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The Journey of Education: Characteristics of Shoshone-Bannock High School and Community Members on the Fort Hall Indian Reservation

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THE JOURNEY OF EDUCATION: CHARACTERISTICS OF SHOSHONE-BANNOCK HIGH SCHOOL AND COMMUNITY MEMBERS ON THE FORT HALL INDIAN RESERVATION

by

Ed Galindo

A dissertation submitted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

in

Education

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ABSTRACT

The Journey of Education: Characteristics of Shoshone-Bannock High School and Community Members on the Fort Hall Indian Reservation

by

Ed Galindo, Doctor of Philosophy

Utah State University, 2003

Major Professor: Dr. James Barta
Department: Elementary Education

This dissertation examined personal, cultural, school, and family factors that contribute to the decision of Native American students to remain in school until graduation or to drop out. One hundred eighty-one participants who had either graduated or dropped out of school completed a 140-item questionnaire. Participants lived on the Shoshone-Bannock Indian Reservation located at Fort Hall, Idaho.

Factors examined in the survey instrument included substance abuse by self or family members, peer pressure, trouble with the law, self-esteem, teen pregnancy, family structure, socioeconomic status, parents education, academic achievement, teacher attitudes and expectations, school attendance, tribal self-identity and pride, and bilingualism. This research was based on the assumption that issues and processes in Native American education must be addressed by Native people themselves in order for
positive change to occur. In addition, the research looked for factors that seem to keep
Native Americans in school.

The analysis suggested that respondents who were at a higher risk of dropping out
of school had a negative self-attitude, frequently skipped school, and had negative
attitudes about their teachers’ expectations. These results differed significantly from
those of Native Americans who had positive self-attitudes, positive attitudes about their
teachers’ expectations, and positive family influences. Themes of poverty, self-esteem,
and teacher attitudes repeatedly surfaced. Graduates frequently reported that positive
family expectations (including teachers) kept them in school.

This dissertation provides important information for those involved in Native
American education. In addition, this dissertation brings together the views of the Native
American, specifically the Shoshone-Bannock people, in the journey of education.
Together, the review of literature and data collected on the Shoshone-Bannock Indian
reservation provide a valuable resource for teachers, parents, and community members
now involved, or soon to be involved, in Native American education.
ACKNOWLEDGMENTS

As I finish one educational journey and begin another, I realize that as with any journey, many are involved and many people must be thanked.

I express appreciation to the people of the Shoshone-Bannock Tribe and the Fort Hall community who took time to help me. They offered good stories. I would like to thank my committee members for their support and input whenever I required it. I truly felt that each one of them really cared about what I was doing and had positive, high expectations for me. This is critical for student success. Dr. Jim Barta, Dr. Ann Sorenson, Dr. Martha Dever, Dr. Doran Baker, and Dr. Rebecca Monhardt, thank you—you are all great teachers!

John Vanderford cannot be thanked enough. He talked to me almost daily about my well-being. I consider him a good friend. I would like to thank Idaho State University’s Biology Department for all the “free” effort and support they have given me. Thanks also to Dr. Gene Davis for helping me along my path. I would like to thank Dr. Ardy Clarke at Montana State University for taking me under her wing as a fellow Native researcher. To Sharell Eamos and Verla Negus for help in typing and proofreading—thanks for helping tell a good story about Native American education.

Last, but certainly not least, I would like to thank my family for supporting me through this journey. Their patience and laughter gave me encouragement. Thank you all.

Ed Galindo
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CHAPTER I
INTRODUCTION

Statement of the Problem

The 2000 census showed that, with a total of 2.4 million, Native Americans and Alaska Natives comprise about 0.9% of the United States population. Roughly 34% of those (816,000) are under the age of 18. More than 49,000 attend the 170 Bureau of Indian Affairs (BIA) operated or funded tribal schools (see the Native American Education Improvement Act of 2001) and another 400,000 attend public and private schools (U.S. Bureau of Indian Affairs, 2001).

The BIA tribal schools have a high percentage of children eligible for free or reduced-price lunches (85% vs. 56% in public schools). About one third of the students speak a language other than English in their homes (NCES, 1997). At least half of the teachers in BIA/tribal schools reported that lack of parental involvement is a significant problem (NCES). Only 65.6% of Native American people 25 years of age and older have a high school diploma (compared to 79.9% for Whites), and only 9.4% completed a baccalaureate degree (U.S. Census Bureau, 2000). The dropout rate for elementary and junior high school Native Americans was reported as 10% in 1999-2000, as reported by the BIA (BIA Office of Education, 2002). The dropout rate for all Native American students (30.4%) is the highest of all the United States ethnic groups (American Indian Report, 2001). Education leaders on the Shoshone-Bannock Indian Reservation at Fort Hall, Idaho, are very concerned about the high dropout rate of 17% (Shoshone-Bannock
As with many Native American Tribes, there is little information about the Shoshone-Bannock Tribe's educational programs. As a staff member and a community member of the Shoshone-Bannock Jr/Sr. High School, I have many questions. I have asked myself why do so many Native American schools have a very high dropout rate? Why do some Native American students find ways of completing school?

Although the literature is full of studies that point out problems or report statistics on dropout rates of Native American, few have surveyed the tribal community to learn why tribal members think students drop out or why some stay to complete high school. Few studies suggest strategies to keep Native Americans students in school. There is evidence that the majority of schools with Native American students are not adapting to the diverse needs of these students (Beaulieu, 2002; Chavers, 2000; Germaine, 1992; Gilliland, 1998; Pewewardy, 1998; Reyhner, 1992; Sanchez, 2000; Swisher, 1991). Studies have been conducted for years, yet the dropout rate remains high.

The study of dropout and graduation characteristics at the Shoshone-Bannock High School has the potential to add additional depth of understanding to the data collected. The findings from this study will be implemented in the Shoshone-Bannock High School. The researcher who designed and will implement the study is a teacher and active member of the reservation community. In addition, the researcher has a working knowledge of the high school students (the researcher has taught science at the Shoshone-Bannock High School for 17 years.) and their extended families, which will
allow insight into the students’ and community members’ responses. The researcher’s years of teaching at the Shoshone-Bannock High School provide firsthand experience with the problems contributing to dropout rates and the conditions that are associated with graduation. Unlike many studies where the findings are filed away, the data from this study has direct applicability to the survey group and will be used to modify factors in the Shoshone-Bannock High School setting.

Purpose and Objectives

The purpose of this study is to examine the characteristics of Native American students on the Shoshone-Bannock Indian Reservation in southern Idaho who drop out of school at rates much higher than non-Native American students and characterize how Native American students on the Shoshone-Bannock Indian Reservation find success in school and graduate. The objectives of this research are as follows.

1. To identify characteristics of Shoshone-Bannock students related to school success (graduation).

2. To identify characteristics of Shoshone-Bannock students related to school failure (drop out).
CHAPTER II
LITERATURE REVIEW

Schooling the Natives

Schooling in a formal institution for Native Americans started with missionaries and teachers in missionary schools who were at least as interested in saving the souls of the children as in educating them (Reyhner, 1989). Native American parents were given no voice in the education of their children. The values of the student’s family and tribe were de-emphasized. The official United States government policy in 1889 encouraged detribalizing and rejecting Native American values, language, dress, tribal traditional knowledge, and even tribal religion (Reyhner). In 1889, Indian Commissioner Thomas J. Morgan wrote, “The Indian must conform to the white man’s ways, peaceably if they will, forcibly if they must” (Whiteman, 1986). It was not until 1975 that President Nixon, in his message to Congress, declared that there was “a new era of Indian self-determination.” Congress passed the Indian Self-Determination and Education Assistance Act (Reyhner). Native American educators and parents could then help determine the educational efforts created on behalf of their students. Although the Act was passed, educational culture has not. For example, English only does not recognize traditional history. Life is very difficult. Beauvais, Oetting, and Edwards (1985) stated:

Life for the Indian adolescents is not easy. They are faced with poverty, poor educational systems, prejudice from the majority culture, and in general a disheartening outlook for the future....It will be extremely difficult to change the future of these young people, to offer them reasonable chance for personal and economic. (p. 229)
Hodgkinson (1990) identified eight major factors contributing to the dropout problem for American Indian youth:

1. Twenty-nine percent of the Indian eighth graders had repeated a grade at least once.
2. Nineteen percent of the Indian eighth graders expected to drop out of school before graduating.
3. Eleven percent of the Indian eighth graders missed five or more days of school during a four-week period.
4. Only 17% of the Indian eighth graders were planning to enroll in a college preparatory curriculum, as compared to 37% for Asian Americans, 31% for whites, 25% for Black Americans, and 22.5% for Hispanics.
5. Thirty-one percent of the Indian students reported living in single-parent homes, as compared to 17% of the white children.
6. Limited English was reported by 8.6% of the Indian students as compared to 8.8% for Hispanic students, 7.1% for Asians, and 1.6% for Black Americans.
7. Fifteen percent of the Indian eighth graders reported having an older sibling who had dropped out of school.
8. Nineteen percent of the Indian students reported being home alone more than three hours a day.

Hodgkinson (1990) concluded that, in many ways, American Indian students who dropped out of school mirrored the larger society of student dropouts. For example, they came from a distinct ethnic group; they were often from low-income families; they
frequently came from one-parent homes; the educational levels of their parents and older siblings often stopped short of high school completion; they had experienced repeated failure in school; they may have been the products of dysfunctional families and physical and emotional abuse; they may have come from homes where a language other than English was spoken; they may have become pregnant during their adolescent years; and they may have experienced a variety of forms of racism, stereotyping, or discrimination from early childhood. Hodgkinson made another extremely interesting point in that many of the students who stayed in school and graduated and even completed college came from backgrounds identical to the dropouts. Personal attitudes seem to have played an important role.

Clarke (1994) determined that most of the literature on American Indian education and the dropout problem has been confined to qualitative, ethnographic studies. She further observed a common theme in that the body of research addresses cultural differences, or cultural deprivation (or both) of the American Indian child, the racial biases of White teachers, the negative self-image of American Indian children, drug/alcohol abuse, and language barriers.

Analyses

Shoshone-Bannock factor analysis states that the first set of analyses consisted of univariate analyses. In univariate analysis, the impact of one or more independent variable(s) on one dependent variable is assessed. Clarke explained that each dependent variable in the analyses was from a set of items that reflected personal problems, school
factors, and cultural issues. Clarke further discussed how several one-way analysis of variance (ANOVA) were conducted. In ANOVA, the sample is divided into groups as an independent variable to investigate if the means of the groups differ on the dependent variable. The strength of this statistical procedure in her study was that it allowed an in-depth analysis of various variables that were hypothesized to have an impact of at-risk behavior. Clarke was quick to point out that the limitation of this approach is that the variable was analyzed in isolation from the complicated context in which it actually operated.

For the purpose of discriminant analysis, the respondents of the Shoshone-Bannock study were divided into the dropout group and the high school graduate group. Clarke stated that the set of discriminating variables used to predict placement in these groups consisted of personal problems, school factors, family factors, and cultural issues. As in Clarke’s study, the area of school factors were made up of academic achievement, teacher attitudes, teacher prejudice, and being retained a grade in school. Family factors included family composition, socioeconomic status, parental educational level, graduation status of older siblings, bilingualism, and substance abuse. Cultural issues related to tribal self-identification, pride, and experienced level of discrimination and racism.

