Approaches Associated with Positive Outcomes in Schools Serving Native American Students: Annotated Bibliography

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Introduction

This annotated bibliography represents an emerging compilation of research on student racial-ethnic identity affirmation, language revitalization, and social-emotional wellness, primarily for Native American students. It includes studies that describe activities which foster positive growth and outcomes for Native American students and communities in these areas, and will be updated to include additional articles, as they are identified. The process of identifying relevant research was developmental and iterative. It began with a preliminary review of both scholarly and non-peer-reviewed sources for salient key words within each area. The key words (including strings of words) were then used to perform intentional literature searches. Tables 1, 2, and 3 respectively (included in the appendix) show the search engines and key terms used to identify the identity affirmation and social-emotional wellness literature.

Navigation of this Annotated Bibliography

The research presented in this annotated bibliography is divided into three sections: Identity Affirmation, Language Revitalization, and Social-Emotional Wellness. The annotated bibliography begins with a Contents section organized by the three focus areas for this review. Within each section, articles are organized by the last name of the primary author. Each article name is hyperlinked to its abstract.

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- » A latent class analysis of urban American Indian youth identities. Kulis et al. (2016).

- » 'Frozen in time': The impact of Native American media representations on identity and self-understanding. Leavitt et al. (2015).

- » Culturally responsive teaching across PK-20: Honoring the historical naming practices of students of color. Marrun (2018).

- » "Let his voice be heard": A community's response to inclusion of an Indigenous counter-narrative in the district curriculum. McCarthy & Stanton (2017).

- » Critical culturally Sustaining/Revitalizing pedagogy and indigenous education sovereignty. McCarty & Lee (2014).

- » Real Indians: Policing or protecting authentic indigenous identity. McKay (2019).

- » Indigenous cultural contexts for STEM experiences: Snow snakes' impact on students and the community. Miller & Roehrig (2018).

- » 'The rez accent knows no borders': Native-American ethnic identity expressed through English prosody. Newmark et al. (2016).

- » An exploratory study of cultural identity and culture-based educational programs for urban American Indian students. Powers (2006).

- » Do mentor support for ethnic-racial identity and mentee cultural mistrust matter for girls of color? A preliminary investigation. Sanchez et al. (2019).

- » The relevance of cultural activities in ethnic identity among California Native American youth. Schweigman et al. (2011).

- » Identity, meaning, and engagement with school: A Native American student's composition of a life map in a senior English class. Smagorinsky et al. (2012).

- » The Digital Storywork Partnership: Community-centered social studies to revitalize Indigenous histories and cultural knowledges. Stanton (2019).

- » Culturally responsive teaching in an Oglala Lakota classroom. Stowe (2017).

- » Home away from home: Native American students' sense of belonging during their first year in college. Tachine (2017).

» Using digital stories to understand the lives of Alaska Native young people. Wexler et al. (2014).

» One adolescent's construction of Native identity in school: "Speaking with dance and not in words and writing". Wilson & Boatright (2011).

» From a place deep inside: Culturally appropriate curriculum as the embodiment of Navajo-ness in classroom pedagogy. Yazzie-Mintz (2007).

Language Revitalization

» Resiliency in Native languages: The tale of three Indigenous communities' experiences with language emersion. Aguilera & LeCompte (2007).

» Critical Hip-Hop Language Pedagogies: Combat, Consciousness, and the Cultural Politics of Communication. Alim (2007).

» A survey and assessment of culturally based education programs for native American students in the United States. Beaulieu (2006).

» Toward a critical race theory in education. Brayboy (2005).

» Toward an ideal democracy: The impact of standardization policies on the American Indian/Alaska Native community and language revitalization efforts. Cohen & Allen (2012).

» Seal of biliteracy graduates get critical: Incorporating critical biliteracies in dual-language programs and beyond. Colomer & Chang-Bacon (2019).

» Tribal colleges and universities: Building nations, revitalizing identity. Crazy Bull et al. (2020).

» The seal of biliteracy: Variations in policy and outcomes. Davin, & Heineke (2017).

» The seal of biliteracy: Adding students' voices to the conversation. Davin & Heineke (2018).

» The seal of biliteracy: Successes and challenges to implementation. Davin, Heineke & Egnatz (2018).

» Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. Flores & Rosa (2015).

» Culture and language revitalization for Native American students: An annotated bibliography. Fredericks et al. (2015).

» The Lakota language project at red cloud Indian school: Turning the tide of native language loss. Fredericks et al. (2018).

» Native-American and Euro-American cultures: A comparative look at the intersection between language and worldview. Hain-Jamall (2013).

» Prioritizing multilingualism in U.S. schools: States' policy journeys to enact the seal of biliteracy. Heineke & Davin (2020).

» Designing indigenous language revitalization. Hermes et al. (2012).

» Integrating American Indian/Alaska native culture into shared storybook intervention. Inglebret et al. (2008).

» The Georgia seal of biliteracy: Exploring the nexus of politics and language education. Jansa & Brezicha (2017).

» Race, class, gender, and rhymes: Hop-Hop as critical pedagogy. Karvelis (2018).

» Incorporating traditional culture into positive youth development programs with American Indian/Alaska native youth: Importance of incorporating traditional American Indian/Alaska native culture. Kenyon & Hanson (2012).

» Why is this so hard?: Ideologies of endangerment, passive language learning approaches, and Ojibwe in the United States. King & Hermes (2014).

» "If they want Navajo to be learned, then they should require it in all schools": Navajo teenagers' experiences, choices, and demands regarding Navajo language. Lee (2007).

» Language, identity, and power: Navajo and pueblo young adults' perspectives and experiences with competing language ideologies. Lee (2009).

» The significance of self-determination in socially, culturally, and linguistically responsive (SCLR) education in Indigenous contexts. Lee (2015).

» A "rightful place" in the world of languages: Rethinking discourses of dis-ability in indigenous language planning and policy. McCarthy (2013).

» Reclaiming indigenous languages: A reconsideration of the roles and responsibilities of schools. McCarty & Nicholas (2014).

» 50(0) years out and counting: Native American language education and the four rs. McCarty et al. (2015)

» Indigenous youth as language policy makers. McCarty et al. (2009).

» Reclaiming the gift: Indigenous youth counter-narratives on native language loss and revitalization. McCarty, Romero, et al. (2006).

» Native American youth discourses on language shift and retention: Ideological cross-currents and their implications for language planning. McCarty, Romero-Little, et al. (2006).

» The Enweyang program: Indigenous language nest as lab school. McInnes (2017).

» Indian education: Maintaining tribal sovereignty through Native American culture and language preservation. Meza (2015).

» Visual arts: A multimodal language for indigenous education. Mills & Doyle (2019).

» Learning through language: Academic success in Indigenous language immersion kindergarten. Morcom & Roy (2017).

» Warriors with words: Toward a post-Columbine writing curriculum. Nelson (2000).

» National Indian education study 2015: American Indian and Alaska native students at grades 4 and 8. Ninneman et al. (2017).

» Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. Paris (2012).

» Learning to read and write Cherokee: Toward a theory of literacy revitalization. Peter & Hirata-Edds (2009).

» The Cherokee nation immersion school as a translanguaging space. Peter et al. (2017).

» Verb development by children in the Cherokee language immersion program, with implications for teaching. Peter et al. (2008).

» From rhymes to resistance: Hip-Hop as a critical lens in promoting socially just teaching. Shelby-Caffey et al. (2018).

» Teaching our way of life through our language: Materials development for indigenous immersion education. Siekmann et al. (2017).

» Revitalising language through music: A case study of music and culturally grounded pedagogy in two Kanien'ke:Ha (mohawk) language immersion programmes. Vallejo (2019).

» Initial exploration of a construct representing Native language and culture (NLC) in elementary and middle school instruction. Van Ryzin et al. (2016).

» Use of Native language and culture (NLC) in elementary and middle school instruction as a predictor of mathematics achievement. Van Ryzin & Vincent (2017).

» Legacies of NALA: The Esther Martinez Native American Languages Preservation Act and implications for language revitalization policy and practice. Warhol (2012).

» Native American language education as policy-in-practice: An interpretative policy analysis of the Native American Languages Act of 1990/1992. Warhol (2011).

Social-Emotional Wellness

» Hopelessness among White- and Indian-identified American Indian adolescents. Albright & LaFromboise (2010).

» Evidence mapping: Interventions for American Indian and Alaska Native youth mental health. Asher BlackDeer & Patterson Silver Wolf (2020).

» The seventh generation: Native students speak about finding the good path. Bergstrom et al. (2003).

» Honoring children, mending the circle: Cultural adaptation of trauma-focused cognitive-behavioral therapy for American Indian and Alaska native children. BigFoot & Schmidt (2010).

» Academic achievement of American Indian and Alaska native students: Does social emotional competence reduce the impact of poverty. Chain et al. (2017).

» Two years of relationship-focused mentoring for first nations, Métis, and Inuit adolescents: Promoting positive mental health. Crooks et al. (2017).

» Cultural strengths and challenges in implementing a system of care model in American Indian communities. Cross et al. (2000).

» A community-based evaluation of a culturally grounded, American Indian after-school prevention program: The value of practitioner-researcher collaboration. de Heer et al. (2020).

» Meeting the transition needs of urban American Indian/Alaska native youth through culturally based services. Friesen et al. (2015).

» The medicine of coming to center: Use of the Native American Centering technique-Ayeli-to promote wellness and healing in group work. Garrett et al. (2008).

» Invited commentary: Fostering resilience among Native American youth through therapeutic intervention. Garrett et al. (2014).

» Individual- and community-level determinants of Inuit youth mental wellness. Gray et al. (2016).

» American Indian historical trauma: Anticolonial prescriptions for healing, resilience, and survivance. Hartmann et al. (2019).

» Identifying protective factors to promote health in American Indian and Alaska Native adolescents: A literature review. Henson et al. (2017).

» Moving from colonization toward balance and harmony: A Native American perspective on wellness. Hodge et al. (2009).

» Utilizing traditional storytelling to promote wellness in American Indian communities. Hodge et al. (2002).

» Living a good way of life: Perspectives from American Indian and first nation young adults. Kading et al. (2019).

» The Culture is Prevention Project: Adapting the cultural connectedness scale for multi-tribal communities. King et al. (2019).

» Translating and implementing a mindfulness-based youth suicide prevention intervention in a Native American community. Le & Gobert (2015).

» (Re) claiming native youth knowledge: Engaging in socio-culturally responsive teaching and relationships. Lee & Quijada Cerecer (2010).

» Widening the angle: Film as alternative pedagogy for wellness in Indigenous youth. Linds et al. (2020).

» The native comic book project: Native youth making comics and healthy decisions. Montgomery et al. (2012).

» Gratitude as ceremony: A practical guide to decolonization. Moore & Miller (2018).

» Revitalizing human virtue by restoring organic mortality. Narvaez (2016).

» Native American healing traditions. Portman & Garrett (2006).

» Predictors of wellness and American Indians. Schanche Hodge & Nandy (2011).

» Cultural revitalization as a restorative process to combat racial and cultural trauma and promote living well. Shea et al. (2019).

» Ethnic identity and mental health in American Indian youth: Examining mediation pathways through self-esteem, and future optimism. Smokowski et al. (2014).

» Social skills efficacy and proactivity among Native American adolescents. Turner et al. (2006).

» Developing a culturally sensitive curriculum: Teaching Native American children about psychological and behavioral health. Warzak et al. (2011).

» Oyate Ptayela: Rebuilding the Lakota Nation through addressing historical trauma among Lakota parents. Yellow Horse Brave Heart (2008).

Research References

Identity Affirmation

Anthony-Stevens, V., & Stevens, P. (2017). 'A space for you to be who you are': An ethnographic portrait of reterritorializing indigenous student identities. *Discourse: Studies in the Cultural Politics of Education: Rurality and Education, 38*(3), 328-341. https://doi.org/10.1080/01596306.2017.1306979

From the abstract: "This article explores the discourse practices of an Indigenous, community-based charter school and its efforts to create space for Indigenous both/and identities across rural–urban divides. The ethnographic portrait of Urban Native Middle School (UNMS) analyzes the discourse of making 'a space for you', which brings together rural and urban youth to braid binary constructs such as Indigenous and western knowledge, into a discourse of Indigenous persistence constraining contexts of schooling. We use the concept of 'reterritorialization' to discuss the significance of UNMS's community effort to create a transformative space and place of educational opportunity with youth. The local efforts of this small community to reterritorialize schooling were ultimately weakened under the one-size-fits-all accountability metrics of No Child Left Behind policy. This ethnographic analysis 'talks back' to static definitions of identity, space and learning outcomes which fail to recognize the dynamic and diverse interests of Indigenous communities across rural – urban landscapes" (p. 328).

Bryant Jr., A., & LaFromboise, T. D. (2005). The racial identity and cultural orientation of Lumbee American Indian high school students. Cultural Diversity and Ethnic Minority Psychology, 11(1), 82-89. https://doi.org/10.1037/1099-9809.11.1.82

From the abstract: "The uncertain and complex lineage of the Lumbee American Indian tribe has made the issue of identity of prime concern. The cultural identification, racial identification, bicultural competence, and perceived school environment for 103 Lumbee Indian high school students were examined in this study. Higher self-ratings on American Indian cultural competence and American Indian cultural identification than on White cultural competence and White cultural identification were found, and t-test comparisons revealed no gender differences on responses to the instruments. Analysis of variance was conducted to assess whether differences in perceived school environment could be attributed to cultural orientation. Rather than appearing assimilated, this generation of Lumbees tends to exhibit J. E. Helms's (1995b) Internalization identity status and an American Indian cultural orientation" (p. 82).

Castagno, A. E., & Brayboy, B. M. J. (2008). Culturally responsive schools for Indigenous youth: A review of the literature. *Review of Educational Research, 78*(4), 941-993. https://www.jstor.org/stable/40071151

From the abstract: "This article reviews the literature on culturally responsive schooling (CRS) for Indigenous youth with an eye toward how we might provide more equitable and culturally responsive education within the current context of standardization and accountability. Although CRS for Indigenous youth has been advocated for over the past 40 years, schools and classrooms are failing to meet the needs of Indigenous students. The authors suggest that although the plethora of writing on CRS reviewed here is insightful, it has had little impact on what teachers do because it is too easily reduced to essentializations, meaningless generalizations, or trivial anecdotes—none of which result in systemic, institutional, or lasting changes to schools serving Indigenous youth. The

authors argue for a more central and explicit focus on sovereignty and self-determination, racism, and Indigenous epistemologies in future work on CRS for Indigenous youth" (p. 941).

Chee, C. L., Shorty, G., & Robinson Kurpius, S. E. (2019). Academic stress of Native American undergraduates: The role of ethnic identity, cultural congruity, and self-beliefs. *Journal of Diversity in Higher Education, 12*(1), 65–73. https://doi.org/10.1037/dhe0000094

From the abstract: "Little empirical attention has been given to the academic stress experienced by Native American undergraduates. This study explored the relation of self-beliefs, ethnic identity, and cultural congruity with academic stress among 158 (65 males and 93 females) Native American university undergraduates. Participants completed instruments assessing self-esteem, academic self-efficacy (grade and task), ethnic identity (centrality, public regard, and private regard), cultural congruity, and academic stress. Hierarchical regressions revealed that self-beliefs (specifically task self-efficacy), ethnic identity (particularly public regard), and cultural congruity predicted academic stress, accounting for 23.7% of the variance. Each of these constructs was negatively related to academic stress. These findings are discussed in light of the literature, and ideas for college-based interventions are given" (p. 65).

Eder, D. J. (2007). Bringing Navajo storytelling practices into schools: The importance of maintaining cultural integrity. *Anthropology & Education Quarterly, 38*(3), 278-296. https://doi.org/10.1525/aeq.2007.38.3.278

From the abstract: "This article examines storytelling practices among Navajos as one example of a non-Western approach to education. The article discusses two stories - one regarding the perspectives of Navajo storytellers concerning the importance of the context of storytelling practices and the other about the research process that led to these perspectives. Eight storytellers were inter viewed about storytelling practices in the past and those they would like to see in the future. Implications of the importance of key storytelling practices for Navajo education as well as for changes in Western approaches to schooling are presented" (p. 278).

Eglash, R., Bennett, A., O'Donnell, C., Jennings, S., & Cintorino, M. (2006). Culturally situated design tools: Ethnocomputing from field site to classroom. *American Anthropologist, 108*(2), 347-362. https://doi.org/10.1525/aa.2006.108.2.347

From the abstract: "Ethnomathematics is the study of mathematical ideas and practices situated in their cultural context. Culturally Situated Design Tools (CSDTs) are web-based software applications that allow students to create simulations of cultural arts—Native American beadwork, African American cornrow hairstyles, urban graffiti, and so forth—using these underlying mathematical principles. This article is a review of the anthropological issues raised in the CSDT project: negotiating the representations of

cultural knowledge during the design process with community members, negotiating pedagogical features with math teachers and their students, and reflecting on the software development itself as a cultural construction. The move from ethnomathematics to ethnocomputing results in an expressive computational medium that affords new opportunities to explore the relationships between youth identity and culture, the cultural construction of mathematics and computing, and the formation of cultural and technological hybridity" (p. 347).

