	1	1
122	0	1	1	0	0	0	0	0	1
123	1	1	1	0	0	0	0	0	1
124	0	0	0	0	0	0	0	0	0
125	0	0	0	0	0	0	0	0	1
126	1	1	1	0	0	0	0	0	1
127	0	0	0	0	0	0	0	0	0
128	1	1	1	0	1	1	1	1	1
129	0	1	1	0	0	0	0	1	1
130	0	1	0	0	1	0	0	0	1
131	0	1	1	0	0	0	0	1	1
132	1	1	1	0	0	0	0	1	1

## Part 3: Student Achievement and Success

St.#	Gender Student	Grade	ITBS Score	Attend. # Days	SOM	IC
1	0	3	1	161	0	0
2	1	4	1	146	0	0
3	1	5	2	168	0	0
4	1	5	3	151	0	1
5	0	4	3	146	0	0
6	1	3	2	132	0	0
7	1	5	3	130	0	0
8	1	4	1	163	1	1
9	1	4	2	161	0	0
10	0	3	2	148	1	0
11	1	5	1	157	1	1
12	0	5	1	166	0	1
13	0	3	1	138	0	0
14	0	4	3	138	0	0
15	1	4	3	138	0	0
16	0	5	2	131	0	0
17	0	5	4	146	1	1
18	0	4	2	167	0	0
19	0	5	1	169	1	0
20	0	3	3	175	0	1
21	1	5	4	164	0	0
22	0	4	3	166	1	0
23	1	5	4	143	0	0
24	0	4	3	166	0	0
25	1	4	1	171	1	0
26	0	4	3	158	0	0
27	1	3	1	138	0	0
28	0	3	1	138	0	0
29	1	4	3	158	0	0
30	0	3	1	156	0	0
31	1	5	5	158	0	0
32	0	4	1	166	0	0
33	1	5	4	169	0	1
34	1	5	3	169	1	0
35	1	5	4	169	1	0

St.#	Gender Student	Grade	ITBS Score	Attend. # Days	SOM	IC
36	1	5	3	170	0	0
37	1	3	1	170	1	0
38	1	3	1	173	0	0
39	0	4	2	170	1	0
40	1	5	3	139	0	0
41	0	4	3	158	0	0
42	1	5	1	160	0	0
43	0	3	3	165	0	0
44	0	3	3	167	1	0
45	1	5	3	133	1	0
46	0	5	4	171	0	0
47	0	3	1	168	0	0
48	1	5	4	164	0	0
49	1	3	4	167	0	1
50	1	3	6	173	0	1
51	1	5	7	152	0	0
52	0	3	1	138	0	0
53	0	3	3	168	0	0
54	0	5	1	163	0	1
55	0	4	3	126	0	0
56	0	5	4	138	0	0
57	1	4	4	149	0	1
58	1	5	3	157	0	0
59	1	5	1	146	0	0
60	1	5	3	142	1	0
61	0	4	3	172	1	0
62	0	3	2	175	1	0
63	1	3	4	164	0	0
64	0	3	3	156	0	1
65	0	5	3	140	0	1
66	1	5	3	165	1	0
67	0	4	1	165	1	0
68	0	3	3	138	0	1
69	1	5	3	168	1	1
70	0	3	4	139	1	0
71	1	4	2	149	0	0

St.#	Gender Student	Grade	ITBS Score	Attend. # Days	SOM	IC
72	0	4	4	148	0	0
73	0	3	3	154	0	0
74	1	5	4	166	0	1
75	1	4	8	153	0	1
76	1	4	1	166	0	0
77	1	3	3	139	0	0
78	1	3	2	138	0	0
79	1	5	5	151	0	0
80	0	4	1	138	0	1
81	0	5	3	168	0	0
82	0	4	6	175	0	1
83	0	5	4	174	0	0
84	1	3	1	172	0	0
85	0	3	3	138	1	0
86	1	5	1	162	0	0
87	1	4	4	156	0	0
88	0	5	1	164	1	0
89	1	4	2	147	0	0
90	1	5	3	138	0	0
91	0	4	3	124	0	0
92	0	4	1	162	0	0
93	0	4	1	140	0	0
94	1	5	3	159	0	1
95	0	3	3	163	0	0
96	0	3	3	172	0	1
97	1	5	5	172	0	1
98	0	5	3	162	0	0
99	0	5	3	162	0	0
100	1	4	1	166	1	1
101	1	3	3	153	0	0
102	1	4	1	167	1	1
103	1	5	3	159	1	1
104	1	5	3	164	0	1
105	1	3	4	162	0	0
106	1	3	1	175	0	0
107	0	3	4	152	1	0

St.#	Gender Student	Grade	ITBS Score	Attend. # Days	SOM	IC
108	0	5	4	162	0	0
109	1	3	3	173	0	0
110	0	3	3	168	1	0
111	1	4	5	139	1	0
112	0	4	5	170	0	0
113	1	3	3	156	0	0
114	1	3	3	158	0	0
115	1	5	4	158	0	1
116	0	3	3	149	0	0
117	1	3	2	138	0	1
118	1	4	1	141	0	0
119	1	3	4	175	0	1
120	1	5	5	162	1	1
121	1	5	2	168	1	1
122	1	5	1	161	0	0
123	0	5	1	161	0	1
124	1	3	3	138	0	0
125	0	3	4	167	0	0
126	1	4	2	138	0	0
127	1	3	4	158	1	0
128	1	4	1	156	1	0
129	0	3	3	171	1	0
130	1	3	4	164	0	0
131	0	3	1	166	0	0
132	0	1	1	138	0	0

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