The pooled within-group correlations are the variables with the respondents placed in their groups of either dropouts or graduates. The pooled within-groups correlation matrix of discriminating variables was examined because interdependence among variables is important in most multivariate analyses. Clarke (1994) stated that in
order for multiple variables to be included in an analysis, they should have independent
variance. A high correlation indicates that variables are indeed accounting for the same
variance. The within-groups matrix reveals how well the discriminant function was
related to the variables within each group analysis. Clarke explained that the
examination of 253 coefficients in her analysis showed that all were at a sufficiently
weak level to retain the variables in the analysis. Clarke stated that only one coefficient
was at the .05 level, five were at the .02 level, 21 were at the .02 level; and the
remaining 226 were all below the .02 level. The variables in Clarke’s discriminant
analysis were not related to each other; consequently, they did not share a common
variance.

Clarke also used multivariate techniques to allow for the simultaneous analysis
of more than one dependent variable. Clarke explained that in this process, the
interaction of several dependent variables was examined. In her study, variables from
the four areas (personal factors, school factors, family factors, and cultural factors) were
arranged into groups to see if the groupings could be used to discriminate between
dropouts and those who stayed in school.

Univariate Analyses

Numerous ANOVAs were calculated for Clarke’s study. The dependent
variables in each of the analyses were one of the variables from the list of personal
problems, school factors, or cultural issues. Personal problems, as reported by Clarke,
included such items as being a teen parent, having trouble with the law, self-esteem,
substance abuse, or having sexual relationships. School factors included skipping school, being retained in school, and being abused by a school employee. Cultural issues including being related or being from a traditional/bilingual/contemporary family, cultural discontinuity, and wishing that one was not an Indian. The Shoshone-Bannock study used the same dependent variables.

The independent variables, as reported by Clarke (1994), were grouped on the following bases: school completion, self-esteem, peer pressure, academic achievement, teacher expectations, self-esteem, peer pressure, academic achievement, teacher expectations, the cultural awareness of the teacher, skipping school, parent’s educational level, pregnancy for females, sexual assaults or rape, retention in school, discrimination, sexual activity, and marijuana usage. For each independent variable, an ANOVA was calculated for each item in the set of dependent variables. The Shoshone-Bannock study followed the same procedure.

Clarke (1994) used a stepwise analysis to determine which variables added to the discrimination between dropouts and the graduates. Stepwise procedures produce an optimal set of discriminating variables. Although there are various methods of selecting variables for inclusion in the discriminant analysis, Clarke chose Wilk’s lambda test for analysis. According to Clarke, this test takes into consideration both the differences between the groups and the cohesiveness within the groups. Because of its approach to variable selection, Wilk’s lambda is commonly used in discriminant studies in education. As a result of this stepwise procedure, 12 variables were included in Clarke’s discriminant function. The following discriminating variables and their corresponding
Wilk's lambda values were selected: skipping school (-.93), socioeconomic status when growing up (-.87), used alcohol in school (-.86), older sibling dropped out of school (-.83), liked the way they looked as a teen (-.81), got pregnant while in school (-.79), had teachers sensitive to the Indian culture (-.77), had teachers prejudiced toward Indian people (-.76), retained or held back a year in school (-.75), drinker in home resulted in lack of rest (-.74), peer relationship (-.74), and academic achievement level (-.73).

Clarke concluded that the other 11 variables included in the analysis did not account for enough variance to be considered in the discriminant function.

Standardized function coefficients were used to determine which variables contribute most to the discrimination between the groups. By examining the standardized coefficients, the relative importance of each variable to the overall discriminant function was determined. Clarke (1994) gave the standardized coefficients as an example that discriminated the dropouts from the graduates as follows: skipping school (-.51), liked the way they looked as a teen (.410), got pregnant while in school (-.41), socioeconomic status when growing up (.40), used alcohol in school (.39), older sibling dropped out of school (-.34), had teachers sensitive to the Indian culture (.27), retained or held back a year in school (-.26), alcohol abusing parents (.23), teachers who were prejudiced toward Indian students (.22), peer relationships (.20), and academic achievement level (.18). Clarke concluded that skipping school, self-esteem, pregnancy, socioeconomic status, and using alcohol contributed about the twice as much as the other variables in discriminating between dropouts and graduates.

The structure matrix contained the coefficients, which show the similarity
between each individual variable, and the total discriminate function. The variables with the highest coefficient have the strongest relationship to the discriminant function. These coefficients are used to name the discriminant function because they show how closely the variable and the overall discriminant function are related. In Clarke’s study, in the discriminant analysis was used for descriptive purposes; this is the most important information related to discriminant functions, which satisfy the acceptance criteria. This elevated importance stems from the fact that interpreting the structure matrix results in naming the process that distinguishes the groups from each other. The overall purpose of discriminant analysis was to describe the phenomenon that discriminated the groups from each other. Clarke argued that this logical process of giving meaning to the discriminant function by interpreting the structure matrix was central and critical to the whole study process. In this interpreting process, variables with coefficients of approximately .03 and above are generally included in the interpretation.

In the Clarke (1994) study, four variables had sufficient coefficients to be included in the interpretation of the meaning of the discriminant function. Those variables were skipping school (-.45), liked self as a teen (.40), socioeconomic status while growing (.39), and retained or held back a year in school (-.29). Clarke stated that since the coefficients for all four variables were similar, they carried equal weight in naming the discriminant function.

The percentage of cases correctly classified showed how accurate the discriminant function was in grouping the respondents. Clarke explained that the
discriminant function in her study was 79.4% accurate in classifying cases. Clarke further explained that it correctly placed 100 (80%) in the high school graduate group and 31 (77.5%) in the dropout group. The discriminant function showed a 29.4% improvement over chance in predicting group placement. Clarke concluded that it demonstrated that high school graduates and dropouts could be distinguished on the basis of demographic factors.

The discriminant function that was used to classify the cases in Clarke’s study and that could serve as a guide for predicting future placement of respondents into groups was as follows:

$$D = 0.53 \text{ (socioeconomic status when growing up)} - 0.47 \text{ (skipping school)} + 0.76 \text{ (used alcohol in school)} - 0.67 \text{ (older sibling dropped out of school)} + 0.82 \text{ (liked the way looked as a teen)} - 0.98 \text{ (got pregnant while in school)} + 0.23 \text{ (had teachers sensitive to the Indian culture)} + 0.48 \text{ (had teachers prejudiced toward Indian people)} - 0.54 \text{ (retained or held back a year in school)} + 0.47 \text{ (drinker in home resulted in lack of rest)} + 0.22 \text{ (peer relationships)} + 0.31 \text{ (academic achievement level)} - 1.23.$$

Clarke (1994) stated the group centroid for the high school graduate was -0.34 and 1.06 for the dropout. The canonical is a measure of the degree of association between the discriminant scores and the groups and was .52 for her study. When this score was squared, it indicated that the groups explained 27% of the variation in the discriminant function.

In summary, discriminant analysis was calculated to test the hypothesis that it was possible to use a variety of variables related to personal problems, school factors,
family factors, and cultural issues to discriminate between high school graduates and dropouts. Clarke stated that because a recognizable discriminant function was produced, which was accurate in classifying respondents into the correct group, and that explains a substantial amount of variance, her hypothesis was accepted.

Interviews

The purpose of in-depth interviews is to gain further insight into the reasons why students dropped out or graduated. Clarke (1994) reported that 76 of the graduates and 37 of the dropouts participated in one-on-one interviews with the researcher.

Clarke (1994) found that the interviews reinforced the quantitative analysis. A pattern of poverty and teacher/school alienation emerged for the dropouts. Interviews with the graduates indicated a strong, functional family with high expectations for graduation; Clarke concluded that graduates also had a good self-image and realized that an education was necessary for a good job.

Clarke’s study clearly showed that school was not a positive environment for those who dropped out; it also appeared that poverty interacted in their lives and their parents’ lives to the degree that there was little encouragement coming from home. Although school was not always pleasant for the graduates, and many of them reported teachers and the school environment in a very negative manner, graduates seemed to overcome these problems by having a family that sets high expectations and reinforces the importance of an education.
Correlates Associated with Dropping Out

Clarke (1994) pointed out that there were literally hundreds of sources in the literature that discuss American Indian dropouts; however, there was relatively little research that addressed themes for dropping out. Clarke identified four correlates that were associated with dropping out.

One correlate, according to Clarke (1994), addressed personal problems of youth that tended to be independent of class and family background, including: substance abuse (alcohol and/or other drug use and abuse), problems with the law, low self-esteem/lack of self-identity, peer pressure, mental health problems such as depression (suicidal tendencies), and pregnancy.

A second correlate showed the relationship between dropping out and family background, which included the following: socioeconomic status, educational level of the parent, child-rearing practices, single-parent families, and dysfunctional families (including child abuse).

A third correlate addressed school factors including: academic achievement/failure, including grade retention and tracking (tracking means that Native American students are encouraged to take more classes in vocational education and less classes in math and science; they are tracked into less academic classes.), attendance (e.g., truancy/absenteeism/detention/expulsion), teacher attitudes and expectations, or abuse by school employee.

The fourth and final correlate addressed cultural factors including tribal self-identity/pride, discrimination/racism, and bilingualism.
Correlate One: Personal Problems of Native American Youth

Clarke (1994) reported that a number of factors have been identified as personal problems for Native American youth. These factors (substance abuse, problems with the law, low self-esteem, peer pressure, mental health problems, and teen pregnancy) impact a high percentage of Native American youth either directly or indirectly.

Substance abuse. Substance abuse is clearly a problem among Native American youth, as is the case with other ethnic groups, including the mainstream, dominant society youth. Alcohol is clearly the most abused substance among Native American youth and has been linked to the high rates of suicide, accidents, crimes, dropouts, and birth defects. Clarke estimated that over 75% of deaths among Native American youth were related to alcohol abuse.

There are tremendous gaps in the research about the extent and nature of alcohol abuse among Native American youth; much of the research conducted before 1983 is characterized as inconclusive, lacking in detail, and inadequate for either theoretical or practical purposes. Furthermore, Clarke concluded that much of the research was conducted on Native American adult males rather than on adolescents of both genders.

Researchers at Colorado State University conducted the most extensive study about Native American youth adolescents and alcohol. They reported that more than a third of Native American adolescents use marijuana and alcohol on a regular basis, compared to 5% regular users among non-Native Americans (Trimble, Padilla, & Bell 1987). Similarly, Clarke (1994) reported that heavy drinking is the reason why one in two Native American students nationwide never finish school.
Lin (1985) identified two studies in Montana that found alcohol to be a major factor in the decision to dropout of school. In the survey of seven reservations in Montana, 33% of the juvenile's ages 9-12 were regular drinkers; and alcohol abuse was listed as the main reason that one in every two Native American students in Montana did not graduate from high school (Lin).

*Other drug use and abuse.* Clarke (1994) has shown that Native American youth on the reservation use drugs more frequently than non-Native American youth; they particularly use marijuana, inhalants, and stimulants. Clarke stated that reliable research on drug use and abuse among Native American youth is extremely difficult to obtain and is not readily available on most reservations. She concludes that few studies have indicated the seriousness of the problem. There are gaps in research of Native American youth. Much of the research is characterized as inconclusive, lacking in detail, and inadequate for either theoretical or practical purposes. Much of the research was conducted on Native American adult males rather than adolescents of both genders (Clarke). In addition, most tribes do not publish information because they are a closed society, which results in extremely hard-to-find information.

In a study of marijuana use in Native American and Caucasian youths, Winfree and Griffiths (1983) reported that attitude toward drug usage was the best predictor of drug involvement for white adolescents; however; grade level and peer group patterns were the strongest predictors of the level of Indian youth involvement.