Esteban-Guitart, M., Lalueza, J. L., Zhang-Yu, C., & Llopart, M. (2019). Sustaining students' cultures and identities. A qualitative study based on the funds of knowledge and identity approaches. *Sustainability (Basel, Switzerland), 11*(12), 3400. https://doi.org/10.3390/su11123400

From the abstract: "Recently, the notion of culturally sustaining pedagogy has been suggested to refer to different educational practices that share the will to recognize, maintain and develop cultural diversity in the classroom. The study presented here describes two empirical examples that illustrate teaching and learning processes in which the curriculum is channeled through the references of meaning, life events and experiences of students and their families. In the first example, curriculum—natural science and language—was linked with the experience of some families with the use of peanuts. In the second example, a discussion was generated around students' cultural identities. These examples are based on funds of knowledge and funds of identity participatory research-action projects and are the result of broader projects carried out in two specific educational contexts in Catalonia (Spain, Europe), a region characterized by a considerable increase in diversity and geographical heterogeneity in recent decades. These empirical cases are discussed within the framework of the development of inclusive pedagogies which, in addition to recognizing the living cultures and practices of students, allow these cultural references to be maintained and sustained, and encourage the construction of hybrid and transcultural identities in which ways of being and understanding life shared by the family culture and/or culture of origin are intertwined with the hegemonic culture and society" (p. 1).

Freeman, B. J., Coll, K. M., Two Dogs, R., Iron Cloud Two Dogs, E., Iron Cloud, E., & Robertson, P. (2016). The value of Lakota traditional healing for youth resiliency and family functioning. *Journal of Aggression, Maltreatment, & Trauma, 25*(5), 455-469. https://doi.org/10.1080/10926771.2015.1079282

From the abstract: "This article reports research findings on the impact of Oglala Lakota Sioux traditional healing on family functioning and youth resiliency where trauma, abuse, or violence are often present. Caregivers of Lakota youth struggling with serious emotional and behavioral problems participated in the study. The study included both quantitative and qualitative samples: 27 families for the quantitative sample and 8 families for the qualitative sample. Results from caregivers revealed that traditional healing and cultural

practices, as well as the promotion of cultural identity, had statistically significant positive effects on the perceived familial and individual functioning of Lakota youth and their families. Effect sizes indicate that the results have strong practical significance" (p. 455).

Galliher, R. V., Jones, M. D., & Dahl, A. (2011). Concurrent and longitudinal effects of ethnic identity and experiences of discrimination on psychosocial adjustment of Navajo adolescents. *Developmental Psychology, 47*(2), 509-526. https://doi.org/10.1037/a0021061

From the abstract: "In this study, we examined concurrent and longitudinal relations among Navajo adolescents' ethnic identity, experiences of discrimination, and psychosocial outcomes (i.e., self-esteem, substance use, and social functioning). At Time 1, 137 Navajo adolescents (67 male, 70 female), primarily in Grades 9 and 10, completed a written survey assessing ethnic identity, discrimination experiences, and a range of internalizing and externalizing behaviors. Two years later, 92 participants completed the same survey again. Ethnic and cultural identification was assessed via the Multiethnic Ethnic Identity Measure (MEIM; Phinney, 1992) and the Orthogonal Cultural Identification Scale (OCIS; Oetting & Beauvais, 1990). At Time 1, MEIM Affirmation and Belonging, MEIM Exploration, and OCIS White American identification all demonstrated strong, positive associations with adaptive functioning for male and female adolescents, whereas discrimination experiences were linked to lower self-esteem and social functioning for male adolescents. By Time 2, fewer significant concurrent associations between ethnic identity and psychosocial functioning scores remained, and discrimination experiences emerged as the most consistent correlate of poorer psychosocial functioning for male adolescents. Controlling for Time 1 psychosocial functioning, relatively few direct effects of ethnic and cultural identification variables predicted psychosocial functioning longitudinally, but discrimination experiences demonstrated strong and consistent longitudinal links with boys' substance use. Finally, interaction effects assessing the moderating influence of ethnic and cultural identification on negative links between discrimination and psychosocial functioning suggested that embeddedness in and connection to Navajo culture and, in some cases, connection to White American culture, served as a buffer to the negative effects of discrimination experiences" (p. 509).

Gentry, M., & Fugate, C. M. (2012). Gifted Native American students: Underperforming, under-identified, and overlooked. *Psychology in the Schools, 49*(7), 631-646. https://doi.org/10.1002/pits.21624

From the abstract: "There has been limited focus among researchers on the nature and needs of gifted Native American students in the past 30 years, and the work that has been done frequently generalizes findings across Native American cultures. This article reviews recent literature on Native American youth and on gifted Native American students; examines the current condition of education in the Din´e (Navajo) Nation through a sociocultural motivation lens and based on work with one tribal community on this reservation; calls researchers and educators to action and to recognize that, as with all

ethnic groups, many individual cultures exist within Native American populations; and offers suggestions for education personnel" (p. 631).

Gritter, K., Scheurerman, R., Strong, C., Schuster, J., & Williams, T. (2016). Valuing Native American tribal elders and stories for sustainability study. *Middle School Journal, 47*(2), 3-12, http://dx.doi.org/10.1080/00940771.2016.1102601

From the abstract: "This article outlines a framework the authors have used to infuse sustainability study into humanities teaching at the middle school level. Native American tribal elders can act as co-teachers in such classrooms, and the place-based stories that shaped their views of the environment can serve as important classroom texts to investigate sustainable philosophies. Middle school students can learn to read with a sustainable lens and learn to use the narrative wisdom of tribal elders to read across texts for sustainability themes and messages. Respect for Native American culture flourishes in such an environment. Examples of Native American storied resources for sustainability are offered in this article" (p. 3).

Guillory, R. M., & Williams, G. L. (2014). Incorporating the culture of American Indian/Alaska native students into the classroom. *Diaspora, Indigenous, and Minority Education, 8*(3), 155-169. https://doi.org/10.1080/15595692.2014.897224

From the abstract: Focus group interviews were conducted with educators and stakeholders for American Indian/Alaska Native (AI/AN) students, including teachers, elementary and high school principals, tribal community leaders, and parents, to determine a global definition of culture and ways of infusing culture into curriculum to better educate AI/AN students. Focus group participants were selected from the surrounding areas of Portland, Oregon; Albuquerque, New Mexico; Minneapolis, Minnesota; Oklahoma City, Oklahoma; Yakama, Washington; Anchorage, Alaska; and Pembroke, North Carolina. A total of 53 participants were interviewed across the seven locations. Using a cross-case analysis approach, the emergent themes are as follows: (1) traditional definition of culture; (2) contemporary (i.e., AI/AN youth) definition of culture (as perceived by the study participants); (3) infusing culture into pedagogy; and (4) teacher responsibility and state standard" (p. 1559).

Hoffman, A. J., Kurtz-Costes, B., & Shaheed, J. (2020). Ethnic-racial identity, gender identity, and well-being in Cherokee early adolescents. *Cultural Diversity and Ethnic Minority Psychology.* Advance online publication. No pagination specified. http://dx.doi.org/10.1037/cdp0000354

From the abstract: "Objectives: We examined ethnic-racial and gender identities and their relations to self-esteem and well-being among Cherokee early adolescents. We also explored gender differences in the significance to boys and girls of ethnic-racial and gender identities. Method: The sample consisted of 212 Cherokee 6th, 7th, and 8th grade girls and

boys (Mage = 12.7 years). Adolescents completed survey measures of gender and ethnic-racial centrality, gender private regard, ethnic-racial private regard, ethnic-racial public regard, self-esteem, and three measures of well-being. Results: Both genders reported high levels of the importance of being Cherokee to their identity (i.e., centrality), and strong positive attitudes toward being Cherokee (i.e., ethnic-racial private regard). Boys perceived gender as more important and more positive than girls. Among girls, ethnic-racial identity was more central and was viewed more positively than their gender identity. Mean levels of ethnic-racial and gender centrality did not differ for boys, nor did their reports of ethnic-racial and gender private regard. Youth's perceptions that others hold Cherokees in high regard (public regard) decreased across the grade levels. For both boys and girls, gender identity dimensions had stronger relations than ethnic-racial identity to psychosocial outcomes. Conclusions: For this sample of Cherokee adolescents, ethnic-racial identity held more prominence for girls than for boys, although aspects of gender identity were more strongly related to well-being for both genders. Results of the study indicate the significance of considering multiple identities in understanding identity development in American Indian adolescents" (p.1).

Jones, M. L., & Galliher, R. V. (2014). Daily racial microaggressions and ethnic identification among Native American young adults. *Cultural Diversity and Ethnic Minority Psychology, 21*(1), 1-9. http://dx.doi.org/10.1037/a0037537

From the abstract: "The current study investigated 114 Native American young adults' experiences of racial microaggressions, and links between microaggression experiences and self-reported ethnic and cultural identification. Microaggressions were assessed using the Daily Racial Microaggressions Scale, Short Form (DRM). Ethnic identity and cultural participation were assessed using the Multigroup Ethnic Identity Measure (MEIM) and the Orthogonal Cultural Identification Scale (OCIS). Participants reported strong identification with their Native/indigenous ethnicity, along with stronger commitment than exploration on the 2MEIM subscales. On the OCIS, participants reported moderately strong identification with Native culture and practices, with strong identification with White American culture. Females reported higher White identification than males, and females also reported significantly stronger identification with White culture than Native. On the DRM, 98% of participants reported experiencing at least 1 type of racial microaggression. Generally, the extent to which participants were upset by the microaggressions was mild, but all types of microaggressions received ratings from not upsetting at all to extremely upsetting. Microinvalidations were significantly more upsetting than microinsults for females, but there was no difference among the forms of microaggression for males. Correlational findings demonstrated that greater Native identification was strongly associated with more microaggression experiences, especially among males. Regression analyses found several identity correlates of microaggression experiences. "Assumption of criminality" and "assumed superiority of White values" were most frequently associated

with identity scales. Results are discussed within the context of identity development theory" (p. 1).

Kulis, S. S., Robbins, D. E., Baker, T. M., Denetsosie, S., & Deschine Parkhurst, N. A. (2016). A latent class analysis of urban American Indian youth identities. *Cultural Diversity and Ethnic Minority Psychology, 22*(2), 215-228. https://doi.org/10.1037/cdp0000024

From the abstract: "Objective: This study examined sources of indigenous identity among urban American Indian youth that map the three theoretical dimensions of a model advanced by Markstrom: identification (tribal and ethnic heritage), connection (through family and reservation ties), and involvement in traditional culture and spirituality. Method: Data came from self-administered questionnaires completed by 208 urban American Indian students from five middle schools in a large metropolitan area in the Southwest. Results: Descriptive statistics showed most youth were connected to multiple indicators on all three dimensions of indigenous identity: native parental heritage, native best friends, past and current reservation connections, involvement with cultural practices, tribal language and spirituality, and alignment with native and mainstream cultural orientations. A latent class analysis identified five classes. There were two larger groups, one with strong native heritage and the highest levels of enculturation, and another that was more bicultural in orientation. The remaining three groups were smaller and about equal in size: a highly acculturated group with mixed parental ethnic heritage, those who had strong native heritage but were culturally disengaged, and a group with some mixed ethnic heritage that was low on indicators of enculturation. Evidence for the validity of the latent classes came from significant variations across the classes in scores on an American Indian ethnic identity (modified Phinney) scale, the students' open-ended descriptions of the main sources of their indigenous identities, and the better academic grades of classes that were more culturally engaged. Conclusions: Despite the challenges of maintaining cultural identities in the urban environment, most youth in this sample expressed a strong sense of indigenous identity, claimed personal and parental tribal heritage, remained connected to reservation communities, and actively engaged in Native cultural and spiritual life" (p. 215).

Leavitt, P. A., Covarrubias, R., Perez, Y. A., & Fryberg, S. A. (2015). 'Frozen in time': The impact of Native American media representations on identity and self-understanding. *Journal of Social Issues, 71*(1), 39-53. https://doi.org/10.1111/josi.12095

From the abstract: "Mass media plays a substantial role in the way social groups understand themselves and are understood by others. Some social groups, like Native Americans, are rarely portrayed in mass media and, in the rare cases they appear, they are typically depicted in a stereotypical and historical fashion. The lack of contemporary representation of Native Americans in the media limits the ways in which Native Americans understand what is possible for themselves and how they see themselves fitting in to contemporary domains (e.g., education and employment) of social life. In this article,

we contend that the invisibility of Native Americans in the media undermines self-understanding by homogenizing Native American identity, creating narrow and limiting identity prototypes for Native Americans, and evoking deindividuation and self-stereotyping among contemporary Native Americans" (p. 39).

Marrun, N. A. (2018). Culturally responsive teaching across PK-20: Honoring the historical naming practices of students of color. *Taboo (New York, N.Y.), 17*(3), 6-25. https://doi.org/10.31390/taboo.17.3.04

From the abstract: "By the time children enter school, they know how to spell their names and are accustomed to their family's and community's pronunciation of their names; those names are generally the first aspect of their identity we educators recognize when they enter our classrooms. As the nation's classrooms become more diverse, there is an urgent need for educators at all levels to enact multicultural and culturally responsive teaching to bridge theory and praxis as central in developing critical race theory's commitment to social justice. My work builds on Pérez Huber and Solórzano's (2015) racial microaggressions model by analyzing historical and current naming artifacts that challenge the mispronouncing, Anglicizing, and (re)naming of students of color. I describe pedagogical tools that educators can employ to foster the development of critical consciousness about the importance of students' names and their connection to their identities. Finally, the 'hidden transcripts' of names and naming practices within communities of color reveal their intergenerational resistance to white supremacy" (p. 6).

McCarthy, G., & Stanton, C. R. (2017). "Let his voice be heard": A community's response to inclusion of an Indigenous counter-narrative in the district curriculum. *International Journal of Multicultural Education, 19*(3), 1-22. https://files.eric.ed.gov/fulltext/EJ1159892.pdf

From the abstract: "Curricular counter-narratives can affirm the experiences of marginalized youth, but, given their complexity and unfamiliarity, they can also generate discord between community members. This case study analyzes documents, observations, and interviews to explore ways an Indigenous counter-narrative can create space for multicultural education within a Montana school district. The findings demonstrate both positive and negative community responses to the focus novel, the importance of teaching about context and multiple perspectives, and the potential for student agency and social action. The results also provide cautionary notes about the complexity of critical pedagogy and the importance of community consultation" (p. 1).

McCarty, T., & Lee, T. (2014). Critical culturally Sustaining/Revitalizing pedagogy and indigenous education sovereignty. *Harvard Educational Review, 84*(1), 101-124. https://doi.org/10.17763/haer.84.1.q83746nl5pj34216

From the abstract: "In this article, Teresa L. McCarty and Tiffany S. Lee present critical culturally sustaining/ revitalizing pedagogy as a necessary concept to understand and

guide educational practices for Native American learners. Premising their discussion on the fundamental role of tribal sovereignty in Native American schooling, the authors underscore and extend lessons from Indigenous culturally based, culturally relevant, and culturally responsive schooling. Drawing on Paris's (2012) and Paris and Alim's (2014) notion of culturally sustaining pedagogy (CSP), McCarty and Lee argue that given the current linguistic, cultural, and educational realities of Native American communities, CSP in these settings must also be understood as culturally revitalizing pedagogy. Using two ethnographic cases as their foundation, they explore what culturally sustaining/revitalizing pedagogy (CSRP) looks like in these settings and consider its possibilities, tensions, and constraints. They highlight the ways in which implementing CSRP necessitates an "inward gaze" (Paris & Alim, 2014), whereby colonizing influences are confronted as a crucial component of language and culture reclamation. Based on this analysis, they advocate for community-based educational accountability that is rooted in Indigenous education sovereignty" (p. 101).

McKay, D. L. (2019). Real Indians: Policing or protecting authentic indigenous identity. *Sociology of Race and Ethnicity*. https://doi.org/10.1177/2332649218821450

From the abstract: "Research shows that the institutionalization of legitimacy criteria has created contested meanings of being indigenous to the United States, which leads to an unrelenting debate about authentic indigeneity among indigenous people and between indigenous communities. While instituted through colonizing federal Indian policy, the "real Indian" trope is now a social fact for American Indians. Thus, indigeneity claims commonly encounter resistance in the United States, even within indigenous communities. This work explores how indigeneity claims encounter opposition at interpersonal and group levels and the consequences of authenticity policing. I ask two guiding questions: What authenticity markers hold the most value for American Indians? How do American Indians justify authenticity policing? Using a qualitative approach and an indigenous epistemology, I examine the phenomenon of internalizing the real Indian trope and the impact of policing authenticity through conversations with 45 indigenous people. I find that achieving authenticity is elusive because of its dynamic nature within the local specificity of social contexts. I present and discuss two major signifiers of American Indian identity and major sites of authenticity contestation: (1) blood as protection, culture, and belonging, and (2) Indian cards as protection, responsibility, and belonging" (p. 1).