Certainly the Native American youth is faced with many of the same pressures of the adolescent life that confront his or her Caucasian counterpart. However, in
addition to those pressures, they face the face that he or she is a member of a minority
group growing up in a hostile social environment. A growing awareness of the
limitations and restrictions that society has placed on him or her--combined with
conflicts involving parents, peers, and the law about drugs--may result in lowered
perceptions of the risk of marijuana smoking. The end product of this process
conceivably is an isolated, frustrated, disoriented individual who might turn to drugs as
an escape from both a disintegrating and depressing aboriginal world, and an uncaring
and disinteresting outside world (Winfree & Griffiths, 1983, p. 23).

**Inhalant abuse.** Clarke (1994) reported that inhalant abuse has been identified
as a problem in Native American communities and in BIA boarding schools. Clarke
stated that gasoline sniffing is widespread among Native American children. Clarke
also explained that this problem was most often identified with younger children for
whom other drugs are not available, occurring at about the same time as they take up
cigarette smoking. Clarke estimated that 17-22% of Native American youth use
inhalants compared to 9-11% for non-Native American youth. Clarke concluded that
inhalant abuse is most prevalent in isolated communities, including Indian
reservations, suggesting that drugs are often a solution to boredom for Native
American youth.

**Problems with the law.** Clarke (1994) noted that research is vague, conflicting,
and, in many cases, nonexistent about Native American youth and their problems with
the law. Clarke stated that the majority of arrest rates on or near the reservation were the
result of excessive drinking or driving a car while intoxicated. Clarke reported that
domestic fights or simply “fighting,” are among the second highest causes for arrest on the reservation. Clarke stated that although violence in the form of fighting or quarreling was regularly recorded, even among the youth, violence rarely resulted in murder, maiming, or serious injury to another individual.

Clarke (1994) commented that a number of researchers have demonstrated a correlation between dropping out of school and juvenile delinquency. She noted that other researchers have found that failure to graduate from high school is a predictor of adult criminal behavior. Clarke maintained that research on Native Americans indicate that their arrest rates are higher than the population at large.

Gomberg, White, and Carpenter (1982) reported that the Native American arrest rate per 100,000 population is 12 times that of the white race and three times that of the black race. The researchers point out the following facts: (a) one of three Native Americans will be jailed in his lifetime; (b) every other Native American family will have a relative die in jail; and (c) in areas where Native Americans live, despite the fact that they may be the minority, they often represent the majority of arrests.

Clarke (1994) reported that, according to 1988 Wyoming State Penitentiary statistics, Native Americans represent 5.3% of the prison population, which is more than twice the Native American population (2%) in the state. Of the Native Americans imprisoned, 58% had not earned a high school diploma. Clarke further stated that the Native American population in the South Dakota prison system was approximately 35% of the total prison population. That is more than five times the total Native American population of the state (approximately 6%). Clarke concluded that over 50% of the
South Dakota prisoners were reported to be involved in a voluntary GED program. She stated that it appears that adults incarcerated in state prisons have more often than not dropped out of high school.

*Self-esteem/self-identity.* Clarke (1994) noted that success in school is often highly correlated to self-concept and self-identity. Furthermore, research generally indicated that American Indian students have a lower self-esteem than students from other racial/ethnic groups and that they have more difficulty in establishing ethnic and tribal self-identity and pride in their “Indianness.”

Bahr, Chadwick, and Day (1972) reported the problem of poor self-esteem of Native Americans.

There is much evidence that Indian students feel despair, disillusionment, alienation, frustration, hopelessness, powerlessness, rejection, and estrangement, all elements of negative views of the self. The researchers conclude that Native American youth had far less conviction that they could affect their own environments and futures than other racial groups. (p. 32)

Halpin, Halpin, and Whiddon (1981) stated that many studies on self-esteem and the Native American have compared the Native American child to a white counterpart. The research consistently shows that Native Americans have lower scores on conventional tests of self-esteem than whites. Carlson (1970) argued that such differences are misleading because the attributes assessed by the self-esteem tests are important to white students but may not mean the same thing for Native American students. In fact, their study reported that dropping out of school results in short-term improvement in self-esteem. Hodgkinson (1990) reported that 19% of eighth-grade
students expect they will dropout of high school and that their expectations are self-fulfilling promises.

*Peer pressure.* Clarke (1994) explained that peer pressure is often cited in the literature as having a negative impact on Native American students and may, in fact, contribute to students engaging in a number of dysfunctional behaviors, including dropping out of school. She made reference to a study in Montana where over one third of the Native American students said they dropped out of school because of a desire to be with other dropouts. Clarke further explained that some Native American youth who are heavily exposed to negative adult role models are influenced to participate in activities that often lead to drinking and/or dropping out.

*Mental health/suicide.* Clarke (1994) reported that mental health problems were extremely interesting to those who have researched Native American education. Studies from the mid 30s throughout the 60s sought to dispel the theory that Native American children were mentally incompetent. In a 1936 report on a mental hygiene survey of eastern Oklahoma Indian children, children who had been previously diagnosed as “mentally defective” were found to be actually suffering from antisocial behavior triggered by a lack of opportunity. Most researchers agree that lack of opportunities, rather than predisposed attitudes and motivations, were responsible for the barriers to social and economic development for Indian children (Clarke).

Clarke (1994) stated that the large amount of research on suicide and the Native American illustrates the magnitude of the problem. However, official statistics on suicide rates among Native American youth are conflicting and, in many cases,
inaccurate. Estimates, according to Clarke, have been made setting the rate at two to seven times as high as in the non-Native American society, and yet as she points out, it is important to note that the suicide rate varies from tribe to tribe. In summary, researchers reported that approximately one in every 200 Native American youth attempted suicide and that the suicide rate is four times as high for Native Americans as for non-Native Americans. Finally, Clarke concluded that a high percentage of suicide attempts occur in conjunction with alcohol or following crimes against friends or relatives and other misfortunes as a result of drinking.

_Pregnancy._ Unlike other ethnic groups in the United States, little data exist on the percentage of Native American girls who leave school due to pregnancy (Clarke 1994). National statistics report that 40% of the girls who dropout of school do so because of pregnancy; and Clarke stated that there was no reason to suspect that the Native American female statistics would be different. Clarke suspected that the reports would indicate teen pregnancy is higher among Native American females. She reported that one school in Montana reported that 16 of 23 female Native American students in the 11th and 12th grades were pregnant and that another small South Dakota reservation community (150 population) reported that 27 females between the ages of 14 and 20 were pregnant (Clarke). Organizations such as the Children’s Defense Fund and the Center for Population Options, which have developed programs for teenage mothers, view teen pregnancy as the result of the lack of sufficient options (Clarke). Clarke concluded that in the case of the Native American girl, lack of a promising future might, in fact, contribute to the high rate of pregnancy.
Correlate Two: Family Background and Dropping Out

Various factors within the family background have often been discussed in relationship to Native Americans’ failure in school. Clarke stated that there is conflicting research as to which factors correlate to dropping out. According to Clarke, there is a high correlation between dropping out and the socioeconomic status of the family. She and other researchers believe that one-parent families, dysfunctional families, child abuse, and child-rearing practices have a high correlation to school failure.

Socioeconomic status. According to 1990 and 2000 U.S. census figures, Native Americans are the most poverty-stricken ethnic group in the United States. The statistics indicate a growing trend of economic inequality among minorities over the past decade. More than half of Native American households earn less than $20,000 annually, and Native American children are three times more likely to live in poverty than white children (Clarke, 1994).

Yates (1987) reported that 38% of Native American children live below the poverty level. Fuchs and Havighurst (1983) found that the majority of Native American students were reared in poverty-stricken families and that poverty impeded school achievement. Just (1970) also showed that low levels of achievement were associated with low economic and social levels.

High dropout rates and poor socioeconomic status have not changed dramatically in the past 30 years (Clarke, 1994). Coombs (1970) suggested that the lack of education among Native Americans guaranteed the continuation of poverty and the
demise of the Native American people. Wax (1967a) wrote about the dropout experience on the Pine Ridge Reservation in South Dakota. Her conclusions were based on data gathered by Robert V. Dumont, Jr. (as cited in Wax). Her book, *Warrior Dropout*, suggested that "neither the dropout nor the process of dropping out is well understood" (p. 42). Wax pointed out that before her study, "it was assumed that dropouts were alike and students dropped out of school for much the same reasons--they dislike and reject school" (p. 43).

Clarke (1994) reported that the economic condition of reservation life was very difficult. She stated that unemployment among Native Americans in 1980 was listed at 65% in Wyoming and 64% in South Dakota, as compared to 7% and 6%, respectively, for Whites. She concluded that it was evident that more Native American children were growing up in poverty than in any other racial/ethnic group. Poverty and dropping out of school were regarded as highly correlated to socioeconomic status.

*Parents' educational level.* Clarke (1994) stated that reports on parents' educational level and its relationship to the dropout rate varied from tribe to tribe; however, available statistics indicate that the high school graduation level of adult Native American populations on some reservations was a low as 27% compared to a national level of 86% in non-Native Americans.

Fuchs and Havighurst (1983) reported that school achievement and socioeconomic status of the family proved to be more influential than school characteristics, except in the case where the family could not provide much help to the student because of lack of education. Fuch and Havighurst were addressing the issues of
poverty and parental illiteracy as contributors to an environment nonconducive to learning. For example, the absence of books and reading materials in the home and a quiet place to study were barriers to educational attainment. However, the researchers concluded that the school might actually compensate to some extent, maintaining that many Native American parents have little formal education, resulting in their children becoming more dependent upon the school for academic instruction than children from families where parents can assist them with their education.

The role of a parent/tribal elder was vital to the successful development of youth in the tribal community. Many Native American parents have not had successful educational experiences in public education; as result, they lack trust in the educational system (American Indian Report, 2001). The fact that their attitudes may not be positive or may not emphasize the importance of getting an education may be reflected in the student’s attitude. Pavel (2001) pointed out:

> Historical circumstance have in many cases robbed us [Native parents] from being the best parents, productive adults [and helpful in] establish[ing] a firm foundation. This oppression, suppression and whole literary of issues [have] pretty much degraded, downgraded, and usurped our ability to be fantastic parents. (p. 13)

Negative parental experiences and perceptions do not seem to be the only factors that impact a student’s decision to drop out of school.

Clarke (1994) concluded that the educational level of parents as a major factor in relation to the child’s dropping out has not been fully researched.

*Child-rearing practices.* Clarke (1994) noted that child-rearing practices of Native American tribal groups are cited throughout the literature as one of the major
conflicts between home and school. Spilka (1970) found that child-rearing practices of
Native Americans tended to foster failure in schools for Native American children. He
identified three particular problems: (a) a preschool environment at home that does not
include the early educational teaching by parents common in white middle-class homes;
(b) materials in school that are alien to Indian children, which shows differences
between home and school; and (c) teacher/child relationships that are quite different
than those child/adult relationships experienced outside of school. He suggested that
this discrepancy between home and school resulted in the feeling of alienation and
negative attitude toward school.