Miller, B. G., & Roehrig, G. (2018). Indigenous cultural contexts for STEM experiences: Snow snakes' impact on students and the community. *Cultural Studies of Science Education, 13*(1), 31-58. https://doi.org/10.1007/s11422-016-9738-4

From the abstract: "Opportunities for American Indian youth to meaningfully engage in school-based science, technology, engineering, and mathematics (STEM) experiences have historically been inadequate. As a consequence, American Indian students perform lower on standardized assessments of science education than their peers. In this article we

describe the emergence of meaning for students—as well as their community resulting from Indigenous culturally based STEM curriculum that used an American Indian tradition as a focal context. Specifically, the game of snow snakes (Gooneginebig in Ojibwe) afforded an opportunity for STEM and culturally-based resources to work in unison. A case study research design was used with the bounded case represented by the community associated with the snow snake project. The research question guiding this study was: What forms of culturally relevant meaning do students and the community form as a result of the snow snake game? Results indicate evidence of increased student and community engagement through culturally based STEM experiences in the form of active participation and the rejuvenation of a traditional game. Implications are discussed for using culturally-based contexts for STEM learning" (p. 31).

Newmark, K., Walker, N., & Stanford, J. (2016). 'The rez accent knows no borders': Native-American ethnic identity expressed through English prosody. *Language in Society, 45*(5), 633-654. https://doi.org/10.1017/S0047404516000592

From the abstract: "In many Native American and Canadian First Nations communities, indigenous languages are important for the linguistic construction of ethnic identity. But because many younger speakers have limited access to their heritage languages, English may have an even more important role in identity construction than Native languages do. Prior literature shows distinctive local English features in particular tribes. Our study builds on this knowledge but takes a wider perspective: We hypothesize that certain features are shared across much larger distances, particularly prosody. Native cultural insiders (the first two co-authors) had a central role in this project. Our recordings of seventy-five speakers in three deliberately diverse locations (Standing Rock Sioux Reservation, North/South Dakota; Northwest Territories, Canada; and diverse tribes represented at Dartmouth College) show that speakers are heteroglossically performing prosodic features to index Native ethnic identity. They have taken a 'foreign' language (English) and enregistered these prosodic features, creatively producing and reproducing a shared ethnic identity across great distances" (p. 633).

Powers, K. M. (2006). An exploratory study of cultural identity and culture-based educational programs for urban American Indian students. *Urban Education (Beverly Hills, Calif.), 41*(1), 20-49. https://doi.org/10.1177/0042085905282249

From the abstract: "Extant survey data collected from 240 urban American Indian students were used to examine the impact of culture-based and universally accepted effective practices in education on American Indian educational outcomes. The results found that culture-based programs had a largely indirect effect, affecting students 'educational outcomes via universal constructs, such as a safe and positive school climate, parent involvement in school, and instruction quality. Furthermore, individual students' cultural identification appears to moderate the effects of cultural programs. Cultural programming

appeared to have greater influence on urban American Indian students who were most strongly identified with their American Indian culture" (p. 20).

Sanchez, B., Pryce, J., Silverthorn, N., Deane, K. L., & DuBois, D. L. (2019). Do mentor support for ethnic-racial identity and mentee cultural mistrust matter for girls of color? A preliminary investigation. *Cultural Diversity and Ethnic Minority Psychology, 25*(4), 505-514. https://doi.org/10.1037/cdp0000213

From the abstract: "[Correction Notice: An Erratum for this article was reported online in Cultural Diversity and Ethnic Minority Psychology on Jul 18 2019 (see record 2019-41300-001). In this article, all the authors were listed as being affiliated with DePaul University, but only Bernadette Sánchez is affiliated with DePaul University. The other authors were at the following affiliations while the work for the article was completed: Julia Pryce, School of Social Work, Loyola University Chicago; Naida Silverthorn, Institute for Health Research and Policy, University of Illinois at Chicago; Kelsey L. Deane, Department of Education and Social Work, University of Auckland; and David L. DuBois, Department of Community Health Sciences, University of Illinois at Chicago. All versions of this article have been corrected.] Objectives: The aim of this repeated-measures study was to examine the roles of cultural mistrust and perceived mentor support for ethnic–racial identity in a sample of girls of color. It was hypothesized that mentors' support for ethnic–racial identity measured at baseline would influence relationship quality, as well as the girls' ethnic identity and cultural mistrust, at the end of the intervention, adjusting for baseline measures. It was also hypothesized that girls' cultural mistrust toward Whites at baseline would be negatively associated with mentoring relationship quality at the end of the intervention. Method: Participants were 40 adolescent girls of color who were matched with racially–ethnically diverse women mentors in a community-based mentoring program. Results: Mentor support for ethnic–racial identity as reported by youth significantly predicted relative increases in youth reports of relational but not instrumental satisfaction. Higher mentor support for ethnic–racial identity also significantly predicted increases in ethnic identity exploration, but only among girls with White mentors. Further, youth's reported greater cultural mistrust toward Whites was a significant predictor of decreased instrumental relationship satisfaction among girls with White mentors. Conclusions: Findings support the importance of further efforts to understand the roles of culturally relevant relationship processes and youth attitudes in mentoring interventions for girls of color" (p. 505).

Schweigman, K., Soto, C., Wright, S., & Unger, J. (2011). The relevance of cultural activities in ethnic identity among California Native American youth. *Journal of Psychoactive Drugs, 43*(4), 343-348. https://doi.org/10.1080/02791072.2011.629155

From the abstract: "This study analyzed data from a large statewide sample of Native American adolescents throughout California to determine whether participation in cultural practices was associated with stronger ethnic identity. The Multigroup Ethnic Identity

Measure (MEIM) scale was used to measure the ethnic identity of 945 Native American adolescents (416 male, 529 female) aged 13 – 19 across California. Respondents who participated in cultural activities including pow-wows, sweat lodge, drum group and roundhouse dance reported significantly higher Native American ethnic identity than their counterparts who did not take part in cultural activities. The association between cultural activities and ethnic identity was only significant among urban youth and not among reservation youth. Higher grades in school were associated with ethnic identity among females but not among males. Findings from this study show a strong association between cultural activities and traditional practices with tribal enculturation among Native American youth in California. Cultural-based practices to enhance Native identity could be useful to improve mental and behavioral health among Native American youth" (p. 343).

Smagorinsky, P., Anglin, J. L., & O'Donnell-Allen, C. (2012). Identity, meaning, and engagement with school: A Native American student's composition of a life map in a senior English class. *Journal of American Indian Education, 51*(1), 22-44.
http://www.jstor.org/stable/43608619

From the abstract: "This case study of a Native American high school senior focuses on one of the final assignments he completed before dropping out of school early in the school year. The task was to draw a life map - a nonverbal text that identified 10 key life events on his journey to that point - as part of a larger unit on identity for his senior English class. The protocol analysis identified the possible topics he considered for inclusion in his life map, along with the cultural dimensions of the task that we infer kept him engaged enough to complete it at home while simultaneously producing the think-aloud protocol for the research. The article concludes with a consideration of the potential of assignments that enable nonverbal composing based on life and cultural experiences for engaging Indigenous students who are otherwise disengaged from school" (p. 22).

Stanton, C. R., Hall, B., & Carjuzaa, J. (2019). The Digital Storywork Partnership: Community-centered social studies to revitalize Indigenous histories and cultural knowledges. *Journal of Social Studies Research, 43*(2), 97–108. https://doi.org/10.1016/j.jssr.2018.08.001

From the abstract: "Indigenous communities have always cultivated social studies learning that is interactive, dynamic, and integrated with traditional knowledges. To confront the assimilative and deculturalizing education that accompanied European settlement of the Americas, Montana has adopted Indian Education for All (IEFA). This case study evaluates the Digital Storywork Partnership (DSP), which strives to advance the goals of IEFA within and beyond the social studies classroom through community-centered research and filmmaking. Results demonstrate the potential for DSP projects to advance culturally revitalizing education, community connectedness, and identity-development. The DSP offers a model for social studies education that is not only culturally affirming and revitalizing for Indigenous communities, but also holds potential for use in all

communities. We conclude with recommendations for educators, scholars, and community members engaged in similar efforts" (p. 1).

Stowe, R. (2017). Culturally responsive teaching in an Oglala Lakota classroom. *The Social Studies, 108*(6), 242-248. https://doi.org/10.1080/00377996.2017.1360241

From the abstract: "In response to the widening academic achievement gap between Native American students and other students in the United States, a culturally responsive approach was used in a Native American social studies class with positive results. Eighth-grade Oglala Lakota students in an American History classroom experienced a unit infused with lessons that highlighted Native American culture, history, and values. Students' knowledge, skills, and culture were used as frames of reference for the teacher, enabling students to personally engage with the content and making learning more meaningful. By incorporating culturally responsive teaching practices into the social studies curriculum, teachers not only give students the opportunity to come face to face with multiple perspectives, but students are able to come face to face with their own ancestors, bringing history home, and bringing it to life" (p. 242).

Tachine, A. R., Cabrera, N. L., & Yellow Bird, E. (2017). Home away from home: Native American students' sense of belonging during their first year in college. *The Journal of Higher Education, 88*(5), 785-807. http://dx.doi.org/10.1080/00221546.2016.1257322

From the abstract: "Native American students are an underrepresented population in higher education with discouraging low 1st-year persistence rates when compared with the general population. Using the peoplehood model, this analysis employed the Indigenous methodology sharing circles to explore Native American students' sense of belonging (n = 24) and factors that influence it during their critical 1st year in college at Southwest University (pseudonym). Findings indicated that many Native students experienced racial microaggressions and structured disconnections from their home communities. Family and the Native student center on campus provided a "home away from home" environment. Although these were important in helping students create a localized sense of belonging, they only were necessary to the extent that the culture of the institution served to invalidate the Native students' peoplehood. To support Native students' sense of belonging, institutions must validate and incorporate Native culture and perspectives within the ingrained Eurocentric cultures of non-Native colleges and universities" (p. 785).

Wexler, L., Eglinton, K., & Gubrium, A. (2014). Using digital stories to understand the lives of Alaska Native young people. *Youth & Society, 46*(4), 478-504. https://doi.org/10.1177/0044118X12441613

From the abstract: "To better understand how young Alaska Native (Inupiaq) people are creatively responding to the tensions of growing up in a world markedly different from

that of their parents and grandparents, the pilot study examined youth produced digital stories as representations of their everyday lives, values, and identities. Two hundred and seventy-one youth–produced digital stories were examined and assigned descriptive attributes; of these, 31 stories were selected and subjected to a more rigorous coding and a thematic analysis. Findings fall into three main categories: self-representation, sites of achievement, and relationships. Participants' digital stories overwhelmingly depicted positive self-images that included both codified cultural values and pop cultural images to construct novel forms of cultural identity. The gendered depictions of achievement signal a need for more varied, valued, and accessible avenues for success for boys. Lastly, relationships were prominent in the stories, but there was an absence of young adult role models, particularly men, in the stories" (p. 478).

Wilson, A. A., & Boatright, M. D. (2011). One adolescent's construction of Native identity in school: "Speaking with dance and not in words and writing". *Research in the Teaching of English, 45*(3), 252-277. https://www.jstor.org/stable/40997766?seq=1

From the abstract: "This case study describes how one eighth-grade student, Jon, asserted Native identities in texts as he attended a middle school in the western United States. Jon - a self- described Native American, Navajo, and Paiute with verified Native ancestry - sought to share what he called his Native culture with others in his school wherein he was the only Native American, despite his perception that schools have historically suppressed this culture. To study how the texts that Jon designed in school may have afforded and constrained the expression of Native identities, the authors collected three types of data over the course of eight months: (a) interviews from Jon and his teachers; (b) fieldnotes from classroom observations; and (c) texts that Jon designed in school. Grounded in theories of social semiotics and multimodality, the findings from this study suggest that different forms of representation afforded and constrained the expression of Jons desired identities in different ways due to their different physical properties, due to their historical and immediate uses in context, and due to the extent to which they fulfilled different metafunctions of communication. Recognizing the tensions and ironies associated with using some forms of representation, Jon sought to combine and use multiple representations to construct desired identities and to negate undesired ones" (p. 252).

Yazzie-Mintz, T. (2007). From a place deep inside: Culturally appropriate curriculum as the embodiment of Navajo-ness in classroom pedagogy. *Journal of American Indian Education, 46*(3), 72-93. https://eric.ed.gov/?id=EJ794261

From the abstract: "Three Navajo teachers' conceptions of culturally appropriate curriculum and pedagogy highlight the benefits of reflective practice within different educational and school contexts. Each teacher provides a way of thinking about culturally appropriate curriculum, and its implementation in classroom practice for different Navajo students. The ways in which these teachers acknowledge the influence of being Navajo allows us to see why each chooses to teach and to know from where her inspiration comes.

This study of the three Navajo teachers brings to the larger discussion of culturally appropriate pedagogy the need to consider the cultural knowledge, referred to as "Navajoness," that the teacher brings to the classroom context. Navajoness, a way of being or familiarity with being a Navajo person, appears to provide Navajo teachers with the knowledge and ability to make immediate connections between knowledge in school and home contexts. Further, Navajo teachers have an initial foundation from which to build strong content and cultural knowledge with students, bridging a perceived knowledge gap between home and school. At the center of the research are the following questions: Can any teacher just teach without acknowledging and responding to the teaching and learning context? What does a teacher have to know and what actions must be taken in order to create an engaging learning opportunity for students? Exploring the concept of Navajoness is an important part of considering what might be culturally appropriate for building an educational program that responds to the knowledge that students and teachers bring with them to the classroom context. Researchers and educators are asked to examine more deeply the conceptions that teachers hold in the areas of content, Navajo culture, and mainstream culture, and are encouraged to make frequent links between what is theorized and what occurs in everyday classroom pedagogy" (p. 72).

Language Revitalization

Aguilera, D., & LeCompte, M. D. (2007). Resiliency in Native languages: The tale of three Indigenous communities' experiences with language emersion. J*ournal of American Indian Education, 46*(3), 11-36. https://eric.ed.gov/?id=EJ794258

From the abstract: "This article examines the experiences of three Indigenous communities with language immersion models in preschool through 12th grades to revitalize and preserve their native languages through ethnographic research design and methods. The history and implementation of language instruction in three Indigenous communities are summarized. The analysis consists of a multi-stage process, including the examination of test scores and other qualitative and quantitative data for each school community. Schools were compared according to school demographics and standardized tests and based on relevant issues featured in the research literature about Indigenous language revitalization. A summary analysis of data findings from additional anecdotal information and test data to explore research questions about academic achievement and Native language-medium education is provided" (p. 11).

Alim, H. S. (2007). Critical Hip-Hop Language Pedagogies: Combat, Consciousness, and the Cultural Politics of Communication. *Journal of Language, Identity, and Education, 6*(2), 161-176, doi: https://doi.org/10.1080/15348450701341378

From the abstract: "This article addresses two long-standing tensions in the education of linguistically marginalized youth: (a) the cultural tension, or cultural combat, that such students engage in as they form their linguistic identities, and (b) the tensions between the development of critical language pedagogies and the lack of their broader implementation

due to disinterested and discriminatory teachers. This article presents critical Hip-hop language pedagogies (CHHLPs) as a holistic approach aimed at both students and teachers, incorporating theory and practice, so that innovative approaches might be implemented. After situating CHHLPs within critical language studies, the article argues that educators are obligated to present the current sociolinguistic reality to students who are subjugated in mainstream institutions. To this end, several pedagogical approaches are presented and discussed. The article concludes with a vision for critical, reflexive pedagogies and a call to mobilize the full body of language, social, and cultural theory to produce consciousness-raising pedagogies" (p. 161).

Beaulieu, D. (2006). A survey and assessment of culturally based education programs for native American students in the United States. *Journal of American Indian Education, 45*(2), 50-61. https://www.semanticscholar.org/paper/A-Survey-and-Assessment-of-Culturally-Based-for-in-Beaulieu/c08108f30cf49353ac4f01a3c4cdf4accfb1e46b

From the abstract: "A few years ago when I was conducting field hearings to discuss intergovernmental relations (state, federal, and tribal) in the education of American Indians/Alaska Natives connected to President Clinton's Executive Order on American Indian and Alaska Native Education, a hearing was held in Arizona at Window Rock, capitol of the Navajo Nation. During a morning break from our discussions, I felt a tug upon my sleeve that beckoned me to turn around. At the other end of the tug was an older Navajo man who asked me if I wanted to know what the problem with Indian education was. I said, "Yes, absolutely."