Philips (1972) stated that culturally different children often go to schools where
there is a different expectation of behavior than was established at home. Children acted
in ways that were judged as appropriate at home but discovered that their behavior was
inappropriate in a school setting. For example, interruption of parents and other adults
by the Native American child was not considered misbehavior; but in the school setting,
the teacher labeled such behavior as inappropriate. Philips further explained that Native
American children “student talk.” Student talk, using improper English or the informal
language of the home, if unaccepted by the teachers in early grades, is indicative of
failure for Native American students. For example, a student may say, “Borrow me a
pencil,” instead of asking, “May I use your pencil?” or “May I get a pencil?” Philips
noted that because different standards were experienced in the home than in school,
students began exhibiting “learning difficulties and feelings of inferiority” very early
on. Philips concluded that this phenomenon was attributed to child-rearing practices
that resulted in behavior unacceptable in the school setting.

Clarke (1994) concluded that the research is relatively clear that traditional child rearing practices, which have survived at a time when other aspects of the culture had diminished or changed, tremendously impact the Native American child's life. She reported research that supported the notion that acceptable behaviors within the home are often unacceptable in school, creating a feeling of disorientation in young children and may result in dropping out in later years.

Single-parent families. Clarke (1994) reported that in various demographic studies conducted on Native American tribes, anywhere from 24% to 50% of Native American youth were growing up in homes with only one parent. A report based on 1980 census data showed that 25% of Native American children were growing up in single-parent homes as compared to less than one fifth of children in the population as a whole. When referring to the absence of a husband, spouse, or father of the child in the home, she noted that in a high percentage of Native American homes, the child was not growing up in an environment that was devoid of other adults. Due to family relationships and the extended family structure of Native American tribal groups, a high percentage of students grew up in homes where other relatives or friends were living in the household (Clarke).

In summary, Clarke (1994) concluded that the data were inconclusive regarding the number of Native American children who are growing up in one-parent households. National statistics indicated that one in every four children in this country was born to single mothers; Clarke argues that there is no reason to believe that this statistic is any
lower for Native American children. Clarke maintained that the data were misleading because Native American children may not be growing up in a family with only one adult because of the cultural tendency of Native Americans households to include a number of friends and relatives living in the home.

*Dysfunctional families.* May and Dizmang (1974) reported that the institution of the Native American family has been drastically altered over the years. The researchers stated that many children suffered from unpredictable and changing home environments that result from divorce, separation or desertion, arrest of parents, domestic quarrels, other martial strife, and alcohol abuse. They also found in a study of one Native American group that rapid change and breakdown in extended nuclear families was positively associated with a high suicide rate among the youth.

Fischer (1985) stated that there appears to be a wide variation in the incidences of child abuse and neglect among tribes. Approximately 50% of the child abuse cases and 80% of the child neglect cases were related to alcohol abuse. In his study among the Cheyenne River Sioux, sexual abuse was found to be less frequent than the national average; but physical abuse was more serious and often resulted in the death of a child. Fisher and others have also reported that neglect occurred more frequently among Native Americans than any other group in America.

Berlin (1986) stated that child abuse and neglect was often concentrated in dysfunctional families, often characterized by multiple problems, including suicide, homicide, desertion, alcohol, educational problems, and health problems. Lujan, DeBruyn, May, and Bird (1989) reported on a study of abuse and neglect cases at a
Southwest Indian Health Hospital that served 12 reservations. The researchers found that alcohol abuse was present in 85% of the neglect cases and 63% of the abuse cases.

Berlin (1986), Clarke (1994), and Fischer (1985) concluded that the research on Native American students consistently reported that home environments had a major impact on the success of students in school. The research was also clear that children who abused alcohol and drugs, children who committed suicide, and children who dropped out of school often come from homes where the parent is absent or had little or no control over family matters.

Correlate Three: School Factors

Researchers have studied a number of factors relating to school in an attempt to identify the reasons for the success (or lack of success) for Native American students. Clarke (1994) explained that until the 1980s, the majority of the research focused on the deficit model; that is, the behaviors, characteristics, and cultural differences that the child brought with him/her to school were the accepted explanations for poor academic achievement, absenteeism, and dropping out. She believed that this research had a major bearing on the way schools deal with children. Clarke also reported that current research continues to seek to identify the school’s role in students dropping out of school.

Academic achievement/failure including grade retention and tracking. Clarke (1994) contended that research on academic achievement is varied in nature. For example, some researchers often attributed low achievement among Native American students to inferior mental abilities; some researchers maintain that test bias is a
contributing factor. Other researchers have demonstrated a direct correlation between socioeconomic status and achievement.

Bryde (1969) found the research on Native American students revealed a negative correlation between years spent in school and academic achievement because the data indicated that the achievement of Native American children declined with every year they are in school. Fuchs and Havighurst (1983) reported that this phenomenon, which reportedly occurs at about age 9, has been labeled the “cross-over phenomenon.” Prior to age 9, Native American students perform academically as well as White children, but performance began to deteriorate in third grade. After this, they fell behind White students.

Studies have also been conducted to examine reasons for dropping out among Navajo students (Platero et al., 1986; Swisher et al., 1991). They presented a social/cultural interpretation centered on four main areas: the nature of Navajo dropout behavior, schooling and socialization, the home environment and dropout behavior, and the students’ attitudes and dropping out. The Navajo study reported that Navajo students said that academic problems seemed to be a minor factor in dropping out. The dropouts indicated that their academic performance was average to very good. In other words, academic achievement played a relatively minor role in the list of factors as to why students dropout of school. On the other hand, the Navajo students’ primary reason for dropping out of school was that they were bored with school. The second most influential factor was problems with other students, followed by absenteeism, pregnancy, and discipline problems at home and at school.
In a study of the Oglala Sioux tribe, students exhibited a crossover phenomenon; the students achieved satisfactorily until the sixth grade. After the sixth grade, there was a gradual decline in student performance (Bryde, 1969). Reyhner (1992) found that about three out of 10 Native American students dropout of school before graduating; academically capable Native American students often drop out of school because their needs are not being met, while others are pushed out because they protest in a variety of ways about how they are treated in school.

Rhodes (1989) stated that schools throughout the United States use standardized tests to measure school success. Rhodes further explained that critics of standardized testing report that emphasis on such tests produced a built-in failure for minority students and points to the cultural bias of such tests as an inappropriate method for determining a student's knowledge and ability.

Taylor and Lee's (1987) criticism was that standardized tests had language bias. They made the point that the tests may be based on different cognitive styles than those of Native American students. Taylor and Lee stated that in order to guarantee culturally fair standardized tests, it could be necessary to accept a variety of responses rather than a single response. The researchers concluded that most studies consistently showed that Native American students scored lower on almost all standardized measures of achievement than do other ethnic minority groups.

Coombs, Kron, Collister, and Anderson (1958) also reported that Native American children score below the national average on achievement tests and consistently scored below non-Native American students. Clarke (1994) noted that this
condition had not changed significantly over the past three and half decades.

Bryde (1969) found that among a group of Oglala Sioux students on the Pine Ridge Reservation, the students scored slightly above the national norms at the fourth- and fifth-grade levels but that their performance dropped far below the national norm by the seventh and eight grades. He explained this phenomenon by suggesting that Native American students at about the sixth or seventh grade become aware of being “Indian,” along with experiencing the feeling of alienation and rejection, which destroys their self-esteem, thus impacting their desire to achieve in school.

Clarke (1994) explained that there were a number of examples of misuse of standardized tests. Collier (1989) had concerns that educators of minority students were using tests to define success or failure. In this regard, Clarke made an interesting reference to a report called, *A Nation at Risk* (1983). This report stated that schools throughout the country had encouraged and even mandated raising academic standards. Clarke stated that these standards, which are closely tied to test results, might, in fact, force more students to leave school early. For example, higher standards defined in a grade score and in terms of testing would no doubt result in more students being retained in a grade; students retained in a grade and over-aged students are more likely to drop out of school. Shepard and Smith (1989) have clearly shown that retention in a grade does not benefit students. Bearden et al. (1989) have shown that retention even in kindergarten was not beneficial to students. In general, researchers concluded that retention in grade resulted in students being “pushed out” of school rather than dropping out. The researchers reported that when schools push out at-risk youth, they inevitably
look better in the public eye since the average test scores increase.

Clarke (1994) stated that literature on dropping out is based in part upon research in schools that effectively teach the at-risk student. According to this research, it was not the student's background but rather the school's response to the student that determined success in school.

Wehlage and Rutter (1986) reported that the process of becoming a dropout was complex because the process of rejecting an institution must be accompanied by the belief that the institution had, in turn, rejected the person. These researchers focused their work on the ways that a student's negative school-based experiences could accumulate to the point where the student made the decision "school is not for me" and then dropped out.

Wehlage and Rutter (1986) suggested that a student's negative experiences accumulated and problems developed that cannot be solved because the student lacked the necessary coping skills. Problems in one area often lead to problems in another. The researchers maintained that when the Native American child who came from one cultural setting was thrown into a school setting of the mainstream culture, the result might be a "values clash." This created a situation of marginality whereby the Native American child lived on the margins of two cultures--having loyalties to both but not being a member of either one.

Bahr and Strauss (1977) proposed that when the Native American child entered school, the child's loyalties were toward the parents' values; but in the school setting, he/she encountered new values. Furthermore, they explained that if the child perceived
that his/her values were not understood or appreciated by the school or if the child is unable to appreciate the new values encountered, conflict often arose. The student’s frustration was expressed by dropping out, failing courses, or skipping school.

Johnson and Suetopka-Duerre (1984) observed that being successful in school could create a dilemma for the Native American student. The native student who aspired to success was faced with the difficult and often dissonant task of marching to more than one drum. The dilemma of not rejecting one’s own rich, cultural heritage, while preparing to be successful in a context that at best ignored or at worst contradicted such a heritage along with its inherent values and ethics, is not a simple one (p. 61).

Fuchs and Havighurst (1983) stated, “Many Indian children live in homes and communities where cultural expectations are different and discontinuous from the expectations held by the schoolteacher and school authorities” (p. 299). Reyhner (1992) further explained that many Native American students were forced to choose between their Native American heritage and schooling. “If they choose school they can suffer serious psychological problems resulting from rejection in their homes by families which sometimes can contribute to drug and alcohol abuse” (p. 4). A cultural mismatch between home and school could often start a cycle of failure for Native American students.

Reyhner (1992) further expanded what he calls “positive identity formation” (p. 4). Referring to a study by Erikson (1963) entitled “Childhood and Society,” Reyhner pointed out that knowing who you are is a cumulative process that starts in the home.
with a trusting relationship established between mother and child and develops through the child’s interaction with other children and adults. It is interesting that, as Reyhner expanded on this idea, he pointed out that to build a strong positive identity, any adult with whom the child interacts needs to reinforce and build on cultural messages that the child had been receiving from home. If teachers gave the Native American student messages that conflicted with what the Native American parents had taught their children, the conflicting messages would confuse the student and inhibit the formation of strong self-concepts (Reyhner).

**Attendance: Truancy/absenteeism/detention/expulsion.** Statistics on truancy, suspension, and absenteeism vary from one Native American school district to another. Interviews with school administrators in Wyoming, Montana, and South Dakota indicated that absenteeism and truancy was a major problem (Clarke, 1994). The National Educational Longitudinal Study (1988) provided some insight into the absentee problem. It showed that 11% of Native American students in the eighth grade missed five or more days of school during a four-week period, as compared to less than 10% for Asians, whites, and Black Americans. Hodgkinson (1990) concluded that missing large numbers of school days contributed to the high dropout rate for Native Americans. Similarly, Chavers (1991) reported that absenteeism among Native American students ran as high as 25%, compared to the national rate of 7%. He noted that often 10- to 15-year-old students would stay home to baby sit younger siblings.

Student transfer was another problem that seemed to result in Native American students dropping out of school. Swisher et al. (1991) reported that qualitative data
gathered for a BIA study showed that transferring in and out of school at various times throughout the school year is a serious problem. School staff noted that students transferring into school at various times throughout the school year disrupted classroom routine as the new student and his or her needs had to be fit into a routine that had already been established for the other students. The transferring student also suffered, attempting to catch up and to adjust to a new school and to try to make up school assignments already completed by other students.

Swisher et al. (1991) gave several examples of the severity of this problem. For example, Latham’s report of BIA education programs on 17 reservations in eight states cited a mid-year transfer rate in BIA schools ranging from 10% in elementary to upwards of 30% in high schools. The Shoshone-Bannock high school transfer rate was 12% (S. Pettit, personal communication, September 2002). Transfer students typically had academic and behavioral problems. Swisher et al. asked if the act of transferring from school to school was an adaptive coping skill that improved a student’s chances at eventually graduating or if it was an act of denial that troubled students utilize to avoid addressing problems in any one place.

Wehlage and Rutter (1986) stated that although detention, which was generally in the form of an in-school three-day suspension, was not frequent, most detentions appeared to be the result of absenteeism, tardiness, and truancy, further promoting problems of nonattendance, failure in classes, and retention in grade. The researchers referred to this situation as the rejection of the school by the individual student because the school had already rejected the individual.
Teacher attitudes and expectations. Clarke (1994) noted that the quality and motivations of teachers working with the Native American children had been the subject of much debate. She pointed out that the first teachers were missionaries who sought to Christianize and convert their charges. Government-contracted teachers, who were employed to assimilate the Native American student into white society, followed the missionary group. Neither group had knowledge of or a particular interest in the Native American culture or language.

According to Gilliland (1986a, 1986b), the school and teachers were potential sources of emotional stress for Native American children. He called attention to the lack of Native American role models and a curriculum at odds with the child’s Native culture. Gilliland noted that teachers often referred to Native Americans students as being disadvantaged in classrooms where the teacher did not know the culture or lacked the understanding to meet the needs of culturally different children.

Gilliland (1986a) suggested that “Teachers’ actions and attitudes should never imply that one culture is superior to another. The purpose of education is not to turn all students into middle class [white] citizens, or carbon copies of the teacher” (p. 64).

As discussed above, there were a number of factors that appeared to influence a student’s decision to drop out. Native American students left school under many different conditions and for many different reasons. Wax (1967b) presented a descriptive analysis of how and why Native American from the Sioux Tribe came to dropout of school. She stated, “Many state explicitly that they do not wish to leave school and see themselves as ‘push outs’ or ‘kick outs’ rather than ‘dropouts’. As a
Sioux student put it, 'I quit, but I never did want to quit!'” (p. 247).

Researchers such as Coladarci (1983), Deyhle (1989), Platero et al. (1986), and Swisher et al. (1991) have been able to conduct studies that determined what the dropouts identified as some factors contributing to their decision to dropout. Coladarci looked at why the 60% dropout rate of Montana Native American students was so high. He reported that the factors that students said influenced their decision to dropout included: (a) teacher/student relationship with 37% of the students questioned responding that teachers did not care about Native American students, 39% reported that teachers did not provide enough assistance with Native American students’ work, and 33% of the students reported that Native American students had disagreements with the teachers; (b) content of schooling with 44% of the students reported that school was not important to what they want to do in life and 24% stated that school was not important to them as a Native Americans; and (c) lack of parental support with 44% of the respondents reporting that they had problems at home and 39% reported that there was a lack of parental encouragement.

The Coladarci (1983) study documented the key reasons given for dropping out of school: (a) school was not important to what the student wanted to do in life, and (b) problems at home. Cahn (1969) found that historically poor achievement of Native American students was attributed to white teachers who were unable or unwilling to pay attention to the cultural background and values of Native American students.

Teachers who come to the reservation day schools often know little about the children they are going to teach . . . . Teacher orientation and training sessions pay scant attention to Native American cultural values or to problems, which the
teacher may encounter with children . . . who have different values and know
different experiences. (p. 64)

Gilliland (1986a) cautioned teachers about making assumptions concerning
their students.

Teachers moving into Native American communities tend to assume that
because the people have accepted modern ways of life, the old culture is lost. . . .
Since each Native American tribe is a unique group, teachers cannot assume any
student believes or follows all the values of a “typical Native culture” or follows
the patterns of the non-Native society. Students are somewhere in between,
usually nearer one end of the scale than the other. (p. 65)

Little Bear (1986) maintained that there was a need for teachers on Native
American reservations to work with parents.

One reason for that need is that most of those who teach Indian students are non­
Indians from the dominant society. Most of their teacher training has been
monoculture, with the middle-class forming their socioeconomic norm.
However, teachers need to realize that when they teach Indian students they are
not teaching the norm and that the students they are teaching are being impacted
daily by a dynamic culture. (p. 65)

Fuchs and Havighurst (1983) reported that school achievement was not
important to the Native American students or their parents because they could not
directly relate education to the future opportunity for success. The researchers
specifically noted that white, middle-class students seemed to view school achievement
as an important part of their total identity; whereas, Native American students viewed
school achievement as a separate activity, which did not influence their view of
themselves. They concluded that the often-held opinion that school performance and
self-concept, which appears important within the white culture, does not hold true for
Native American students.

Dozier (1971) stressed the need for informing teachers about cultural differences
among their students. Lockhart (1978) has reported that Native American children were predisposed to learning cooperatively in groups rather than competitively as individuals and pointed out that Native American children placed in the "spotlight" or singled out would withdraw. Brown (1980) agreed with this theory, reporting that Cherokee Native American children were more cooperative and less competitive than an Anglo comparison group. Erickson and Mohatt (1982) proposed that classroom organization and structure that emphasized individual competitiveness rather than group cooperation adversely affected the achievement of students.

John (1978) reported that Native American students often observed an activity, then reviewed the activity in their heads until they were certain they could perform the task before undertaking it on their own. Brown (1980) stated that because of inconsistencies suggested by so many researchers regarding learning styles and cultural attitudes of Native American children within the school environment, a number of educators endorsed a classroom organization that promoted cooperation rather than one with a more competitive structure.

Hurlburt, Henjum, and Eide (1983) stated that Native American children passively resisted authority; followed directions submissively; observed activities passively; and complained about school regimentation, rules, and regulations. Clarke (1994) supported this argument by stating that, historically, passivity in the classroom among Native American children had been expected. She sited the Meriam Report (Meriam et al., 1928) that found that Native American students were forced to remain quiet and that the majority of the schools had locked rooms used for isolating and
containing unruly students. Cummins (1989) reported that most teachers use a passive method of instruction in the classroom and that, in return, passivity is expected of students. Those who did not comply were often disciplined by suspension, promoting again the push-out concept often interpreted as dropping out. Savage (1988) suggested that passive teaching strategies were widely used in “low-tracking” classes, where minority students were commonly placed. Savage went on to say that compensatory programs like Chapter I have often been criticized as providing mechanical, passive instruction, which results in student boredom, decreased motivation, and lack of interest. Deyhle (1989) reported that Native Americans said they were bored with remedial classes and uninteresting subject matter. The Senate Special Committee on School Performance (1989) asked high school seniors in Alaska why their peers dropped out of school; they consistently reported that unsupportive teachers, inability to memorize information required to pass a class, and boredom as reasons why they dropped out.

Clarke (1994) pointed out that it is commonly assumed that Native American students who dropped out were failing academically. Platero et al. (1986), in a study of Navajo at-risk youth, reported that the academic achievement of dropouts did not differ significantly from those who remained in school and graduated. They found that, in fact, 45% of the dropouts had a B or better grade average.

Reyhner (1989) suggested that the teacher’s attitudes toward Native American students were critical to success in school.

A teacher’s attitude is...contagious... A teacher who can earn the respect of Indian students and who can show them they are respected for what they are is
well on the road to giving those children success in school.... Too many teachers and other well intentioned individuals look at the physical surrounding in which Indian students live, the prejudice they face, their problems in school, and they sympathize. They feel sorry for them. These students do not need sympathy; they need something to be proud of. Pity and pride do not go together. (p. 68)

Parmee (1968) stated that much attention was given in the literature to attitudes of teachers toward Native American children. Some researchers found that white teachers often demonstrated contempt for Native American students while on the other hand, many teachers sincerely liked their Native American students. Fuchs and Havighurst (1983) reported that Native American adolescents held more favorable attitudes toward their teachers than Anglo American students. However, the researchers also report that there was a considerable amount of hostility among Native American students toward anyone they perceived as being prejudiced or racist against Native Americans.

In a study of Navajo and Ute students, Deyhle (1989) found that students complained about teachers who did not care about them or help them and suggested that minimal attention by the teacher was interpreted by students as rejection. Gilliland (1986a) stated that many teachers have unrealistic expectations of students.

They give them homework and penalize them if they do not get it done, without considering the home situation.... It is unrealistic to expect parents and extended family members who do not read for recreation, who see little relevance between school and “life,” and who have little or no knowledge of the subject the child is studying, to shut off the TV and devote time to helping or even encouraging the child. (p. 69)

Coles (1971) reported that many children entered school without obvious psychological problems but did not do well in school because they were labeled as coming from so called “disadvantaged” or “deprived” homes by the teachers. Cole
further stated that because of the socioeconomic status of their families, students coming from poor homes were expected by teachers, administrators, and other individuals involved in the operation and policy making of the school to fail. They come from poor homes. They don’t eat good food; and indeed many physicians and nutritionists and neurophysiologists would agree that a family diet, low in critically important vitamins, minerals and proteins, causes serious damage to an infant’s brain, so that eventually he comes to school retarded, not by accident or disease or injury, but the repercussions of a nation’s social and economic problem, which become very personal, everyday problems for millions of families. Yet even if the poor parents can provide their children with decent meals and adequate medical care and suitable clothes.... Does the mother give her children a sense of confidence, or do she and her husband feel discouraged about life most of the time? ...Mothers who live in broken-down, rat infested tenements, who never quite know when the next few dollars will come, have little energy left for their children. Life is grim and hard, and the child simply has to find out. He does too; he learns it and learns it and learns it. He learns why his parents have given up on school, why they may have tried and fallen flat on their faces. He learns about things like racial hatred...whether he is an insider or an outsider, whether people like storekeepers or property owners or policemen treat his family with kindness and respect or with suspicion if not out and out contempt. (p. 69)

Clarke (1994) agreed with Cole when she stated, “Growing up poor places American Indian students at risk of dropping out of school. Inadequate nutrition, clothing, and shelter contribute to their personal and family problems” (p. 130). She concluded that growing up poor in many cases “stifles motivation and dreams and results in broken promises and loss of will” (p. 130). Coladarci (1983) also found that “Home problems may be particularly difficult for educators to address” (p. 21). Interestingly, the Coladarci study indicates that over 90% of the dropouts said they would advise other students thinking about dropping out to stay in school.

Coladarci and Clarke both recommended that educators examine the curriculum and determine if the school curriculum and policies were relevant to the Native
American population? Coladarci further recommended that educators explore the nature of student/teacher and students/administrator relationships in an attempt to address the “problems at home and the Native American dropout issue” (p. 7).

Alexander, Entwisle and Thomson (1987) questioned those teachers’ characteristics that contributed to their negative perception of the Native American student’s ability. They reported on a study that compared the teacher’s family of origin and socioeconomic status with the perceptions they had about the school and the students where they worked. The researchers found that teachers who came from families with high socioeconomic status held lower expectations for minority students. Further, it was found that teacher’s values affected their evaluation of student performance.