"He said quite seriously, "Hollywood!" As soon as I echoed the word "Hollywood," he went on to explain that as a child his family didn't live as Navajos had lived a generation before, nonetheless they had all lived together, their entire family being in constant contact with one another. They spoke Navajo to each other and they all took care of one another. He said that nowadays, parents, whether employed or not, poor or rich, are not with their children but leave them to be raised by the TV set. He said, "Hollywood is raising our children." I said, "Hollywood," nodded my head and thought to myself after listening to a morning of chatter among school people, "Yes, I think he is on to something there."

"What struck me about what he said was, "We all lived together; we took care of each other; we spoke Navajo to each other." In his view Hollywood, as represented through the TV, had become a surrogate Navajo parent" (p. 50).

Brayboy, B. M. J. (2005). Toward a critical race theory in education. *The Urban Review, 37*(5), 425-446. https://link.springer.com/article/10.1007/s11256-005-0018-y

From the abstract: "In this article, I outline the central tenets of an emerging theory that I call Tribal Critical Race Theory (TribalCrit) to more completely address the issues of Indigenous Peoples in the United States. TribalCrit has it roots in Critical Race Theory, Anthropology, Political/Legal Theory, Political Science, American Indian Literatures,

Education, and American Indian Studies. This theoretical framework provides a way to address the complicated relationship between American Indians and the United States federal government and begin to make sense of American Indians' liminality as both racial and legal/political groups and individuals" (p. 425).

Cohen, E., & Allen, A. (2012). Toward an ideal democracy: The impact of standardization policies on the American Indian/Alaska Native community and language revitalization efforts. *Education Policy, 27*(5), 743-769. https://doi.org/10.1177/0895904811429284

From the abstract: "This article explores the impact of standardization policies of the No Child Left Behind Act (NCLB) of 2001 on the American Indian/Alaska Native community and the ability of educational policy to promote sovereignty, liberty and equity within indigenous communities. Examining current research and data generated from the National Indian Education Study (NIES) of 2009, we argue that the English-only assessments of NCLB devalue indigenous social and cultural capital through the salient measure of language revitalization efforts. Consequently, by virtue of a narrowing effect on the curriculum, school-community relations are strained by standards-based reforms, as representative of current educational policy. We examine educational policy within a historical interpretation of Federal Indian policies in its capacity to promote language revitalization and student achievement. Federal Indian policies have both hurt and helped Indian education exist as a vehicle towards maintaining sovereignty, liberty, and equity. The concept of social capital is explored further as a recommendation to strengthen school-community relations. Ultimately, educational policy that unites the concepts of sovereignty, liberty, and equity is integral toward revitalizing indigenous language without sacrificing a focus of raising student achievement; thus, emblematic of responsive Indian educational policy" (p. 743).

Colomer, S. E., & Chang-Bacon, C. K. (2019). Seal of biliteracy graduates get critical: Incorporating critical biliteracies in dual-language programs and beyond. *Journal of Adolescent & Adult Literacy, 63*(4), 379-389. http://dx.doi.org/10.1002/jaal.1017

From the abstract: "Research has suggested that U.S. K–12 dual-language and Seal of Biliteracy programs do not benefit all students equally in their recognition of students' multilingual competencies. The authors explored the perspectives of high school Seal of Biliteracy graduates: how they conceptualized the seal and the benefits that they had or had not derived from attaining it. Through a framework of critical biliteracies, the authors drew on interview data with Seal of Biliteracy graduates to highlight the dynamics of culture, race, and power inherent to both biliteracy and bilingualism. Attention was given to how biliteracy was defined, curricular framing, and who benefited from having received the seal. Findings revealed that Seal of Biliteracy benefits were often unevenly distributed across Latinx and white participants, yet also demonstrated community building among dual-language graduates and beyond. The authors provide recommendations for engaging a critical biliteracies approach across district, program, and classroom levels" (p. 379).

Crazy Bull, C., Lindquist, C., Burns, R., Vermillion, L., & McDonald, L. (2020). Tribal colleges and universities: Building nations, revitalizing identity. *Change: The Magazine of Higher Learning, 52*(1) 23-29. https://doi.org/10.1080/00091383.2020.1693819

From the abstract: "Tribal Colleges and Universities fulfill the vision of tribal higher education that is rooted in cultural knowledge and builds tribal nations. Indigenous cultural knowledge and practices are essential to building the health and wellness of tribal communities. Tribal Colleges and Universities play a critical role educating a skilled workforce in cooperation with tribal government and tribal entities. Restoration of tribal languages and traditions is fundamental to tribal and individual self- determination and prosperity. Support of tribal leadership development and effective governance practices are an important contribution of Tribal Colleges and Universities to tribal nation-building" (p. 24).

Davin, K. J., & Heineke, A. J. (2017). The seal of biliteracy: Variations in policy and outcomes. *Foreign Language Annals, 50*(3), 486-499. https://doi.org/10.1111/flan.12279

From the abstract: "The Seal of Biliteracy is an award that recognizes students who have demonstrated proficiency in English and one or more other world languages. In participating school districts in states that have adopted the Seal of Biliteracy, students who demonstrate proficiency in both English and a world language are eligible to earn a seal that is affixed to their high school diploma or transcript. With scant research conducted to date on the Seal of Biliteracy, this study aimed to understand the variation in policies across participating states. Documentation and interview data were collected and analyzed from each state offering the Seal of Biliteracy. Findings revealed that substantial variation existed across states regarding minimum required levels of proficiency, world language proficiency requirements, and English language proficiency requirements. These variations in policy influenced the types of schools offering the award and the percentage of students earning it. This article offers implications for those in the process of policy adoption or revision and for those who are interested in researching efforts to increase equity and access to the Seal of Biliteracy" (p.486).

Davin, K. J., & Heineke, A. J. (2018). The seal of biliteracy: Adding students' voices to the conversation. *Bilingual Research Journal, 41*(3), 312-328. https://doi.org/10.1080/15235882.2018.1481896

From the abstract: "The Seal of Biliteracy (SoBL) is a policy that recognizes biliterate high school graduates with an emblem placed on their diploma or transcript signifying proficiency in two or more languages. The present study focused on 12th grade students' perceptions of the SoBL to investigate the questions: How do students perceive bilingualism and biliteracy? What do students perceive as benefits of the SoBL? What do students perceive as barriers to greater attainment of the SoBL? Implications focus on how

to expand access to the SoBL to both English-dominant and linguistically diverse students" (p. 312).

Davin, K. J., Heineke, A. J., & Egnatz, L. (2018). The seal of biliteracy: Successes and challenges to implementation. *Foreign Language Annals, 51*(2), 275-289. https://doi.org/10.1111/flan.12336

From the abstract: "The present study examined the perspectives of language administrators and teachers regarding Seal of Biliteracy (SoBL) implementation. Utilizing three school districts in Illinois as case studies, this study investigated the ways in which the SoBL was implemented in each district, offering insight into what worked well in each unique school context as well as the challenges that stakeholders encountered while putting the policy into practice. This mixed-methods study employed a concurrent triangulation design, where quantitative and qualitative data were collected concurrently, analyzed separately, and combined to confirm and cross-validate findings. Data sources included teacher surveys, interviews of world language administrators and teachers, and artifacts. The two most prominent themes that emerged from the research question regarding the successes of the SoBL were the change to instruction and assessment and increased world language retention and enrollment. The two most prominent themes regarding the challenges of implementation were the lack of extended sequences of study and the challenge of disseminating information about the award. The hope is that insights from these three districts will inform and ease implementation for others wishing to put this policy into practice" (p. 275-276).

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review, 85*(2), 149-171. https://doi.org/10.17763/0017-8055.85.2.149

From the abstract: "In this article, Nelson Flores and Jonathan Rosa critique appropriateness-based approaches to language diversity in education. Those who subscribe to these approaches conceptualize standardized linguistic practices as an objective set of linguistic forms that are appropriate for an academic setting. In contrast, Flores and Rosa highlight the raciolinguistic ideologies through which racialized bodies come to be constructed as engaging in appropriately academic linguistic practices. Drawing on theories of language ideologies and racialization, they offer a perspective from which students classified as long-term English learners, heritage language learners, and Standard English learners can be understood to inhabit a shared racial positioning that frames their linguistic practices as deficient regardless of how closely they follow supposed rules of appropriateness. The authors illustrate how appropriateness-based approaches to language education are implicated in the reproduction of racial normativity by expecting language-minoritized students to model their linguistic practices after the white speaking subject despite the fact that the white listening subject continues to perceive their language use in racialized ways. They conclude with a call for reframing language diversity in

education away from a discourse of appropriateness toward one that seeks to denaturalize standardized linguistic categories" (p. 149).

Fredericks, L., Shtivelband, A., Espel, E., & Withington, A., RMC Research Corporation, & West Comprehensive Center (WCC) at WestEd. (2015). *Culture and language revitalization for Native American students: An annotated bibliography.* West Comprehensive Center at WestEd. https://files.eric.ed.gov/fulltext/ED585864.pdf

From the abstract: "Throughout the United States, efforts to revitalize culture and language continue to be of crucial importance to Native American populations. Numerous Native languages, for example, are threatened with extinction, with only small numbers of fluent speakers remaining, and many other languages have already perished (Crawford, 1995)" (p. 1).

Fredericks, L., Jesse, D., Brave Heart Sr, R., & Strickland, M. (2018). The Lakota language project at red cloud Indian school: Turning the tide of native language loss. *Journal of American Indian Education, 57*(3), 51-71. https://www.researchgate.net/publication/331023824_The_Lakota_Language_Project_at_Red_Cloud_Indian_School_Turning_the_tide_of_Native_Language_loss

From the abstract: "In response to the widespread loss of Lakota language and culture on the Pine Ridge Reservation in South Dakota, Red Cloud Indian School developed the first comprehensive K-12 curriculum for learning Lakota as a second language. Created in collaboration with the American Indian Studies Research Institute (AISRI) at Indiana University, the Lakota Language Project (LLP) was first implemented during the 2008-2009 academic year and completed in 2014-2015. A new grant allowed the school to develop literary materials in Lakota and extend the use of Lakota throughout the school community. An evaluation of the LLP, utilizing a mixed methods design, began in the fall of 2010 and ended in summer of 2018. Key findings from the evaluation are that the LLP enhanced students' interest in learning about Lakota history, culture, and spiritual practices; facilitated an increase in students' proficiency in learning the language; and positively impacted both academic engagement and good behavior" (p. 51).

Hain-Jamall, D. A. S. (2013). Native-American and Euro-American cultures: A comparative look at the intersection between language and worldview. *Multicultural Education, 21*(1), 13-19. https://files.eric.ed.gov/fulltext/EJ1045945.pdf

From the abstract: "The Earth is in trouble. Decades of mining, over-fishing, and the pumping of toxic chemicals into the atmosphere have taken an enormous toll on an otherwise robust and healthy planetary ecosystem. Those responsible have prioritized financial gain over sustainability, over life—plant, animal, and human. Short-term profit realization has resulted in a blatant disregard for long-term environmental effects, and has been supported by governments and corporations, demonstrating a widespread disrespect

for the earth that supports their activities. One must ask, then, how so many people can allow, and even endorse, such ecologically destructive practices. Perhaps it has to do with the growing gap between first -and third-world countries, between humans and nature, and the ever-increasing penchant for consumerism. Perhaps it has to do with a lack of basic respect for life. Perhaps there is something wrong with the way we think" (p.13).

Heineke, A. J., & Davin, K. J. (2020). Prioritizing multilingualism in U.S. schools: States' policy journeys to enact the seal of biliteracy. *Educational Policy, 34*(4), 619-643. https://doi.org/10.1177/0895904818802099

From the abstract: "Fueled by immigration and globalization, the United States has evolved into a nation of linguistically diverse residents; however, English remains the dominant language in schools. A recent language policy initiative emergent in states across the nation, the Seal of Biliteracy challenges English monolingualism by promoting the development of students' bilingualism and biliteracy by high school graduation. Using narrative inquiry, this study explores the policy journeys that states have taken to enact the Seal of Biliteracy, as educators and stakeholders come together to engage in grassroots policy work. Findings include the collective stories of these efforts to disrupt English-dominant ideologies in schools, as well as individual states' journeys to develop students' bilingualism. Implications serve educators, researchers, and other stakeholders interested in influencing practice through bottom-up policy movements, particularly at this crucial moment as states embrace more flexibility for educational decision making" (p. 619).

Hermes, M., Bang, M., & Marin, A. (2012). Designing indigenous language revitalization. *Harvard Educational Review, 82*(3), 381-402. https://doi.org/10.17763/haer.82.3.q8117w861241871j

From the abstract: "Endangered Indigenous languages have received little attention within the American educational research community. However, within Native American communities, language revitalization is pushing education beyond former iterations of culturally relevant curriculum and has the potential to radically alter how we understand culture and language in education. Situated within this gap, Mary Hermes, Megan Bang, and Ananda Marin consider the role of education for Indigenous languages and frame specific questions of Ojibwe revitalization as a part of the wider understanding of the context of community, language, and Indigenous knowledge production. Through a retrospective analysis of an interactive multimedia materials project, the authors present ways in which design research, retooled to fit the need of communities, may inform language revitalization efforts and assist with the evolution of community-based research design. Broadly aimed at educators, the praxis described in this article draws on community collaboration, knowledge production, and the evolution of a design within Indigenous language revitalization" (p. 381).

Inglebret, E., Jones, C., & Pavel, D. M. (2008). Integrating American Indian/Alaska native culture into shared storybook intervention. *Language, Speech, and Hearing Services in Schools, 39*(4), 521-527. https://doi.org/10.1044/0161-1461(2008/07-0051)

From the abstract: "The purpose of this clinical exchange is to provide information for speech-language pathologists (SLPs) so they will be able to provide culturally responsive intervention for young children of American Indian and Alaska Native heritage. The focus is on a particular strategy-the integration of culturally based stories into shared storybook intervention" (p. 521).

Jansa, T., & Brezicha, K. (2017). The Georgia seal of biliteracy: Exploring the nexus of politics and language education. *Dimension,* 122-138. https://files.eric.ed.gov/fulltext/EJ1207911.pdf

From the abstract: "On May 3, 2016, House Bill (HB) 879--the Georgia Seal of Biliteracy--was signed into law by Governor Nathan Deal and went into effect on July 1, 2016. Outside of the language education sphere, many educators and policymakers may not fully understand the benefits of studying other languages. Yet, this policy hinges on the utility of simultaneously demonstrating proficiency in a foreign language and an advanced command of English, thus forming the foundation of biliteracy. This article provides an overview of the political landscape in Georgia as it pertains to language education and analyzes how lawmakers translated the issues at hand into specific goals for the Seal of Biliteracy. The paper concludes with four policy proposals to improve the implementation of the legislation and provide suggestions for enhancing pending legislation elsewhere" (p. 122).

Karvelis, N. (2018). Race, class, gender, and rhymes: Hop-Hop as critical pedagogy. *Music Educators Journal, 105*(1), 46-50. https://doi.org/10.1177/0027432118788138

From the abstract: "Hip-hop is a truly African-American art form in every sense of the phrase. Multiple decades after its development into the genre that we recognize it as today, hip-hop firmly remains a fundamental and unique element of African-American culture that has experienced international presence and regard. As a direct result of deep involvement with African-American culture, hip-hop is uniquely placed as a tool for developing rich, critical understandings of an array of complex social issues. Through thoughtful inclusion and the music classroom, the lyrics, culture, and history of hip-hop can be taught in a manner that augments education, particularly in areas relating to race, gender, and class in society" (p. 46).

Kenyon, D. B., & Hanson, J. D. (2012). Incorporating traditional culture into positive youth development programs with American Indian/Alaska native youth: Importance of incorporating traditional American Indian/Alaska native culture. *Child Development Perspectives, 6*(3), 272-279. https://doi.org/10.1111/j.1750-8606.2011.00227.x

From the abstract: "The majority of research and programs for American Indian/ Alaska Native (AI /AN) youth focus on negative health behaviors and risks, ignoring the positive attributes that traditional AI /AN culture can provide. Therefore, it is critical to highlight the importance of incorporating traditional AI /AN worldviews and values into youth programming and health interventions. Accordingly, this article provides (a) a brief overview of AI /AN culture and historical policies and practices, (b) a description of the positive youth development (PYD) framework with a focus on research and programs that include AI /AN youth, (c) details on the strengths of AI/AN culture and how they can be incorporated into programming for AI/AN youth, and (d) examples of exemplary PYD programs for AI /AN youth" (p. 272).

King, K. A., & Hermes, M. (2014). Why is this so hard?: Ideologies of endangerment, passive language learning approaches, and Ojibwe in the United States. *Journal of Language, Identity, and Education, 13*(4), 268-282. https://doi.org/10.1080/15348458.2014.939029

From the abstract: "This paper describes 3 language learning approaches common in many urban and rural Ojibwe communities, as well as the ideologies of endangerment that drive and sustain them. Drawing from collaborative language revitalization work with teachers, learners, and community leaders, we analyze some of the teaching and learning practices that lead to the common mismatch between language learner goals and expectations, on the one hand, and the outcomes of language learning, on the other. We outline how these 3 approaches to language learning relate to cultural identities and place-based notions of authenticity as well as to current findings in the field of second language acquisition. We then profile 2 speakers who have learned Ojibwe successfully as adults to illustrate how their success was possible largely because they were able to engage with the Ojibwe language in interactive ways that run counter to common language learning approaches. We suggest that for language revitalization efforts, and individual learners, to experience higher levels of success, greater attention needs to be paid to how ideologies of endangerment impact language learning approaches" (p. 268).

Lee, T. S. (2007). "If they want Navajo to be learned, then they should require it in all schools": Navajo teenagers' experiences, choices, and demands regarding Navajo language. *Wicazo Sa Review, 22*(1), 7-33. https://www.jstor.org/stable/30131300?seq=1

From the introduction: "When I was a middle school student in the interior region of the Navajo Nation in the early 1980s, all my peers' first language was Navajo. Their choice in school at that time was to speak Navajo among themselves and with Navajo teachers. When I became a high school teacher on the reservation some fifteen years later, my students mostly spoke English with one another. Even if they spoke Navajo well, their language of choice in school was English. Yet, from my conversations with them, I knew that they were proud of their heritage and strong in their conviction that the Navajo language is important to know and understand. . . ." (p. 7).

Lee, T. S. (2009). Language, identity, and power: Navajo and pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education, 8*(5), 307-320. https://doi.org/10.1080/15348450903305106

From the abstract: "Native American languages, contemporary youth identity, and powerful messages from mainstream society and Native communities create complex interactions that require deconstruction for the benefit of Native-language revitalization. This study showed how Native youth negotiate mixed messages such as the necessity of Indigenous languages for cultural continuity and a belief in the superiority of English for success in American society. Interviews and reflective writing from Navajo and Pueblo youth constituted the counter-narratives that expressed the youth's concerns, values, frustrations, celebrations, and dilemmas with regard to their heritage language and identity. The youth perspectives extended across 5 thematic areas: respect, stigmatization and shame, marginalization, impact on identity, and agency and intervention. These counter-narratives demonstrate that the Indigenous language plays an important and complex role in contemporary youth identity. Yet, their Indigenous consciousness was not diminished by limited fluency in their heritage language—an important finding for inspiring a commitment to language revitalization" (p. 307).

Lee, T. S. (2015). The significance of self-determination in socially, culturally, and linguistically responsive (SCLR) education in Indigenous contexts. *Journal of American Indian Education, 54*(1), 10-32. https://www.jstor.org/stable/10.5749/jamerindieduc.54.1.0010?seq=1&cid=pdf-reference#references_tab_contents

From the abstract: "Community control is essential for educational self- determination for Indigenous peoples. Several models demonstrate that education that includes socially, culturally, and linguistically relevant (SCLR) curriculum and pedagogy does not compromise academic rigor. However, more research investigating the connections, outcomes, benefits, and challenges is needed, particularly in this era of educational accountability. The connection between SCLR education, self- determination, and sovereignty are critical to discussions on Indigenous education. This article discusses those connections by (1) summarizing the research on SCLR education, with a particular concentration on language; (2) examining the impact of current educational policies; and (3) emphasizing a research focus on the connections between state/federal policies and school- based practices, models of SCLR education, and Indigenous sovereignty and self-determination in education" (p. 10).

McCarthy, T. L. (2013). A "rightful place" in the world of languages: Rethinking discourses of dis-ability in indigenous language planning and policy. *Journal of Language, Identity & Education, 12*(3), 179-183. https://doi.org/10.1080/15348458.2013.797262

From the abstract: "The labels used to name, classify, and analyze language varieties and competencies construct realities that enable or disable the (re)acquisition of those languages and the empowerment of their speakers. Focusing on Indigenous American languages, I first consider the classificatory schemas used to assign linguistic vitality hierarchies. I then examine parallel discourses of linguistic "dysfluency" (Meek, 2011) and disinterest often assigned to younger members of Indigenous speech communities. Expanding upon Ramanathan's (2010, 2013) notion of dis-citizenship, I argue that linguistic naming and classification, while foregrounding important issues of endangerment, can create a logic whereby threatened languages are viewed as "dis-citizens" in the world of languages—incomplete, non-normative, and disabled—potentially undermining revitalization efforts. Drawing on comparative ethnographic research on Native American language loss and reclamation, I explore the ways in which Indigenous communities are interrupting these discourses. I conclude with the implications for language rights" (p. 179).

McCarty, T. L., & Nicholas, S. E. (2014). Reclaiming indigenous languages: A reconsideration of the roles and responsibilities of schools. *Review of Research in Education, 38*(1), 106-136. https://doi.org/10.3102%2F0091732X13507894

From the abstract: "In this chapter, we offer a critical examination of a growing field of educational inquiry and social practice: the reclamation of Indigenous mother tongues. We use the term reclamation purposefully to denote that these are languages that have been forcibly subordinated in contexts of colonization (Hinton, 2011; Leonard, 2007).   Language reclamation includes revival of a language no longer spoken as a first language, revitalization of a language already in use, and reversal of language shift (RLS), a term popularized by Joshua Fishman (1991) to describe the reengineering of social supports for intergenerational mother tongue transmission. All of these processes involve what Maori scholar Margie Kahukura Hohepa (2006) calls language regeneration, a term that speaks of "growth and regrowth," recognizing that nothing "regrows in exactly the same shape that it had previously, or in exactly the same direction' (p. 294)" (p. 106).

McCarty, T. L., Nicholas, S. E., & Wyman, L. T. (2015). 50(0) years out and counting: Native American language education and the four rs. *International Multilingual Research Journal: Language, Rights, and Educational Justice: Policy and Practice in Indigenous, Latina/o, Asian American, and African American Communities, 9*(4), 227-252. https://doi.org/10.1080/19313152.2015.1091267

From the abstract: "Fifty years after the U.S. Congress passed the 1964 Civil Rights Act (CRA), Native Americans continue to fight for the right "to remain an Indian" (Lomawaima & McCarty, 2006) against a backdrop of test-driven language policies that threaten to destabilize proven bilingual programs and violate hard-fought language rights protections such as the Native American Languages Act of 1990/1992. In this article we focus on the "four Rs" of Indigenous language education—rights, resources, responsibilities, and

reclamation—forefronting the inherent sovereignty of Indigenous peoples in language education decision making. Drawing on our work together and our individual long-term ethnographic work with Native American communities, we present three case studies that illuminate larger issues of language rights, resources, responsibilities, and reclamation as they are realized in these communities. We conclude by "reflecting forward" (Winn, 2014) on language education possibilities and tensions, 50 years out from passage of the CRA and more than 500 years out from the original Indigenous-colonial encounter" (p. 227).

McCarty, T. L., Romero-Little, M. E., Warhol, L., & Zepeda, O. (2009). Indigenous youth as language policy makers. *Journal of Language, Identity, and Education, 8*(5), 291-306. https://doi.org/10.1080/15348450903305098

From the abstract: "This article offers a grounded view of language shift as experienced by Native American youth across a range of early- to late-shift settings. Drawing on data from a long-term ethnographic study, we demonstrate that the linguistic ecologies in which youth language choices play out are more complex than a unidirectional notion of shift might suggest. We focus on 3 areas of the research: youth language practices, communicative repertoires, and language attitudes and ideologies. The portraits of language use that emerge show these to be dynamic, heteroglossic environments in which youth deploy diverse sociolinguistic abilities for specific purposes in the context of peer, school, and community cultures. Further, we argue that youth's communicative practices represent de facto manifestations of language policy making. The final sections examine the mechanisms underlying this implicit policy making and the implications for school-community language planning and youth empowerment" (p. 291).

McCarty, T. L., Romero, M. E., & Zepeda, O. (2006). Reclaiming the gift: Indigenous youth counter-narratives on native language loss and revitalization. *American Indian Quarterly, 30*(1/2), 28-48. https://eric.ed.gov/?id=EJ750448

From the introduction: "In this article we explore the personal, familial, and academic stakes of Native language loss for youth, drawing on narrative data from the Native Language Shift and Retention Project, a five-year (2001-06), federally funded study of the nature and impacts of Native language shift and retention on American Indian students' language learning, identities, and academic achievement. As principal investigators for this project, we have been listening to the voices of Native educators, parents, elders, and youth as they have analyzed the role of Native language in their lives. The questions we are asking are the following: What role does Native language play in the personal, familial, community, and school lives of Native American youth? How do language loss and revitalization influence how well Native youth perform in school? What can we learn from Native youth and adults that might inform tribal language revitalization efforts? What are the lessons for state and national language planning and policy?" (p. 28).

McCarty, T. L., Romero-Little, M. E., & Zepeda, O. (2006). Native American youth discourses on language shift and retention: Ideological cross- currents and their implications for language planning. *International Journal of Bilingual Education and Bilingualism, 9*(5), 659-677. https://doi.org/10.2167/beb386.0

From the abstract: "This paper examines preliminary findings from an ongoing federally funded study of Native language shift and retention in the US Southwest, focusing on in-depth ethnographic interviews with Navajo youth. We begin with an overview of Native American linguistic ecologies, noting the dynamic, variegated and complex nature of language proficiencies and practices across a continuum of sociocultural settings. We then examine two pairs of youth discourses that illuminate social-psychological and macro-structural influences on language practices. These discourses juxtapose language identity with language endangerment, and language pride with language shame. As such, they expose the ways in which language allegiance is tied to the distribution of power and privilege in the larger society. Youth discourses, we argue, represent a powerful call to action for communities and schools serving Native American students. We conclude with the implications for future research and for language education planning in Indigenous and other endangered-language communities" (p. 659).

McInnes, B. (2017). The Enweyang program: Indigenous language nest as lab school. *Journal of American Indian Education, 56*(1), 105-120. www.jstor.org/stable/10.5749/jamerindieduc.56.1.0105

From the abstract: "Early childhood Indigenous language-based programs provide opportunities for families and communities to learn Native languages and cultures. Academic, cultural, and language-based content is taught in a unified manner in immersion programs. The language nest is one such example whereby teachers who are fluent speakers mentor preschool children using the target Language in everyday settings. Quality early childhood immersion programming is contributory to the development of both linguistic and cultural competence for participants. Developing programmatic connections between immersion programs, such as the language nest and formal teacher training initiatives, is a means of assuring program sustainability for Indigenous language education systems. This report presents the key findings of a three-year evaluation study of the initial operation of the Enweyang Language Nest and Laboratory School based on family responses and the notes of the program founder" (p. 105).

Meza, N. (2015). Indian education: Maintaining tribal sovereignty through Native American culture and language preservation. *Brigham Young University Education & Law Journal, 2015*(1), 353-366. https://digitalcommons.law.byu.edu/elj/vol2015/iss1/12/

From the introduction: "The United States government has attempted to accommodate, assimilate, and terminate the Indian since declaring its Independence. 1 Indian Education Policy was no different as it duplicated the general Federal Indian Policy making an

indirect substantial impact on tribal sovereignty. This impact is felt today as traditional Native American languages are becoming extinct, and the future tribal leaders are struggling to perform on comparable levels with mainstream American students. Tribal sovereignty at its core is threatened by the upcoming generation of future leaders not knowing their traditional culture or language. Preserving Native American culture and language will not only improve the individual Native American student's success, but culture and language preservation will also preserve tribal sovereignty.

"Part II of this Comment provides the background of Indian Education and its roots in general Federal Indian Policy. Part III looks at current Indian Education policy in terms of current federal legislation that attempts to remedy the effects of the assimilation period and policy. Part IV describes the current state of Indian Education, specifically as it relates to Native American student performance. Part V explores current proposals to both federal and state education policy that may aid in supporting tribal sovereignty through Indian Education, and Part VI concludes" (p. 353).

Mills, K. A., & Doyle, K. (2019). Visual arts: A multimodal language for indigenous education. *Language and Education, 33*(6), 521-543. https://doi.org/10.1080/09500782.2019.1635618

From the abstract: "Visual arts and other modes and media of communication are vital to Indigenous People, yet multimodal forms of representation, such as those prioritised in the arts, are often poorly understood and excluded from Indigenous education. This article describes cross-cultural, participatory community research enacted with an Indigenous school in Australia. Indigenous elementary students were taught by Indigenous community leaders to engage in visual arts through paintings and other forms of artistic representation (e.g. dances, rap video). These artistic expressions were coherent with Indigenous ways of learning and communicating. The multidimensionality of Indigenous students' paintings was analysed, and the significance explained in relation to the language of transgenerational Indigenous Lore. The results demonstrate how Indigenous visual arts enabled powerful representations of transgenerational knowledge and understandings. The findings also provide generative illustrations of a culturally informed and responsive multimodal literacy pedagogy, highlighting the need to respect the multimodal dimensions of representation that have cultural meanings for Indigenous identity and education practices. The article challenges Western, privileged forms of literacy, while highlighting the need to respect visual arts as language in the English curriculum for equitable and culturally responsive education for Indigenous students" (p. 521).

Morcom, L. A., & Roy, S. (2017). Learning through language: Academic success in Indigenous language immersion kindergarten. *Journal of American Indian Education, 56*(2), 57-80. https://www.jstor.org/stable/10.5749/jamerindieduc.56.2.0057

From the abstract: "What are the academic results of Anishinaabemowin (Ojibwe language) immersion education at the Mnidoo Mnising Anishinaabek Kinoomaage Gamig (MMAK) early learning kindergarten program? We describe the development of the MMAK within the context of larger language and education policies in the community and Canada. We also examine the academic development of junior and senior kindergarten students in the program. Using the Early Years Evaluation Teacher Assessment (EYE-TA), we assess participants' holistic development, including their cognitive development and English language acquisition. Although students show some delay in the first months of immersion education, by the end of the second year the average student shows age-appropriate cognitive and linguistic development. This promising outcome indicates that Indigenous language immersion does not negatively impact educational achievement or mainstream language acquisition; on the contrary, it likely provides benefits to students in these and other areas" (p. 57).

Nelson, L. (2000). Warriors with words: Toward a post-Columbine writing curriculum. *English Journal, 89*(5), 42-46. http://www.jstor.com/stable/822294

From the abstract: "We teach now in the shadow of the tragedy at Columbine High School. Yes, there were school tragedies before, and there will, I am sadly certain, be others in the future. But the extent and images of Columbine are locked now in our collective memories, congealing our previous vague anxiety and concern into stark images of black-clad youths with guns and other children running, bleeding, dying-images frozen in our minds, not unlike scenes from Vietnam. But this was a school, a school in America, a school not so different from the one in which you and I teach and spend our days" (p. 46).

Ninneman, A. M., Deaton, J., Francis-Begay, K. (2017). *National Indian Education Study 2015: American Indian and Alaska Native Students at Grades 4 and 8* (NCES 2017-161). National Center for Education Statistics. https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2017161

From the abstract: "The National Indian Education Study (NIES) is designed to describe the condition of education for American Indian and Alaska Native students in the United States NIES is authorized under Executive Order 13592, Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities, which was issued in 2011 Executive Order 13592 is the most recent authorization of Executive Order 13336, American Indian and Alaska Native Education, issued in 2004 NIES is conducted under the direction of the National Center for Education Statistics on behalf of the U.S. Department of Education's Office of Indian Education."

"NIES is conducted through the National Assessment of Educational Progress (NAEP) and provides information on the academic performance of fourth- and eighth-grade American Indian/Alaska Native students in reading and mathematics, and on their educational

experiences From 2005 to 2011, NIES results were reported every 2 years After 2011, the NIES reporting cycle was changed to every 4 years" (p.1).

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 4*(3), 93-97. http://www.jstor.com/stable/41477769

From the abstract: "Seventeen years ago Gloria Ladson-Billings (1995) published the landmark article "Toward a Theory of Culturally Relevant Pedagogy," giving a coherent theoretical statement for resource pedagogies that had been building throughout the 1970s and 1980s. I, like countless teachers and university-based researchers, have been inspired by what it means to make teaching and learning relevant and responsive to the languages, literacies, and cultural practices of students across categories of difference and (in)equality. Recently, however, I have begun to question if the terms "relevant" and "responsive" are really descriptive of much of the teaching and research founded upon them and, more importantly, if they go far enough in their orientation to the languages and literacies and other cultural practices of communities marginalized by systemic inequalities to ensure the valuing and maintenance of our multiethnic and multilingual society. In this essay, I offer the term and stance of culturally sustaining pedagogy as an alternative that, I believe, embodies some of the best research and practice in the resource pedagogy tradition and as a term that supports the value of our multiethnic and multilingual present and future. Culturally sustaining pedagogy seeks to perpetuate and foster linguistic, literate, and cultural pluralism as part of the democratic project of schooling. In the face of current policies and practices that have the explicit goal of creating a monocultural and monolingual society, research and practice need equally explicit resistances that embrace cultural pluralism and cultural equality" (p. 93).