Alexander and Entwisle (1988) presented evidence that the power of a teacher’s perception dramatically affected his or her performance. For example, Rist (1970) reported on a longitudinal study of Black children where it was found that kindergarten teachers made evaluations of a student’s expected abilities based on physical appearance, language style, and socioeconomic status of the child’s family and without any regards to students’ academic abilities. Teachers placed students into three groups based on perceptions of whether or not they were “fast learners.” It is important to note that the “fast learners” were perceived by the teacher to be clean, well dressed, spoke standard English, interacted verbally with the teacher, and had families who were not on welfare. When an examination was made of how teachers treated “fast learners” as opposed to “slow learners” with regard to the amount of time spent on engaging
children in teaching/learning as well as giving help and providing learning opportunities, it is easy to understand the gap between fast learners and slow learners increase with each year in school (Clarke, 1994).

The Center for Policy Research in Education (1990) has consistently reported that student’s retention was associated with the increased probability of dropping out rather than improved chances for graduation. Clarke (1994) supported this argument when she found that dropouts are five times more likely to have been retained in one grade; students who have been retained in two grades had nearly a 100% probability of dropping out. When one considers that 29% of Native American students had already been retained by eighth grade, it becomes clear why so many Native American students are at risk (Clarke).

In a meta analysis of research on 63 controlled studies of students who were retained, Holms (1989) found that, in 54 of the studies, the students who were retained actually performed more poorly on average than if they had not repeated a grade.

Alexander, Entwisle, Cadigin, and Pallas (1987) reported that if children were retained, it was likely that parents doubted their children’s abilities; and if parents’ positive beliefs had positive academic outcomes for children, then it follows that negative beliefs about ability would have negative academic outcomes.

The research about teacher attitudes, expectations, tracking, and retention is consistent. Clarke (1994) stated that it was obvious that the teacher played a major role in the lives of the students, how they were treated, and whether they were tracked or retained.
Correlate Four: Cultural Factors

Clarke (1994) observed that from the beginning of contact, the European settlers (and later the United States government) attempted to bring the Native American into the mainstream of America through education. In the 1800s, the U.S. Commissioner of Indian Affairs issued orders that the English language was to be the language of the instruction. The main purpose of educating them was to enable them to read, write, and speak the English language and to transact business with English-speaking people.

Every nation was jealous of its own language, and no nation ought to be more so than ours, which approaches nearer than any other nationality to the perfect protection of its people. True Americans all feel that the Constitution, laws, and institutions of the United States, in their adaptation to the wants and requirements of man, are superior to those of any other country.... Nothing so surely and perfectly stamps upon an individual a national characteristic as language. (p. 49)

The decision was made to obliterate Native American languages and to replace them with English. Clarke (1994) stated that government officials and educators rejected the notion of coexistence of English and the Native American languages as incompatible with nationhood. They believed that the use of English among Native Americans would somehow create patriotism and loyalty to the government and somehow facilitate national integration. Clarke contended that the assault on the Native American languages and culture has produced, over the years, a legacy of bitterness and hatred from Native American tribes.

Unjust treatment of Native American students was common, but the ban on the use of the Native American language was especially sad.

The schools the children were forced to attend were strict and authoritarian beyond what anyone not incarcerated would put up with today. They were also,
although perhaps not intentionally cruel. Children were rarely allowed to go home to visit their families; moreover, upon arrival at the boarding schools, they were forbidden to speak their native languages and were required to remain silent until they could speak English. That one could learn to speak by remaining silent is pedagogical triumph not readily encountered. (Weeks & Gidney, 1981, p. 50)

Clarke (1994) concluded that the Native languages continued to be banned from BIA schools until the 1930s and 1940s. It was not until 1968 that the Bilingual Education Act, which was Title VII of the Elementary and Secondary Education Act, was passed. The act was amended in 1978 to include funding for Limited English Proficiency (LEP) Native American children and the participation of up to 40% of monolingual English speakers so that the programs did not segregate students. Even today, many Native American children begin school with few skills in the use of the English language. The Human and Civil Rights Committee of the National Education Association (1983) reported that 25% of Native American children begin school unable to speak English. Heatherington (1980) stated that the majority of Native American children begin school unable to speak English. It is important to note that if they can speak English it is usually a substandard English, which is not the formal English of the classroom and of textbooks. Unfortunately, negative judgments about lack of intelligence are made about people who do not use Standard English. “A child who uses correct language is presumably neat, polite, well groomed and a paragon of virtue; whereas, a child who uses incorrect language probably falls asleep in church, plays hooky from school, dissects cats and takes dope” (Heatherington, p. 51).

Ahenakew (1986) reported that the language handicap for Native American students appears to increase as they move through school. The loss of the Native
languages is one of the most critical issues confronting tribes today and has been responsible for a breakdown in communication between children and their grandparents with the subsequent loss of heritage.

Blossom (1962) reported that often Native Americans make satisfactory progress in school until they reach the fourth grade. Blossom’s explanation for this phenomenon lies in the fact that the textbooks in the first three grades are written in “talking” or conversational vocabulary, while upper grade texts shifts to a “comprehension” vocabulary.

Holms (1989) argued that even on reservations where only English is the language, there were still problems of low achievement, high dropout rates, and absenteeism. Holms speculated that the language problem was a symptom rather than the cause of scholastic failure. A number of schools have incorporated the use of the Native language into the curriculum (e.g., the Rock Point Community School on the Navajo reservation). Holm stated that the graduates of this school test out on English language standardized achievement tests as superior to Native American students who have not had bilingual education. Hakuta (1986) reported that dropout rates were reduced from 95% for Native American students to 11% in Chicago’s bilingual-bicultural Little Big Horn High School. Holms found that many researchers maintain that students do better in school if their language and culture were part of the school’s curriculum.

Leap (1982) reported that bilingual education was controversial on many reservations. Often some tribal members and some teachers joined forces in preventing
the use of Native languages in the classroom, and yet there was reportedly no tribe that
has used the Native language as a substitute for the English language nor have they let
the Native language restoration outrank the importance of teaching English.

Clarke (1994) stated that over the years, language has played an important role
in success in school. Most linguists agree that the truly bilingual child (fluent in two
languages) has higher achievement in school than children who speak or understand two
languages at varying degrees. She further argued that Native American children often
understand, but do not speak, the Native language. Students entering school using
substandard English presented a different situation for teachers and clearly warrants
further research.

* Cultural differences/cultural discontinuity. * Clarke (1994) stated that most
researchers agree that Native American children are affected by both the white and
Native American cultures and that Native American children are often torn between two
cultures. Some scholars point out that some students accept one culture and reject the
other; whereas, others maintain that Native American students attempt, often
unsuccessfully, to participate in both cultures. Since the cultures are so very different
and contradictory, they must develop the skills to compartmentalize their behaviors
dependent upon the society in which they are functioning. These students are often
referred to as bicultural.

Erikson’s (1939) observation of Sioux children noted that the traditional
enculturation must be recognized so that the transition to school may be based on the
Native American child’s childhood. Fuchts and Havighurst (1983) found that family
background might be a handicap to Native American students’ speaking abilities. In their study, they argued that they were speaking not only of families with low-economic status and low-educational levels of parents, but they were also addressing the degree to which Native American parents continued cultural and Native language practices in the home. The researchers further explained how family background influenced Native American students. The Native American culture was often discontinuous with the demands of schooling. Characteristics in the Native American culture that are in conflict with the urban industrial culture include close family solidarity, support from relatives, belief in the values of a tribal tradition, belief in tribal religion, and a tribal language. The researchers conclude that these Native American values are sometimes in direct conflict with the competitive and individualistic achievement demands in schools.

According to Katz (1979), there is a considerable difference between the Native American culture and the white culture that has resulted in conflict for the Native American child. For example, these children often must decide whether to stay with the traditions and accept the old ways or to give up their values, and suffer hostility from friends and family to join the white society that does not welcome them. Katz stated that Native American children grow up in an environment where the adults live for the here and now and that this characteristic strongly affects success in school and career choices. Some Native Americans have many short-term goals, but not long-term goals such as career choices.

Clarke (1994) stated that traditional cultural values allow for an enormous amount of independence for Native American youth. Many observers maintain that
somewhere between the ages of 8 and 10, Native American youth begin making decisions about where they will go to school, with whom they will live, and when they will eat. It is not uncommon for parents to know nothing of the whereabouts of their children. (This absence of parenting is a more recent occurrence in the culture.) Clarke concluded that as a result of lack of parental guidance, the decisions made by the young Native Americans tended to be based on the need for immediate gratification.

May and Dizmang (1974) identified social disorganization as a serious problem for Native American youth. The researchers noted that the Western culture had led to rapid social change and the breakdown in traditional sociocultural systems, which resulted in a rapidly changing, disorganized system where the values and roles are unclear. This situation, according to May and Dizmang, has created an environment that is predisposed toward self-destruction. The researchers maintained that this cultural conflict is a source of stress for Native American youth in schools. May and Dizmang stated that the pressure is both overt and covert. They explained this to mean that in school and media there is pressure to acculturate and become more like everyone else in America, but at the same time there is pressure from within the Native American culture to “remain an Indian.” Berry (1968) reported that this results in a situation wherein the Native American is caught between two different existences and is marginal in each. He concluded:

There are some who maintain that the Indian today possesses a civilization of great antiquity, to which he is deeply attached, and which he is determined to perpetuate. He has succeeded thus far.... The school, the Indian rightly suspects, is a device for hastening his assimilation, and he resists it as best he can by withdrawal, indifference, and noncooperation.... At the other extreme there are
those, including some Indians, who conclude that the old cultures have been shattered and can never be revived. (p. 55)

A considerable amount of research indicated that, “Indians persist both as heterogeneous culture groups and as a separate segment of American society” (Trimble et al., 1987, p. 23). Thus Native American youth demonstrate a lack of integration into either the traditional Native American culture or modern day American life. McFee (1968) maintained that cultural conflict does not automatically result in passivity or aggression. The researcher states that, although living in both cultures may create risk, it can also create opportunity. The individual who masters this situation can move between cultures and successfully incorporate elements of both.

Clarke (1994) stated that much of the literature on Native American dropout rates treats the significance of cultural discontinuity between school and home as an explanation for the high dropout rate. She explains further that many scholars have suggested that a “culturally relevant” curriculum will alleviate the high dropout problems for Native Americans.

Bowers and Flanders (1990) felt that the cultural discontinuity hypothesis was predicated on the assumption that culturally based differences within the Native American students’ homes and the Anglo culture of schools leads to conflicts and ultimately failure and dropout problem. However, Ogbu (1987) was very critical of the cultural discontinuity theory as an explanation for minority student failure in schools. Although the theory sounds quite plausible, since cultural differences have implications for human behavior, anthropologists are making such suggestions prior to any serious ethnographic research in the schools. The strongest criticism of the cultural
discontinuity theory is its failure to explain the success of immigrant minority children in American schools. These students experience cultural discontinuity between home and school at least as severely as the experiences of Native Americans and Blacks (Ogbu).

Many scholars assume that cultural discontinuity between the Indian culture and school culture causes academic failure and thus creates a dissonance within the student, resulting in his dropping out. Several researchers have conducted interviews with Native American students specifically about the importance of cultural relevance in the schools (Clarke, 1994). The results from a Montana study showed that high school dropouts cited the lack of relevance in the school curriculum, both in terms of future employment and the Native American culture, as a reason that significantly influenced their decision to leave school (Coladarci, 1983). A study of urban Native American students found that both parents and students felt the schools to be “culturally insensitive” (Eberhard, 1989). Clarke concluded that there was a vast amount of research available on cultural conflicts and cultural discontinuity; however, cultural relevance is rarely defined in the literature; if it is, the definitions are as varied as the tribal groups represented. Yet the lack of a culturally relevant curriculum is frequently named as a major factor in dropping out among Native American youth.