Peter, L., & Hirata-Edds, T. (2009). Learning to read and write Cherokee: Toward a theory of literacy revitalization. *Bilingual Research Journal, 32*(2), 207-227. https://eric.ed.gov/?id=EJ861660

From the abstract: "In an effort to revitalize the Cherokee language, Cherokee Nation launched an immersion program for preschool and elementary children in Tahlequah, Oklahoma. Central to the curriculum is literacy in the Cherokee writing system known as syllabary. This study focuses on sociocultural and sociolinguistic evidence toward an understanding of the syllabary's role in Cherokee immersion children's general literacy skills, and the micro- and macrolevel contexts o literacy in syllabary. We consider how an examination of Cherokee-literacy revitalization—as a feature of broader language revitalization—offers insight into the challenges and opportunities facing those who teach endangered languages through school-based immersion" (p. 207).

Peter, L., Hirata-Edds, T., Feeling, D., Kirk, W., Mackey, R. "W.", & Duncan, P. T. (2017). The Cherokee nation immersion school as a translanguaging space. *Journal of American Indian Education, 56*(1), 5-31. doi:10.5749/jamerindieduc.56.1.0005

From the abstract: "We examine language revitalization as it unfolds in Tsalagi Dideloquasdi, a Cherokee immersion school in Tahlequah, Oklahoma. Using qualitative and linguistic data collected over two years, we explore how students' meaning-making practices are influenced by macro-, meso-, and microlevel sociolinguistic dimensions. We find that Tsalagi Dideloquasdi is a quintessential translanguaging space, shaped by multiple competencies shared by students, teachers, and parents, as well as the fluid bilinguality characteristic of language-contact situations. We argue Cherokee language revitalization is a process of renewal, not a return to idealized notions of "speakerhood" and proficiency. Moreover, immersion students are agents of linguistic transformation as Cherokee is reinstated in traditional sociolinguistic domains, as well as in new domains traditionally devoid of the language, such as schools" (p. 5).

Peter, L., Hirata-Edds, T., & Montgomery-Anderson, B. (2008). Verb development by children in the Cherokee language immersion program, with implications for teaching. *International Journal of Applied Linguistics, 18*(2), 166-187. https://doi.org/10.1111/j.1473-4192.2008.00199.x

From the abstract: "This paper provides a description of the developing verb morphology of 13 children enrolled in the Cherokee Nation kindergarten immersion program as documented on the Cherokee Kindergarten Immersion Language Assessment. An obligatory occasion analysis of kindergartners' production of third person singular and plural present continuous verbs indicates that although children were beginning to apply rules for verb morphology, they were limited in their ability to accurately convey everyday actions of others. The findings concur with research conducted in other immersion settings which suggests that language present in typical immersion classrooms is not always optimal for the attainment of high levels of proficiency, and points to the need for further professional development for teachers in form-focused instruction and a culturally based approach to understanding Cherokee linguistics" (p. 166).

Shelby-Caffey, C., Byfield, L., & Solbrig, S. (2018). From rhymes to resistance: Hip-Hop as a critical lens in promoting socially just teaching. *Changing English: Studies in Culture and Education, 25*(1), 69-84. https://doi.org/10.1080/1358684X.2017.1375847

From the abstract: "If an educator is to take a critical stance, teach students to do the same, and design lessons that engage students in thoughtful discussions and actions surrounding issues of social justice, then discussions of politics, race, culture, economics and systems of power are crucial to this work, and, the use of hip-hop is a worthwhile endeavour. In this article, three educators from very diverse backgrounds who have experiences at elementary and college levels, consider the ways in which hip-hop music and culture speaks to the lived experiences of students and has the potential to lend a voice to the seemingly voiceless while also meeting the demands imposed by mandated standards. Within the framework of critical pedagogy/critical consciousness, we discuss hip-hop pedagogy as a channel for capitalising on students' lived experiences" (p. 69).

Siekmann, S., Webster, J. P., Samson, S. A., & Moses, C. K. (2017). Teaching our way of life through our language: Materials development for indigenous immersion education. *Cogent Education, 4*(1). https://www.tandfonline.com/doi/full/10.1080/2331186X.2017.1362887

From the abstract: "Culturally Responsive Education has been widely proposed as a mechanism to improve the academic achievement of minority and Indigenous populations. Instruction in heritage languages has been shown to produce desirable outcomes both on linguistic and academic measures. However, culturally responsive and immersion instruction faces a number of challenges; among them a lack of materials that (a) reflect and accurately represent ancestral knowledge and worldview, (b) are linguistically appropriate to elementary students, and (c) are aligned with state mandated outcomes in the content areas. In this paper we report on a university–school collaborative project, designed to develop Yup'ik language and cultural materials for elementary level Yup'ik-immersion and Yup'ik/English Dual Language schools in Southwest Alaska. Beginning with an overview of what we view as essential elements contributing to a strong and sustainable immersion program in K-12 education, we then discuss the process of the collaboration and tensions that arose during the course of the materials development project. Finally, we present two books developed as a result of this collaborative process" (p. 2).

Vallejo, J. M. (2019). Revitalising language through music: A case study of music and culturally grounded pedagogy in two Kanien'ke:Ha (mohawk) language immersion programmes. *Ethnomusicology Forum, 28*(1), 89-117. https://doi.org/10.1080/17411912.2019.1641124

From the abstract: "Since the 1990s scholars, teachers, and policy makers have debated over the importance of culturally grounded or culture-based education (CBE) approaches in primary and secondary programmes. For Indigenous communities, CBE methods are often regarded as decolonising tools that support linguistic and sociocultural revitalisation efforts. A majority of Indigenous educational projects have prioritised teaching language above other cultural components, such as music, which has largely been overlooked as a powerful tool due to the pervasive assumption that traditional musical practices rely on the language to survive. This article explores how cultural components have a symbiotic rather than a hierarchical relationship, focusing on the interdependence between language and music. Based on ethnographic fieldwork and observations with four Indigenous language immersion teachers, I argue that music is a linchpin pedagogical tool that promotes intergenerational interactions, builds social relationships, and facilitates the daily use of language in and outside the classroom" (p. 89).

Van Ryzin, M., Vincent, C., & Hoover, J. (2016). Initial exploration of a construct representing Native language and culture (NLC) in elementary and middle school instruction. *Journal of American Indian Education, 55*(1), 74-101. https://www.jstor.org/stable/10.5749/jamerindieduc.55.1.0074

From the abstract: "Students from American Indian/Alaska Native (AI/AN) backgrounds have typically experienced poor academic and behavioral outcomes. In response, the educational community has recommended that teachers integrate Native Language and Culture (NLC) into instruction to create a welcoming and culturally relevant classroom environment. However, translating this recommendation into practice has been challenging. In this study, we take the first steps toward a formal exploration of the effects of NLC on AI/AN performance by attempting to define a scientifically defensible set of variables that can measure the degree to which teachers and schools make use of NLC in instruction. We used data collected by the National Indian Education Study (NIES) in 2009 and 2011, and conducted exploratory and confirmatory factor analyses with the student, teacher, and school (administrator) surveys. Contrary to expectations, we found that use of NLC in the classroom was a multidimensional construct: student perceptions differentiated between media-based and live contact, teacher perceptions included both preparation and teaching activities, and administrator reports included both instructional practices and access to local resources. Implications for further research are discussed" (p. 74).

Van Ryzin, M. J., & Vincent, C. G. (2017). Use of Native language and culture (NLC) in elementary and middle school instruction as a predictor of mathematics achievement. *Journal of American Indian Education, 56*(2), 3-33. https://www.jstor.org/stable/10.5749/jamerindieduc.56.2.0003

From the abstract: "Because students from American Indian/Alaska Native (AI/AN) backgrounds tend to lag behind their peers in academic achievement, researchers have recommended integrating Native language and culture (NLC) into instruction. However, existing evidence from large-scale studies finds a negative effect of the use of NLC on achievement, although this research does not take into account aspects of student background and the learning context. Using a nationally representative dataset, we found that use of NLC had a less negative and/or more positive effect on achievement among students whose families identified more strongly with their Native culture and who were in schools with larger percentages of AI/AN students. Our results support earlier contentions that the use of NLC can be effective in enhancing achievement for at least some AI/AN students; they also suggest that existing approaches to NLC should be expanded to accommodate AI/AN students in a wider range of contexts" (p.3).

Warhol, L. (2012). Legacies of NALA: The Esther Martinez Native American Languages Preservation Act and implications for language revitalization policy and practice. *Journal of American Indian Education, 51*(3), 70-91. https://www.jstor.org/stable/43608638

From the abstract: "This article traces the development and implementation of the Esther Martinez Native American Languages Preservation Act as a legacy of the 1990/1992 Native American Languages Act (NALA) as well as outgoing policy considerations within the larger context of the Native American language revitalization movement. While both education and language policies for Native Americans remain highly complex and

contradictory, NALA and Esther Martinez illuminate changing ideologies at both the local and national levels. This article explores how local community practice has changed whereby communities are choosing to revitalize and maintain their languages, creating official policies to support those languages and thereby creating new speakers. NALA as an official policy created a foundation for the possibility and development of other policies at the tribal, state and federal levels and has paved the way for policies like Esther Martinez as well as other local and tribal language policies" (p. 70).

Warhol, L. (2011). Native American language education as policy-in-practice: An interpretative policy analysis of the Native American Languages Act of 1990/1992. *International Journal of Bilingual Education and Bilingualism, 14*(3), 279-299. https://doi.org/10.1080/13670050.2010.486849

From the abstract: "This paper reports on findings from an interpretive policy analysis of the development and impacts of landmark federal legislation in support of Native American languages: the 1990/1992 Native American Languages Act (NALA). Overturning more than two centuries of federal Indian policy, NALA established the federal role in preserving and protecting Native American languages. Indigenous languages in the USA are currently experiencing unprecedented language shift. This shift is largely the result of past language education policy for Native Americans which included repressive policies intended to eradicate Native American languages. NALA as it supports and protects Native languages is a reversal of these past policies. Although some argue that NALA has come too late and is largely ineffectual (funding has been limited and most Native American languages are already in serious decline), others link NALA to the twin goals of enhanced tribal sovereignty and academic achievement. This is the first in-depth study that examines the development, implementation, and impact of this policy initiative" (p. 279).

Social-Emotional Wellness

Albright, K., & LaFromboise, T. D. (2010). Hopelessness among White- and Indian-identified American Indian adolescents. *Cultural Diversity and Ethnic Minority Psychology, 16*(3), 437-442. https://doi.org/10.1037/a0019887

From the abstract: "Despite a number of investigations into the protective effects of ethnic and cultural identity among a variety of diverse populations, there have been relatively few studies that examine the relationship between this identity and American Indian mental health. This brief report investigates the associations between ethnic/cultural identification and feelings of hopelessness among American Indian adolescents. Data were drawn from middle-school respondents on a reservation community at 2 time points 14 months apart. Although White cultural identification was significantly and negatively correlated with hopelessness at 14 months, Indian cultural identification was not associated with hopelessness at either time point. These results are discussed with

attention to the developmental stage of our respondents and to the possibility of social dynamics relevant to this particular reservation community" (p. 437).

Asher BlackDeer, A., & Patterson Silver Wolf, D. A. (2020). Evidence mapping: Interventions for American Indian and Alaska Native youth mental health. *Journal of Evidence-Based Social Work, 17*(1), 49-62. https://doi.org/10.1080/26408066.2019.1624237

From the abstract: "Suicide is the second leading cause of death for Native youth aged 15–24. Similarly, Native youth have a suicide rate 1.5 times higher than the general population and are at higher risk for depression and substance use. A persistent need remains for culturally specific mental health interventions for American Indian youth. Methods: In response to the push for research-supported interventions, evidence mapping has emerged as systematic, rigorous, and replicable analysis of evidence. The overall goal of this study is to utilize evidence mapping for mental health interventions for American Indian youth. Results: A total of 9 interventions were mapped as research-supported interventions for American Indian mental health. The interventions fell into one or more of four main categories: school-based services, cultural adaptations, culture as treatment, and community involvement. Discussion: Results of this study demonstrate the strength of culturally specific mental health interventions for American Indian youth. Future research should seek to evaluate promising practices for American Indian youth in order to increase available research-supported interventions. Additionally, future endeavors should seek to combine both Indigenous and Western approaches to practice with a particular focus on holistic wellness" (p. 49).

Bergstrom, A., Cleary, L. M., Peacock, T. D., & ERIC Clearinghouse on Rural Education and Small Schools, Charleston, WV. (2003). The seventh generation: Native students speak about finding the good path. https://eric.ed.gov/?id=ED472385

From the abstract: "Many American Indian, First Nations, and Alaska Native cultures have prophecies about the "Seventh Generation"--young people who will have a spiritual and cultural awakening and lead the regeneration of the nations and the earth. This book honors the Seventh Generation. It draws on the words of 120 Native youth, interviewed in the United States and Canada, to share what can be learned from their stories of success, failure, growth, and resilience. Chapters focus on themes that emerged in these stories: glimpses into the lives of Native youth, factors that influence how youth develop a Native identity, things that make life and school difficult, ways that students handle difficulty, different intellectual gifts and how they may be used to help one's people, finding the help and motivation to succeed in school, and how students found the "good path" and where it has taken them. The final chapter, written especially for teachers and youth workers, provides information about how to help Native youth develop resiliency and gives more detail about the research methods used and the philosophy underlying this unusual project. Interspersed throughout the book are short fictional "teaching stories" meant to illustrate common dilemmas faced by Native youth and possible responses. Discussion

questions are included to help youth use the stories as starting points for voicing their own concerns and experiences and for considering how they too might find the good path" (p. 1).

BigFoot, D. S., & Schmidt, S. R. (2010). Honoring children, mending the circle: Cultural adaptation of trauma-focused cognitive-behavioral therapy for American Indian and Alaska native children. Journal of Clinical Psychology, 66(8), 847-856. https://doi.org/10.1002/jclp.20707

From the abstract: "American Indians and Alaska Natives are vulnerable populations with significant levels of trauma exposure. The Indian Country Child Trauma Center developed an American Indian and Alaska Native (AI/AN) adaptation of the evidence-based child trauma treatment, trauma focused cognitive-behavioral therapy. Honoring Children, Mending the Circle (HC-MC) guides the therapeutic process through a blending of AI/AN traditional teachings with cognitive-behavioral methods. The author introduced the HC-MC treatment and illustrated its therapeutic tools by way of a case illustration" (p. 847).

Chain, J., Shapiro, V. B., LeBuffe, P. A., Bryson, A. M., & American Indian and Alaska Native Advisory Committee. (2017). Academic achievement of American Indian and Alaska native students: Does social emotional competence reduce the impact of poverty. *American Indian and Alaska Native Mental Health Research, 24*(1), 1-29. https://psycnet.apa.org/doi/10.5820/aian.2401.2017.1

From the abstract: "Social-emotional competence may be a protective factor for academic achievement among American Indian and Alaska Native (AI/AN) students. This study used Fisher's r to Z transformations to test for group differences in the magnitude of relationships between social emotional competence and achievement. Hierarchical linear modeling was used to determine the variance in academic achievement explained by student race, poverty, and social-emotional competence, and the schoolwide percentage of students by race. Data are from 335 students across 6 schools. This study suggests that promoting social-emotional competence among AI/AN students could be a strategy for reducing disparities in academic achievement and the consequences of these disparities" (p. 1).

Crooks, C. V., Exner-Cortens, D., Burm, S., Lapointe, A., & Chiodo, D. (2017). Two years of relationship-focused mentoring for first nations, Métis, and Inuit adolescents: Promoting positive mental health. *The Journal of Primary Prevention, 38*(1), 87-104. https://doi:10.1007/s10935-016-0457-0

From the abstract: "First Nations, Me´tis, and Inuit (FNMI) youth are disproportionately affected by a range of negative health outcomes including poor emotional and psychosocial well-being. At the same time, there is increasing awareness of culturally-specific protective factors for these youth, such as cultural connectedness and identity. This article reports the

findings of a mixed-methods, exploratory longitudinal study on the effects of a culturally-relevant school-based mentoring program for FNMI youth that focuses on promoting mental well-being and the development of cultural identity. Participants included a cohort of FNMI adolescents whom we tracked across the transition from elementary to secondary school. We utilized data from annual surveys (n = 105) and a subset of youth whom we interviewed (n = 28). Quantitative analyses compared youth who participated in 1 or 2 years of mentoring programs with those who did not participate. At Wave 3, the 2-year mentoring group demonstrated better mental health and improved cultural identity, accounting for Wave 1 functioning. These results were maintained when sex and school climate were accounted for in the models. Sex did not emerge as a significant moderator; however, post hoc analyses with simple slopes indicated that the mentoring program benefited girls more than boys for both outcomes. Interview data were coded and themed through a multi-phase process, and revealed that the mentoring program helped participants develop their intrapersonal and interpersonal skills, and enhanced their cultural and healthy relationships knowledge base. Collectively, the quantitative and qualitative components of this study identify multiple years of culturally-relevant mentoring as a promising approach for promoting wellbeing among FNMI youth" (pp. 87-88).

Cross, T., Earle, K., Echo-Hawk Solie, H., & Manness, K. (2000). Cultural strengths and challenges in implementing a system of care model in American Indian communities. *Systems of Care: Promising Practices in Children's Mental Health, 2000 Series, Volume I.* Washington, DC: Center for Effective Collaboration and Practice, American Institutes for Research. https://eric.ed.gov/?id=ED467100

From the abstract: "Reports show that mental health services for Indian children are inadequate, despite the fact that Indian children are known to have more serious mental health problems than all other ethnic groups in the United States. This monograph examines five American Indian children's mental health projects funded by the Center for Mental Health Services (CMHS). These projects have developed extraordinarily creative and effective systems of care largely based in their own cultures and on the strengths of their families. The goal of this work is to examine promising practices that implement traditional American Indian helping and healing methods that are rooted in their culture. This monograph presents the strengths and challenges of community-based service designs that draw on culture as a primary resource. The pertinent literature is reviewed here, and it suggests that the American Indian sites described here are not alone in their pursuit of culturally-based mental health methods" (p. 1).

de Heer, B., Heffern, J. K., Cheney, J. S., Secakuku, A., & Baldwin, J. (2020). A community-based evaluation of a culturally grounded, American Indian after-school prevention program: The value of practitioner-researcher collaboration. *American Indian and Alaska Native Mental Health Research, 27*(1), 1-20. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7521773/

From the abstract: "Programs serving American Indian (AI) youth are an important component of maintaining cultural identity and healthy lifestyles. The current research took a community-engaged approach to evaluate an urban AI youth after-school program that has transitioned into a culturally grounded prevention program. Ways to create a successful research collaboration between AI communities and academics is discussed as well as implications for understanding the importance of culturally-grounded programs for AI youth who reside in urban areas. Overall, the cultural and health components that are integrated into the after-school program were highlighted as primary strengths because they help foster a healthy lifestyle and deeper connection to the heritage/culture for the youth who participated" (p. 1).

Friesen, B. J., Cross, T. L., Jivanjee, P., Thirstrup, A., Bandurraga, A., Gowen, L. K., & Rountree, J. (2015). Meeting the transition needs of urban American Indian/Alaska native youth through culturally based services. *The Journal of Behavioral Health Services & Research, 42*(2), 191-205. https://doi:10.1007/s11414-014-9447-2

From the abstract: "This article reports findings from three qualitative studies exploring supports for positive transitions of American Indian/Alaska Native (AI/AN) youth to adulthood. Community-based participatory methods were employed through a research partnership involving a culturally based community agency, the Native American Youth and Family Center (NAYA), the National Indian Child Welfare Association, and Portland State University. Studies utilized a Relational Worldview (RWV) framework, where well-being is understood as a balance among the domains of mind, body, spirit, and context. Collectively, findings demonstrate that NAYA employs culturally grounded interventions to overcome the traumatic histories and current oppressive conditions affecting low income urban AI/AN youth with mental health challenges and to support their well-being and transition to adulthood. In addition, addressing the mental health and well-being of AI/AN youth in culturally appropriate ways involves consideration of all RWV domains. Recommendations for behavioral health practice are to connect AI/AN youth to culturally specific services whenever possible, utilize cultural consultants, and implement holistic and positive approaches to mental health" (p. 191-192).

Garrett, M. T., Brubaker, M., Torres-Rivera, E., West-Olantunji, C., & Conwill, W. L. (2008). The medicine of coming to center: Use of the Native American Centering technique-Ayeli- to promote wellness and healing in group work. *Journal for Specialists in Group Work, 33*(2), 179-198. https://doi.org/10.1080/01933920801977322

From the abstract: "This article provides group counselors a description of Ayeli, a culturally-based centering technique rooted in Native American traditions. Ayeli is a process that allows participants an opportunity to experience and reflect on four crucial elements relevant to wellness from a Native American perspective: belonging, mastery, independence, and generosity. Clients are encouraged to explore visually, introspectively, and interpersonally how they would like to find greater balance and harmony in their lives

along these four dimensions essential for wellness. Ayeli is described as relational, helping group members to find the source of harmony with self, family, community, environment, and the spiritual world" (p. 179).

Garrett, M. T., Parrish, M., Williams, C., Grayshield, L., Portman, T. A. A., Torres Rivera, E., & Maynard, E. (2014). Invited commentary: Fostering resilience among Native American youth through therapeutic intervention. *Journal of Youth and Adolescence, 43*(3), 470-490. https://link.springer.com/article/10.1007%2Fs10964-013-0020-8

From the abstract: "This article offers a comprehensive overview and understanding of the needs of Native American Youth for researchers, educators, and practitioners based on current research and practice. Strengths and protective factors are discussed in terms of Native strengths in context, the strengths and resilience of Native ways, Indigenous ways of knowing, the relationship between cultural identity and the tribal nation, the importance of family, the roles of the wisdom keepers, spiritual ways, and communication styles. Contextual influences are explored in terms of the relationship between history and healing from intergenerational grief and trauma, the influence of acculturation, as well as current social, economic, and political issues that affect Native youth. Implications for research and therapeutic intervention are explored in terms of healing from historical trauma and oppression. The authors offer an overview of common presenting issues and recommendations, practical tribally-specific interventions, and reflections on what it means to work from a social justice and client/community advocacy perspective with a focus on providing effective therapeutic, culturally-based interventions with Native children and adolescents that promote resilience and foster positive development with this population" (p. 470).

Gray, A. P., Richer, F., & Harper, S. (2016). Individual- and community-level determinants of Inuit youth mental wellness. *Canadian Journal of Public Health, 107*(3), e251-e257. https://link.springer.com/article/10.17269%2FCJPH.107.5342

From the abstract: "OBJECTIVES: Following the onset of intensive colonial intervention and rapid social change in the lives of Inuit people, youth in Nunavik have experienced high rates of mental health problems and suicide. Inuit people describe a broad range of contextual influences on mental wellness based on lived experience, but most epidemiological studies have focused on individual risk factors and pathologies. This study aimed to assess the influence of multiple determinants of mental wellness among Inuit youth in Nunavik, including culturally meaningful activities, housing and community social characteristics. METHODS: Mental wellness was measured in the form of two primary outcomes: self-esteem and suicidal ideation. Using cross-sectional data from the 2004 Nunavik Inuit Health Survey and multilevel regression modelling, we estimated associations between these two outcomes and various independent individual- and community-level explanatory factors among Inuit youth. All variables were selected to reflect Inuit perspectives on determinants of mental wellness. The study design and

interpretation of results were validated with Inuit community representatives. RESULTS: Pride in Inuit identity, traditional activities, community-level social support and community-level socio-economic status were found to be protective. Barriers to participating in traditional activities, household crowding and high community rates of violence were risk factors. CONCLUSION: These findings support Inuit perspectives, expand the scope of epidemiological analysis of Inuit mental wellness and reinforce the need for locally informed, community-wide approaches to mental wellness promotion for Inuit youth" (p. e251).

Hartmann, W. E., Wendt, D. C., Burrage, R. L., Pomerville, A., & Gone, J. P. (2019). American Indian historical trauma: Anticolonial prescriptions for healing, resilience, and survivance. *American Psychologist, 74*(1), 6-19. https://doi.org/10.1037/amp0000326

From the abstract: "The American Indian historical trauma (HT) concept is an important precursor to racial trauma (RT) theory that reflects the distinct interests of sovereign Indigenous nations but shares much of the same promise and challenge. Here, that promise and challenge is explored by tracing HT's theoretical development in terms of its anticolonial ambitions and organizing ideas. Three predominant modes of engaging HT were distilled form the literature (HT as a clinical condition, life stressor, and critical discourse), each informing a research program pursuing a different anticolonial ambition (healing trauma, promoting resilience, practicing survivance) organized by distinct ideas about colonization, wellness, and Indigeneity. Through critical reflection on these different ambitions and dialogue of their organizing ideas, conflict between research programs can be mitigated and a more productive anticolonialism realized in psychology and related health fields. Key recommendations emphasized clarifying clinical concepts (e.g., clinical syndrome vs. Idiom of distress), disentangling clinical narratives of individual pathology (e.g., trauma) from social narratives of population adversity (e.g., survivance stories), attending to features of settler-colonialism not easily captured by heath indices (e.g., structural violence), and encouraging alignment of anticolonial efforts with constructive critiques establishing conceptual bridges to disciplines that can help to advance psychological understandings of colonization and Indigenous wellness (e.g., postcolonial studies). This conceptual framework was applied to the RT literature to elaborate similar recommendations for advancing RT theory and the interests of ethnic/racial minority populations through engagement with psychology and related health fields" (p. 6).

Henson, M., Teufel-Shone, N., Sabo, S., & Trujillo, A. (2017). Identifying protective factors to promote health in American Indian and Alaska Native adolescents: A literature review. *Journal of Primary Prevention, 38*(1/2), 5-26. https://link.springer.com/article/10.1007%2Fs10935-016-0455-2

From the abstract: "Exposure to protective factors, conditions that protect against the occurrence of an undesirable outcome or promote the occurrence of a desirable outcome

within an adolescent's environment, can foster healthy adolescent behaviors and reduce adult morbidity and mortality. Yet, little is known about the nature and effect of protective factors on the positive social and health outcomes among American Indian and Alaska Native (AIAN) adolescents. We conducted a review of the literature to identify the protective factors associated with positive health outcomes among AIAN adolescents. We consulted Elsevier Science Direct, ERIC EBSCOhost, PubMed, and the Web of Science databases. A total of 3421 articles were encountered. Excluded publications were those that did not focus on AIAN adolescents (n = 3341), did not identify protective factors (n = 56), were not original research studies (n = 8), or were not written in the English language. We identified nine categories of protective factors positively associated with health and social outcomes, including: current and/or future aspirations, personal wellness, positive self-image, self-efficacy, non-familial connectedness, family connectedness, positive opportunities, positive social norms, and cultural connectedness. Such factors positively influenced adolescent alcohol, tobacco, and substance use; delinquent and violent behavior; emotional health including depression, suicide attempt; resilience; and academic success. Protective factors spanned multiple domains of the socio-ecological model. Strengths-based health promotion efforts that leverage local, innate protective factors and work with AIANs to create environments rich in protective factors are key to improving the health and wellbeing of AIAN adolescents" (p. 5).

Hodge, D. R., Limb., G. E., & Cross, T. L. (2009). Moving from colonization toward balance and harmony: A Native American perspective on wellness. *Social Work, 54*(3), 211-219. https://doi.org/10.1093/sw/54.3.211

From the abstract: "At best, mainstream mental health services are often ineffective with Native American clients, and, at worst, they are a vehicle for Western colonization. As such, the authors explore the notion of abandoning the Western therapeutic project and rebuilding the helping process on the basis of indigenous knowledge foundations. To this end, they discuss a Native perspective on Wellness that emphasizes balance among the interconnected areas of spirit, body, mind, and context or environment. From this perspective, mental health is a product of balance and harmony among these four areas. The authors conclude with a discussion of the practice implications of this relationally based perspective in which practitioners target interventions toward improving balance and harmony" (p. 211).

Hodge, F. S., Pasqua, A., Marquez, C. A., & Geishirt-Cantrell, B. (2002). Utilizing traditional storytelling to promote wellness in American Indian communities. *Journal of Transcultural Nursing, 13*(1), 6-11. https://doi.org/10.1177/104365960201300102

From the abstract: "Utilizing storytelling to transmit educational messages is a traditional pedagogical method practiced by many American Indian tribes. American Indian stories are effective because they present essential ideas and values in a simple, entertaining form. Different story characters show positive and negative behaviors. The stories illustrate

consequences of behaviors and invite listeners to come to their own conclusions after personal reflection. Because stories have been passed down through tribal communities for generations, listeners also have the opportunity to reconnect and identify with past tribal realities. This article reports on a research intervention that is unique in promoting health and wellness through the use of storytelling. The project utilized stories to help motivate tribal members to once more adopt healthy, traditional lifestyles and practices. The authors present and discuss the stories selected, techniques used in their telling, the preparation and setting for the storytelling, and the involvement and interaction of the group" (p. 6).

Kading, M. L., Gonzalez, M. B., Herman, K. A., Gonzalez, J., & Walls, M. L. (2019). Living a good way of life: Perspectives from American Indian and first nation young adults. *American Journal of Community Psychology, 64*(1-2), 21-33. https://doi.org/10.1002/ajcp.12372

From the abstract: "In this study, we respond to calls for strengths based Indigenous research by highlighting American Indian and First Nations (Anishinaabe) perspectives on wellness. We engaged with Anishinaabe community members by using an iterative, collaborative Group Concept Mapping methodology to define strengths from a within-culture lens. Participants (n = 13) shared what it means to live a good way of life/have wellness for Anishinaabe young adults, ranked/sorted their ideas, and shared their understanding of the map. Results were represented by nine clusters of wellness, which addressed aspects of self-care, self-determination, actualization, community connectedness, traditional knowledge, responsibility to family, compassionate respect toward others, enculturation, and connectedness with earth/ ancestors. The clusters were interrelated, primarily in the relationship between self-care and focus on others. The results are interpreted by the authors and Anishinaabe community members though the use of the Seven Grandfather Teachings, which provide a framework for understanding Anishinaabe wellness. The Seven Grandfather Teachings include Honesty (Gwayakwaadiziwin), Respect (Manaadendamowin), Humility (Dabaadendiziwin), Love (Zaagi'idiwin), Wisdom (Nibwaakaawin), Bravery/Courage (Aakode'ewin), and Truth (Debwewin)" (p. 21).

King, J., Masotti, P., Dennem, J., Hadani, S., Linton, J., Lockhart, B., & Bartgis, J. (2019). The Culture is Prevention Project: Adapting the cultural connectedness scale for multi-tribal communities. *American Indian & Alaska Native Mental Health Research: The Journal of the National Center, 26*(3), 104-135. https://pubmed.ncbi.nlm.nih.gov/31743417/

From the abstract: "The Culture is Prevention Project is a multi-phased community based participatory research project that was initiated by six urban American Indian and Alaska Native (AI/AN) health organizations in northern California. Issues driving the project were: i) concerns about the lack of culturally informed or Indigenous methods of evaluating the positive health outcomes of culture-based programs to improve mental health and well-being; and ii) providing an approach that demonstrates the relationship between AI/AN

culture and health. Most federal and state funding sources require interventions and subsequent measures focused on risk, harm, disease, and illness reduction, rather than on strength, health, healing, and wellness improvement. This creates significant challenges for AI/AN communities to measure the true impact of local strength and resiliency-based wellness programs. This paper focuses on the methods and results from Phase 3 of the Culture is Prevention Project where we adapted the 29-item Cultural Connectedness Scale (CCS), developed in Canada, to be appropriate for California's multi-tribal communities. The resulting new Cultural Connectivity Scale – California (CCS-CA) was developed by urban AI/AN people for urban AI/AN people. The process, instrument, how to adapt for your community, and implications are reviewed" (p. 104).

Le, T. N., & Gobert, J. M. (2015). Translating and implementing a mindfulness-based youth suicide prevention intervention in a Native American community. *Journal of Child and Family Studies, 24*(1), 12-23. https://psycnet.apa.org/doi/10.1007/s10826-013-9809-z

From the abstract: "The present study is a feasibility study, aimed at investigating whether a mindfulness-based prevention intervention can be translated an implemented in a Native American youth population. Guided by the adaptation process model, a mindfulness youth suicide prevention intervention was developed and implemented in a Native American school. One group of eight youth, ages 15–20, participated in a 9-week pilot of the intervention. Results of the mixed-methods process and outcome evaluation suggest that the intervention is acceptable to Native American youth, with positive indications in terms of better self-regulation, less mind wandering, and decreased suicidal thoughts. It became clearly evident that a collaborative and indigenous research framework is both required and necessary to ensure feasibility and sustainability of mindfulness- based interventions" (p. 12).

Lee, T. S., & Quijada Cerecer, P. D. (2010). (Re) claiming native youth knowledge: Engaging in socio-culturally responsive teaching and relationships. *Multicultural Perspectives, 12*(4), 199-205. https://doi.org/10.1080/15210960.2010.527586

From the abstract: "This article reveals Native youth perspectives on socio-culturally responsive education. The authors draw on two studies conducted in the Southwest among Navajo and Pueblo students. Youth convey the importance of meaningful, reciprocal, and transformative learning experiences and relationships at school. The article ends with suggestions for creating a socio-culturally responsive school environment" (p. 199).