When explaining cultural differences as a major contributor in dropping out, it is important to look at research claiming that being bilingual and being traditional are assets for Native American students. Clarke (1994) argued that some researchers have found that a student’s first language (the Native language) was not a determinant to
success in school. In fact, she stated that students who were bilingual were less likely to
dropout of school. Deyhle (1989) stated that those Native students who came from a
more traditional home and who were bilingual were less likely to dropout of school
because they know who they are, and can accept other ideas from a curriculum that may
not recognize or be different from Native American values. They can pick the “best”
from both camps.

Milone (1983) noted that students from less traditional homes drop out at higher
rates. In a study of urban Native Americans adolescents in Phoenix, Arizona, the
majority of dropouts reported positive attitudes toward school, However, it was noted
that some dropouts reported positive attitudes toward school but they felt pushed out of
school by academic and discipline problems. Milone stated that although this group
blamed factors within the school as contributing to their dropping out, the majority
regretted their decision to leave.

Deyhle (1989) reported her study of Navajo and Ute school dropouts and found
that students who came from traditional homes, spoke their Native language, and
participated in traditional religious activities felt that the school curriculum was
appropriate for Native Americans. Conversely, she found that Ute students who came
from less traditional homes felt the school curriculum was not relevant to Native
American students and that this latter group experienced the highest dropout rates.
Deyhle commented, “A cultural non-responsive curriculum is a greater threat to those
whose own cultural identity is insecure” (p. 12). It may be that the student’s cultural
background and not the school curriculum is the more significant factor in whether a
student succeeds or fails. Lin (1985) stated that there was some evidence that a strong sense of cultural identity provided a student with a significant advantage in school. Clarke agreed with that idea. She contradicted the theory that the more “white” or “acculturated” a student is, the more advantaged he/she may be in the school setting and pointed out that this was an extremely important issue in Native American education. It may be that the more traditional students, who had a strong self-identity and tribal identity, do better in school and that the Native American students who were less traditional were more likely to resist school and to see less relevance in the curriculum. This may be a far more significant factor when examining the factors for success and failure in school (Clarke, 1994).

Racism, discrimination, and prejudice. The placement of Native Americans on reservations, where in many cases they were forbidden to leave and interact with non-Native Americans, was legislative racism sanctioned by the federal government. The removal of Native American children from their home environment and placement in boarding schools further suggested that the Euro-Americans considered their values, laws, and culture superior to that of the Native Americans. Clarke’s (1994) summary of the literature clearly illustrates the superior attitude of the government toward Native Americans. The prevailing attitude was that the Native American was regarded as a savage to be eliminated or converted to the white man’s way of thinking. Clarke concluded that the “civilization” of the Native Americans has resulted in a myriad of problems of adjustment for subsequent generations.

Porter (1964) reported that children become aware of racial differences at a very
early age. Several studies indicated that by the time children reach the age of 5, they have a clear knowledge of racial differences. The Native American child has often been made to feel that he or she is different from, and many times, inferior to the mainstream society. Because of these circumstances, it is often difficult for the Native American child to develop coping skills adequate to meet the demands of society.

Dreyer and Havighurst (1970) studied race and self-perceptions. In their study of whites, Mexican-Americans, Black Americans, and Native Americans, they found that each ethnic group saw its race very favorably and saw the other groups less favorably. The researchers studied Native American and white students to learn how they looked upon each of the two cultures and found that although Native American students rated their culture more favorably, they did not seem to identify with one culture more than the other. The researchers concluded that socioeconomic status or social class appeared to make more of a difference in establishing group or ethnic identity. Middle class children showed higher rates of racial rejection than did other social classes.

In the Deyhle study (1989), Navajo and Ute students reported the issues of racism and cultural maintenance as important factors in contributing to students dropping prematurely out of school. The researchers stated that there is considerable conflict between non-Native Americans and Native Americans, Navajos and Utes, traditional Navajos, and acculturated Navajos. When the issues of racism were coupled with academic difficulties, students were often victims of negative school experiences. Doyle concluded that many Native American students who were successful were often
berated by their peers for acting like whites and were looked down on by their friends and families.

Although there has been little research conducted on racism, discrimination, and prejudice within or among Native American groups or Native American and non-Native American students within the school setting, Clarke (1994) believed racism, prejudice, and discrimination clearly existed. She argued that the questions of racism, discrimination, and prejudice, whether practiced within the tribal groups or among mainstream society, appeared to have a major impact on Native American youth.

*Stayers*

A good question to ask is what keeps some Native American students from dropping out of school and what are some trends that can help keep Native American students in school? Academically successful students come from stable homes and tend to enroll and stay in school with no midyear transferring (Swisher et al., 1991). Bowker (1992) made another interesting observation about “stayers,” “Drop outs were found to be quite vague in their future plans and goals, while graduates and college-bound students have relatively concrete plans and goals for the future” (p. 9).

Ledlow (1992) proposed several reasons to explain why some students stayed. Stayers were more likely to come from two-parent households, receive more support and encouragement from their parents, and participate in sports. Strong family support, as well as clearly defined goals, helps keep Native Americans students in school and appear to be positive influential factors (Clarke 1994; Ledlow; Swisher et al., 1992).
Bowker (1992) reported that "there is no one characteristic that could describe the Native American women who dropped out, just as there is no one characteristic that could describe those girls who stayed in school and graduated." Bowker further commented about the "one factor that seemed to stand out above all the others in the lives of girls who succeeded, and that was the support of their families, and particularly that of their mothers and grandmothers" (p. 9). Other factors for success in the lives of many Native American women who completed school were the home environments. Homes where parents established restrictions and rules and were good role models (absence of alcoholism and/or parents valued education) and parents who were involved in their students' lives both in school and out made "significant differences in helping students stay in school" (p. 9). Native American females who graduated from college received tremendous family support. Bowker contended that when females were successful and graduated from college, teachers were important and were considered part of the extended family support. Evidence suggests that if they are to be successful in school, students must having a caring adult, especially during adolescent years (Bowker). It does not appear that a significant adult influencing a student's success needs to be a parent. The individual could be a teacher, a grandmother, or other significant person (Bowker).

Strategies for Success

Reyhner (1992) listed several factors that were critical if Native American students are to find success. These factors included small schools, caring teachers,
active teaching methods, relevant curriculum, appropriate testing, tracked classes, and parental involvement

Reyhner (1992) explained that in order to reduce the number of Native American dropouts, large schools needed to be reconstructed to allow teachers to get to know the students on a more personal level. Administrators need to recruit teachers who will spend the time and effort to learn from their students, and these caring teachers need to use active teaching strategies to keep their students motivated. In order to reduce discontinuity, the curriculum for Native American students should reflect some of the tribal norms. Testing of Native American students needs to be used in schools to help students learn rather than to track them into nonacademic programs or to threaten to withhold federal funds if Native American students’ test scores do not meet a national norm. Finally, Reyhner made the case that parents of the Native American students need to have a more proactive voice that will demand that schools give their students an education that will strengthen Native American families rather than separate Native American students from their parents. Parents need to commit to working as a team member with the teacher to make certain that the student is cared for and is ready for the next school day.

Philips (1983) has stressed that educators of Native American students should be looking at how their Native American students are learning. For example, Philips’ students on the Warm Springs Reservation learned better when she emphasized tribal norms by observation, careful listening, supervised participation, and individualized self-correction or testing. Philips’ observations led to what she calls the “cultural
patterns of the classroom.” For example, the very able Native American student would sometimes hide academic achievement to avoid appearing superior. Other researchers, like Swisher (1991) and Brown (1980), supported this concept by presenting evidence that Cherokee children were more cooperative and less competitive than their Anglo counterparts. According to Brown, this seemed to produce lower achievement among the Cherokee students. Brown explained that in the Cherokee society traditional norms called for maintaining harmonious relationships. In the classroom, these norms required students to hold fast to group standards of achievement that all were capable of meeting. He went on to state that because of tribal norms, very able students might repress their knowledge and contribute to the lower achievement of the group. In many Native American groups, humility of the individual is a position to be respected. What some educators and students perceive as advancing progress, some Native American tribes see it as showing off and holding oneself above the others or taking oneself too seriously. These attitudes violate tribal/home norms.
CHAPTER III

METHODS

The Shoshone-Bannock study replicated a major research effort that Clarke (1994) conducted in 1994. Dr. Ardy Clarke is a well-respected, female, Native American researcher. Clarke identified study participants on the basis of the year they did or should have graduated (1989, 1990, or 1991). This sampling allowed for a "more recent recollection" of their high school events.

Clarke (1994) identified four major correlates for school success: (a) personal factors, (b) cultural factors, (c) school factors, and (d) family factors and their subsets. Data were collected using a questionnaire and personal interviews. The following factors were characteristics of Clark's study:

1. Participants were Native American Indian males and females residing on the reservation.
2. Participants had either graduated or dropped out of school during 1989, 1990, or 1991.
3. Participants were from Native American tribes in Montana, North Dakota, and South Dakota and were commonly referred to as the Northern Plains Tribal groups.

Data-Gathering Methods and Procedures

School administrators from each reservation assisted Clarke in identifying the population on their respective reservations. The Shoshone-Bannock study followed similar protocol. All participants in the Clarke study who were available were
personally contacted by the administrator and researcher and invited to participate in the study. As in the Clarke protocol, the Shoshone-Bannock study used the school administrator and a tribal member to make contact with prospective study participants. The researcher was a community member and teacher on the Shoshone-Bannock reservation. As the science teacher at the Shoshone-Bannock High School, the researcher taught many of the students who have graduated or dropped out. To prevent the Hawthorne effect and minimize research bias, an administrator who was not well known to the students or tribal community, but was a well-known tribal member, made first contact and requested participation in the study.

The Shoshone-Bannock study focused on the school and community and included as least as many participants for analysis as did Clarke. The Shoshone-Bannock questionnaire was designed using the most current research on gender, at-risk youth, graduates, and high school dropouts. This instrument replicated Clarke’s questionnaire instrument. Clarke’s (1994) instrument included sections on the correlates most often identified as relating to success or the lack of success for Native Americans in school. Figure 1 illustrates those correlates and subsets that were included in Clarke’s instrument. The Shoshone-Bannock study replicated the same correlates.

Purpose of the Study

The purpose of this study was two fold: (a) to identify characteristics of Shoshone-Bannock students’ school success (graduation), and (b) to identify characteristics of Shoshone-Bannock students’ school failure (dropping out).
Personal factors:

- Substance abuse
- Peer pressure
- Trouble with the law
- Low self-esteem
- Teen pregnancy

School factors

- Academic achievement
- Teacher attitudes
- Teacher expectations
- School attendance
- Abuse by school employees

Family factors

- Family composition
- Socioeconomic status
- Parental educational levels
- Older sibling (dropout/graduate)
- Substance abuse

Cultural factors

- Tribal self-identity/pride
- Discrimination, racism
- Bilingualism

Figure 1. Correlates and subsets of the Clarke instrument.

The Shoshone-Bannock 2003 study had 181 participants complete the Native American School Study (NASS), which is a 140-item questionnaire. The questionnaire collected demographic data as well as data on each of the four correlates: personal factors, family background, school factors, and cultural factors.