Linds, W., Sjollema, S., Victor, J., Eninew, L., & Goulet, L. (2020). Widening the angle: Film as alternative pedagogy for wellness in Indigenous youth. *International Journal of Education & the Arts, 21*(1). http://doi.org/10.26209/ijea21n1

From the abstract: "Indigenous youth face numerous challenges in terms of their well-being. Colonization enforced land and cultural loss, fractured relationships, and restricted

the use of the imagination and agentic capacity (Colonial policies, structures, and approaches in education have been detrimental to Indigenous youth (Nardozi, 2013). Many First Nations leaders, community members, and youth have expressed a need for a wider range of activities that move beyond Western models of knowledge and learning (Goulet & Goulet, 2015). School curricula in Indigenous communities are incorporating alternative pedagogical tools, such as the arts, that not only allow youth to explore and express their realities and interests but that also offer them holistic ways of learning and knowing (Yuen et al., 2013). This article describes a participatory arts research project which featured film production and was delivered in the context of a grade 10 Communications Media course. The research took place at a First Nations high school in a Neehithuw (Woodland Cree) community in northern Saskatchewan. This article highlights the content of the films produced, the benefits of the filmmaking experience, and the challenges faced by the teacher and students during the process" (p. 2).

Montgomery, M., Manuelito, B., Nass, C., Chock, T., & Buchwald, D. (2012). The native comic book project: Native youth making comics and healthy decisions. *Journal of Cancer Education, 27*(S1), 41-46. https://link.springer.com/article/10.1007%2Fs13187-012-0311-x

From the abstract: "Background: American Indians and Alaska Natives have traditionally used stories and drawings to positively influence the well-being of their communities. Objectives: The objective of this study was to describe the development of a curriculum that trains Native youth leaders to plan, write, and design original comic books to enhance healthy decision making. Methods: Project staff developed the Native Comic Book Project by adapting Dr. Michael Bitz's Comic Book Project to incorporate Native comic book art, Native storytelling, and decision-making skills. After conducting five train-the-trainer sessions for Native youth, staff were invited by youth participants to implement the full curriculum as a pilot test at one tribal community site in the Pacific Northwest. Implementation was accompanied by surveys and weekly participant observations and was followed by an interactive meeting to assess youth engagement, determine project acceptability, and solicit suggestions for curriculum changes. Results: Six youths aged 12 to 15 (average age 0-14) participated in the Native Comic Book Project. Youth participants stated that they liked the project and gained knowledge of the harmful effects of commercial tobacco use but wanted better integration of comic book creation, decision making, and Native storytelling themes. Conclusion: Previous health-related comic book projects did not recruit youth as active producers of content. This curriculum shows promise as a culturally appropriate intervention to help Native youth adopt healthy decision-making skills and healthy behaviors by creating their own comic books" (p. S41).

Moore, K. P., & Miller, T. F. (2018). Gratitude as ceremony: A practical guide to decolonization. *Journal of Sustainability Education, 18*, 1-17. http://www.susted.com/wordpress/content/gratitude-as-ceremony-a-practical-guide-to-decolonization_2018_07/

From the abstract: "Throughout 2016 and 2017 more than 300 Indigenous nations from around the globe united on the plains of North Dakota, where Standing Rock affinity camps provided space for native prophecy and ceremony to play out in ways meaningful to our modern times. Standing Rock protection actions made clear to all what we've known for centuries: Indigenous peoples' relationship to the natural world provides a powerful antidote to the prevailing madness that insists nature and people are expendable as long as money is being made. Within our own Rotinonhsyón:ni (Iroquois) nations the act of gratitude is at the heart of our key ceremony that connects us to our Earth as it dissipates this violent culture" (p.1).

Narvaez, D. (2016). Revitalizing human virtue by restoring organic mortality. *Journal of Moral Education, 45*(3), 223-238. http://dx.doi.org/10.1080/03057240.2016.1167029

From the abstract: "Most of human history and prehistory was lived in economic poverty but with social and ecological wealth, both of which are diminishing as commodification takes over most everything. Human moral wealth has also deteriorated. Because humans are biosocially, dynamically, and epigenetically shaped, early experience is key for developing one's moral capital. When early experience is species-atypical, meaning that it falls outside the evolved developmental niche (EDN), which is often the case in modern societies, biopsychosocial moral development is undermined, shifting one's nature and worldview to self-protectionism. Individuals develop into self-regarding shadows of their potential selves, exhibiting threat-reactive moral mindsets that promote unjust treatment of other humans and nonhumans. Humanity's moral wealth can be re-cultivated by taking up what indigenous people all over the world know: that a good life, a virtuous life, is a one that is led by a well-cultivated heart, embodied in action that includes partnership with nonhumans. Moral educators can help students to revamp their capacities with self-calming skills, the development of social pleasure and communal ecological imagination" (p. 223).

Portman, T. A. A., & Garrett, M. T. (2006). Native American healing traditions. *International Journal of Disability, Development and Education, 53*(4), 453-469. https://doi.org/10.1080/10349120601008647

From the abstract: "Indigenous healing practices among Native Americans have been documented in the United States since colonisation. Cultural encapsulation has deterred the acknowledgement of Native American medicinal practices as a precursor to folk medicine and many herbal remedies, which have greatly influenced modern medicine. Understanding Native American healing practices requires helping professionals to have knowledge of Native American cultural belief systems about health and wellness, with the many influences that create change in the mind, body, spirit, and natural environment. Native Americans believe their healing practices and traditions operate in the context of relationship to four constructs—namely, spirituality (Creator, Mother Earth, Great Father); community (family, clan, tribe/nation); environment (daily life, nature, balance); and self

(inner passions and peace, thoughts, and values). This article provides insight into the relationship among each of the constructs and Native American healing traditions. Also, specific examples of current Native American indigenous healing practices in the United States are presented" (p. 453).

Schanche Hodge, F., & Nandy, K. (2011). Predictors of wellness and American Indians. *Journal of Health Care for the Poor and Underserved, 22*(3), 791-803. https://muse.jhu.edu/article/447851

From the abstract: "Wellness is an important American Indian (AI) concept, understood as being in balance with one's body, mind, and environment. Wellness predictors are reported in this paper within the context of health. A cross-sectional randomized household survey of 457 AI adults at 13 rural health care sites in California was conducted. Measures included wellness perceptions, barriers, health status/health conditions, spirituality, cultural connectivity, high-risk behaviors and abuse history. Statistical analysis obtained the best predictive model for wellness. Predictors of wellness were general health status perception, participation in AI cultural practices and suicide ideation. Significant differences in wellness status were observed depending on experience of adverse events in childhood and adulthood (neglect, physical abuse, and sexual abuse). Cultural connectivity (speaking tribal language, participating in AI practices, and feeling connected to community) was also associated with perceptions of wellness. Recommendations are for culturally-appropriate education and interventions emphasizing community and cultural connectivity for improving wellness status" (p. 791).

Shea, H., Mosley-Howard, G.S., Baldwin, D., Ironstrack, G.eo, Rousmaniere, K., & Shroer, J.E. (2019). Cultural revitalization as a restorative process to combat racial and cultural trauma and promote living well. *Cultural Diversity and Ethnic Minority Psychology, 25*(4), 553-565. https://doi.org/10.1037/cdp0000250

From the abstract: "Objectives: This article explores the impact of a decade of cultural education and revitalization with the Miami Tribe of Oklahoma, as they strive to recover from years of historical trauma and cultural oppression. The recovery or resilience is measured through behaviors (defined as living well") seen in tribal youth and community engagement. This study has 4 research questions focused on academic attainment, physical and mental health, community engagement, and national/tribal growth. Method: A series of studies using both qualitative (ethnographic-observation and interview) and quantitative measures (survey) examined language use, educational attainment, and tribal event engagement. The samples consisted of 32 Myaamia college students (59% female, 41% male) who matriculated at Miami University between 2013 and 2017 and about 800 community members in attendance at various community events from 2012 to 2017 upon which observational data were collected. Results: Ethnographic content analysis of interviews and descriptive and regression analyses suggest an increase in graduation rates among the college sample who took culture courses, a stronger sense of belonging, an

increase in language use and tribal event attendance among tribal members and increases in scores on Snowshoe's (2015) Cultural Connectedness Scale for the college sample taking culture courses signaling shifts in identity. Conclusions: This study suggests that reclaiming one's culture and language has an impact on restoring wellness among this tribal nation. Cultural rejuvenation of the Myaamiaki may represent a shift in the way healthy living can be conceptualized within tribal communities. The authors stress the importance of using community knowledge in conjunction with global knowledge to develop community-specific and community-implemented interventions for health promotion" (p. 553).

Smokowski, P. R., Evans, C. B. R., Cotter, K. L., & Webber, K. C. (2014). Ethnic identity and mental health in American Indian youth: Examining mediation pathways through self-esteem, and future optimism. *Journal of Youth and Adolescence, 43*(3), 343-355. https://link.springer.com/article/10.1007%2Fs10964-013-9992-7

From the abstract: "Mental health functioning in American Indian youth is an understudied topic. Given the increased rates of depression and anxiety in this population, further research is needed. Using multiple group structural equation modeling, the current study illuminates the effect of ethnic identity on anxiety symptoms, depressive symptoms, and externalizing behavior in a group of Lumbee adolescents and a group of Caucasian, African American, and Latino/ Hispanic adolescents. This study examined two possible pathways (i.e., future optimism and self-esteem) through which ethnic identity is associated with adolescent mental health. The sample (N = 4,714) is 28.53 % American Indian (Lumbee) and 51.38 % female. The study findings indicate that self-esteem significantly mediated the relationships between ethnic identity and anxiety symptoms, depressive symptoms, and externalizing behavior for all racial/ethnic groups (i.e., the total sample). Future optimism significantly mediated the relationship between ethnic identity and externalizing behavior for all racial/ethnic groups and was a significant mediator between ethnic identity and depressive symptoms for American Indian youth only. Fostering ethnic identity in al youth serves to enhance mental health functioning but is especially important for American Indian youth due to the collective nature of their culture" (p. 343).

Turner, S. L., Conkel, J. L., Reich, A. N., Trotter, M. J., & Siewart, J. J. (2006). Social skills efficacy and proactivity among Native American adolescents. *Professional School Counseling, 10*(2), 189-194. https://doi.org/10.1177%2F2156759X0601000213

From the abstract: "This article discusses Native American urban adolescents' construal of social skills, and relationships between these skills and proactivity behaviors as identified in the Integrative Contextual Model of Career Development (Lapan, 2004). commendations that build upon the social skills strengths of Native American young people are included" (p. 189).

Warzak, W.J., Dogan, R.K., & Godfrey, M. (2011). Developing a culturally sensitive curriculum: Teaching Native American children about psychological and behavioral health. *US-China Education Review B7*, 1015-1021. https://eric.ed.gov/?id=ED529907

From the abstract: "The SEPA (Science Education Partnership Award) is a NIH (National Institutes of Health) program to provide science education to children K-12. In 2009, the NIH provided a supplement to develop a curriculum to inform students about factors that affect the mental health of Native Americans. The goal of the current project was to develop a behavioral health curriculum sensitive to native American values and present these materials in a four-day workshop to educators of native youth. A multi-month effort was required to: (1) develop a needs assessment from local tribal representatives; (2) obtain relevant cultural research; and (3) enlist tribal representatives to deliver portions of the curriculum. The adapted curriculum addressed content sensitive to American Indian cultural issues. These issues and others were addressed within the context of a four-day professional development workshop held on the campus of the University of Nebraska Medical Center, Omaha, N.E. The workshop focused on two primary content areas: (1) factors related to the development and expression of maladaptive behaviors and mental illness; and (2) factors related to the development of healthy and adaptive behaviors" (p. 1015).

Yellow Horse Brave Heart, M. (2008). Oyate Ptayela: Rebuilding the Lakota Nation through addressing historical trauma among Lakota parents. *Journal of Human Behavior in the Social Environment, 2*(1-2). https://doi.org/10.1300/J137v02n01_08

From the abstract: "This article presents evidence to suggest that historical trauma has affected Lakota parents and children by changing parenting behavior and placing children at risk for alcohol and other substance abuse. The theoretical explanation of the Lakota historical trauma response is described and used as a framework for the design of a parenting skills curriculum. This intervention focuses on (1) facilitating parental awareness of life span and communal trauma across generations and (2) a re-cathexis or re-attachment to traditional Lakota values.

"The experimental curriculum intervention was delivered to a group of ten Lakota parents and two Lakota parent facilitators on a Lakota reservation. Qualitative study results revealed that parents experienced the curriculum as effective, particularly the focus on both historical trauma and the reconnection with traditional Lakota mores. The curriculum's emphasis on traditional protective factors for alcohol and other substance abuse prevention for Lakota children presents implications for other parenting curricula. The article concludes with recommendations for future research in the area of Indian parenting and historical trauma" (p.1).

Appendix

Table 1. Identify affirmation search engines and key terms

Identity Affirmation	
Search engines	**Key terms**
AEA	Cultural identity
AERA	Cultural representation
AnthroSource	Cultural revitalization
APA PsycNet®	Cultural self
Auraria Library by content (Native American Studies, Social Psychology, Sociology, etc.)	Identity and culture
	Identity affirmation
Cambridge University Press	Identity/ies
Education Resources Information Center (ERIC)	Indigenous
EBSCO	Indigenous identity
Google/Google Scholar	Indigenous culture
Harvard Educational Review	Lakota Sioux identity
JSTOR	Rosebud Sioux identity
LSU Digital Commons	Native American identity
MDPI	Native American students
ProQuest Education Journals	Native American youth
Psychnet	Sustaining identities
SAGE journals	Sustaining language and culture
ScienceDirect	Tribal culture
Society for the Psychological Study of Social Issues (SPSSI)	Tribal identification
	Tribal life
Springer Link	Tribal self
Taylor & Francis Online	Tribal symbolism
Wiley Online Library	Tribal membership
	Note: The key terms reflected were used in various search strings

Table 2. Language revitalization search engines and key terms

Language Revitalization	
Search engines	**Key terms**
AEA	Ancestral language
AERA	Hopi
ASHAWIRE	Indigenous language/s
Auraria Library by content (Anthropology,	Indigenous tongue/s
American Indian education, Intercultural studies,	Lakota Sioux
Linguistics, Native American Studies, Social	Language (and/or cultural practices)
Psychology, Sociology, etc.)	Language education policy
Brigham Young University Education and Law	Language preservation
Journal	Language reclamation
Education Resources Information Center (ERIC)	Language regeneration
EBSCO	Language re-genesis
Google/Google Scholar	Language renewal
Harvard Educational Review	Language retention
Institute for Education Sciences—National Center	Language revitalization
for Education Statistics (IES>NCES)	Linguistic (and/or cultural) expression
International Literacy Association Hub	Linguistic change
JSTOR	Linguistic justice
ProQuest Education Journals	Local language
Psychnet	Native American
ResearchGate	Native American children
SAGE Journals	Native American students
Semantic Scholar	Native American youth
Society for Research in Child Development (SRCD)	Oral tradition
Taylor & Francis Online	Reclaim/ing language/s
Wiley Online Library	Student voice
	Tribal culture
	Tribal life
	Tribal membership
	Tribal self
	Note: The key terms reflected were used in various search strings

Table 3. Social-emotional wellness search engines and key terms

Social-Emotional Wellness	
Search engines	**Key terms**
AEA	Alternative wellness
AERA	American Indian children
Auraria Library by content (Clinical psychology,	American Indian youth
Health promotion, Native American Studies, Public	Balance
health, School health, Social Psychology, Sociology,	Child mental health
etc.)	Classroom wellness
APA PsycNet®	Culturally sustaining
Education Resources Information Center (ERIC)	Emotional wellbeing
EBSCO	Emotional wellness
Google/Google Scholar	Harmony
Journal of Sustainability Education	Healing
JSTOR	Health equity
National Center for Biotechnology Information	Holistic care
(NCBI)	Holistic health
Oxford Academic	Hopi
ProQuest Education Journals	Indigenous
Psychnet	Indigenous culture
PubMed.gov	Lakota Sioux
SAGE Journals	Mental health
Springer Link	Mental wellbeing
Taylor and Francis Online	Mental wellness
Wiley Online Library	Mind, body, spirit
	Minority mental health
	Native American
	Native American children
	Native American students
	Native American youth
	Prevention (as related to substance-abuse issues)
	Protective factors
	Resilience
	School wellness
	Spiritual health
	Student wellness
	Tribal culture
	Tribal life
	Tribal self
	Warrior culture v. matriarchal
	Wellbeing
	Wellness
	Wellness promotion
	Note: The key terms reflected were used in various search strings