Stayers and Leavers

The findings that Clarke reported served as theory for the Shoshone-Bannock study. In others words, did the Shoshone-Bannock students have similar or very different reasons for school success (graduation) or school failure (dropout)?

Clarke (1994) reported that dropout behavior was a complicated phenomenon, and the literature highlighted a variety of factors that may influence it. Clarke explained that, individually, these factors might contribute to dropping out of school; and, collectively, they may interact to synergistically increase the likelihood of dropping out. Clarke's instrument selected numerous variables that seemed to contribute to Native
American students dropping out of school. Clarke reported that selected variables that seem to contribute to Native American students dropping out of school were grouped in the area of personal problems, school factors, family factors, and cultural issues. The Shoshone-Bannock study collected data from the school and community by survey instrument.

_Shoshone-Bannock Study_

The Shoshone-Bannock study replicated the Clarke (1994) study to see if similar themes emerged on the Shoshone-Bannock Indian reservation in Idaho. Clarke’s study looked at several tribes in three states. The Shoshone-Bannock study added a very valuable database on Native American Education as well as met the two objectives of this study, which were:

1. Identify characteristics of Shoshone-Bannock high school success (graduation).
2. Identify characteristics that lead to Shoshone-Bannock failure (dropping out).

_Limitations_

The Shoshone-Bannock community knew the researcher well. His relationship with former and present students may have influenced students to give answers to please him. However, the researcher trusted the students and community to answer the questions the best they could. The sample was small since the Shoshone-Bannock High
School was a small school, with only 165 Native American students in Grades 7 through 12.

*Timeline*

The 2002-2003 school year was included in this study. The researcher began collecting data on dropouts in the fall of 2002. The survey instrument was administered in October 2002, at the Shoshone-Bannock High school. Analysis was completed in January 2003.

*Researcher Frame of Reference*

As a member of this minority group and a science teacher working on the Shoshone-Bannock Indian Reservation in Fort Hall, Idaho, the researcher saw firsthand the lost potential of the students who dropped out of school. He was raised with the knowledge that we all possess some gifts. The researcher has seen the gifts of humor, art, science, math, history, and culture that the Native American students possess. The researcher was taught that the gifts one receives should be used to help people. All students have gifts. All students are important.

When a student quits high school or drops out, he or she may not even know what gift has been lost. The researcher has seen some students develop the “habit” of quitting. For example, they give up on school, family, the tribe and sometimes life itself. Too much is lost when this happens. Gone are the benefits of that great gift, the gift of life, and the potential that one life has to change the course of every life it
touches, including the researcher’s. This is why the researcher was concerned about the extremely high dropout rate for Native Americans students. He was motivated to better understand why the American public education system was failing so many Native Americans.

Research Design

This study was designed to investigate characteristics of Shoshone-Bannock students who found success (graduate) and characteristics of Shoshone-Bannock students who did not and dropped out. The research was completed using a qualitative research method (survey instrument) to investigate what appeared to influence nearly 17% of Shoshone-Bannock students in grades 7-12 to dropout of school before graduating. A major portion of this study was a quantitative, descriptive, research study that examined descriptive characteristics of a particular sample of an individual or the phenomenon of graduating or dropping out of school.

This study examined personal, cultural, school, and family factors that the researcher felt contributed to the decision of Native American students to either stay in high school until graduation or to dropout. This study replicated, with surveys and interviews of students on the Shoshone-Bannock Indian Reservation, the Clarke (1994) study of Montana and Dakota Native American students. Clarke’s instrument was based on educational, cultural, and research recommendations and used quantitative and qualitative techniques to help explore reasons why Native Americans dropped out at such an alarmingly high rate.
The researcher completed a descriptive study with the Native American students on the Fort Hall Indian Reservation in Idaho. Descriptive studies replicating other Native American dropout studies were seldom done. A great deal can be learned from parallel studies if proper descriptive studies can be made. To better understand these issues, the researcher will be looking for themes that emerge from the descriptive study. This study uses Clarke’s (1994) questionnaire and interview instrument modified for the Shoshone-Bannock Tribe. It is constructed using the most current research on gender, at-risk youth, graduates, and high school dropouts. The researcher looked at four variables of a student’s dropping out of school: Personal, cultural, school, and family factors.

Clarke’s (1994) instrument included sections on the correlates most often identified as relating to success or the lack of success in school. The four correlates as used by Clarke were (a) personal factors (substance abuse, peer pressure, trouble with the law, low self-esteem, teen pregnancy); (b) family factors, (family composition, socioeconomic status, parental educational levels, older sibling dropout or graduation substance abuse); (c) school factors (academic achievement, teacher attitudes, teacher expectations, school attendance, abuse by school employees); and (d) cultural factors, (tribal self-identity/pride, discrimination, racism, bilingualism).

The outcome variables were high school graduation or dropout of Shoshone-Bannock students. Independent variables in each of the analyses were used to identify personal problems versus school factors. The dependent variables examined include personal problems, school factors, and cultural issues. The independent variables
investigated included school completion for students who drank alcohol, the structure and experience of the Native American family (including high school completion of family members), self-esteem, peer pressure, academic achievement, and teacher expectations. Each of the independent variables were compared with each item in the set of dependent variables. A one-way analysis of variance (ANOVA) was used to calculate each item in the set of dependent variables. For example, was skipping school, being retained in school, smoking marijuana, or having premature sexual relationships significant predictors of dropping out?

Selection of School and Subjects

The selection of the school was one of convenience and practicality. It was the only Shoshone-Bannock High School in the state of Idaho and was populated by the greatest number of Shoshone-Bannock students in the region. The Shoshone-Bannock High School has 165 Native American students Grades 7-12, and is located on the Fort Hall Indian Reservation in southeastern Idaho.

The researcher randomly selected students and community members for this study. They completed the 140-item questionnaire (see Appendix A and Appendix B). The questionnaire provided demographic data as well as data on the four identified correlates: (a) personal factors, (b) family background, (c) school factors, and (d) cultural factors. This study focused on the school years 2002-2003.

The Shoshone-Bannock school board and administrative council were briefed about the intended study and had stated, by school board tribal resolution, that the
researcher could use the Shoshone-Bannock school for the study. The Native American community was eager to help.

**Data-Gathering Methods and Procedures**

The 140-item questionnaire was used to collect demographic data as well as data on the four identified correlates: personal factors, family background, school factors, and cultural factors. Data were collected using a questionnaire (see Appendix A) modified for this study. A pilot study was done with the researcher’s senior class and Community Advisory Panel (CAP). The survey questionnaires were completed anonymously and in private. All surveys were conducted at the convenience of the participants.

**Analysis**

As in Clark’s study, the researcher used frequency analysis, ANOVA, and factor analysis to analyze the questionnaire data. An ANOVA was used to analyze student questionnaire responses to compare those sociocultural variables (variables that arose from situations primarily outside of school) with those resulting from situations or interactions arising typically within school. An ANOVA was calculated from each of the dependent variables in each analysis from the list of the variables, including personal factors, family factors, school factors, or cultural factors (Clarke, 1994). Factor analyses were used to determine the difference between two or more groups in relationship to several variables. For example, the researcher described the combination
of variables that could be used to distinguish the dropouts from the students who completed high school. Wilk’s lambda was also applied to the data. Clarke used the students’ interpretation of the meaning of “skipping school,” self-esteem, socioeconomic status, and retention in grade as her variables. Since the coefficients of all four variables were similar, they carried equal weight in naming the discriminate function.
CHAPTER IV

FINDINGS

This study was conducted on the Shoshone-Bannock Indian reservation. The researcher originally proposed that the Dr. Ardy Clarke (1994) study would be used as a model in which she contacted 165 participants from Native American tribal groups in Montana, North Dakota, and South Dakota. These native groups are commonly referred to as the Northern Plains Tribal Groups. The participants in the Clarke study represented five reservations and three states.

The Shoshone-Bannock study focused on the Shoshone-Bannock tribe located in Southeastern Idaho. The researcher surveyed the Shoshone-Bannock school and Shoshone-Bannock tribe cross sectional to obtain rich qualitative and quantitative data.

Purpose of the Study

The purpose of the study was twofold. The first purpose was to identify the factors that kept Native American students in school (graduation), and the second purpose was to identify the factors that resulted in Native American students leaving school prematurely (dropping out).

In reporting the study it is important to note that all participants were Native American males and females residing on the Fort Hall Indian Reservation in Southeastern Idaho; all participants had either graduated from high school or had not graduated from high school.
The Shoshone-Bannock study was based on the work that Clarke (1994) had done with the Northern Plains tribe. The researcher found that when he was ready to conduct the survey the Shoshone-Bannock tribe had some marked differences from the Northern Plains tribes. For example, the sample size was extremely small. The target years of 2002-2003, for the Shoshone-Bannock study produced only seven dropouts for these years and 35 graduates. This made the sample size extremely small. The administrators, who helped the researcher obtain the needed dropout records, reported “it appears that the Shoshone-Bannock school does an excellent job of keeping our students once they get to our school” (S. Pettit, personal communication, September 2002). The problem of who was and who was not a dropout was not well defined in the literature or at the Shoshone-Bannock school. Clarke’s study surveyed several tribes; the researcher surveyed one tribe--the Shoshone-Bannock.

The researcher and committee members decided that a cross-sectional study of the students that currently attend the Shoshone-Bannock school and community members of the Shoshone-Bannock tribe would provide valuable, rich, descriptive data that had not been collected before, to answer the researchers two questions (and provide a larger sample size). What factors contributed to the Native Americans’ decision to stay in school and graduate, and what factors contributed to the Native Americans’ dropping out of school. The survey instrument was modified by verb tense to reflect questions of students in school and questions to the Shoshone-Bannock tribal members out of school. For example, for participants still in school a question would be, “do you
smoke cigarettes in school?” (present tense). For tribal members out of school, the same question would be, “did you smoke cigarettes while in school?” (past tense).

Data Collection

Tribal members from the Shoshone-Bannock Tribe administered the survey since the researcher was a community member and teacher on the Shoshone-Bannock Indian Reservation. The researcher wanted to minimize researcher bias and the Hawthorne effect and asked four Shoshone-Bannock tribal/community members to assist with the data collection. The four tribal members who agreed to help the researcher administer the survey instrument with the questionnaire were given detailed instructions on the procedure to administer the instrument. In addition, the four tribal members helped the researcher conduct a pilot study with 15 senior Shoshone-Bannock students. This served as a guided practice for the four tribal members administering the instrument as well as a deeper understanding of why they were collecting the data.

The four tribal/community members who administered the survey instrument went to various regions within the Shoshone-Bannock reservation where high numbers of Shoshone-Bannock member go. The researcher chose a simple random sampling design whereby every member of the tribe had an equal chance of being selected. For example, the survey was administered at the community recreation center (the heart of Indian America), the tribal gaming enterprise establishment (bingo hall), the community grocery store and gas station, the tribal business center, and the health clinic. In addition, 15 randomly selected Shoshone-Bannock high school students each took 10
survey instruments home to survey their family and community members. The community tribal members were asked to return the survey by mail to the Shoshone-Bannock school when completed. The purpose was to give the people assurance that their responses would be anonymous and give the people more time to fill out the instrument. It was hoped this would give more data and a more honest reply to the survey. Eighty-one (80%) community members completed the survey.

A simple random sample was used with the Shoshone-Bannock school. This was used as the population is small and all the members are know. Students in Grades 7-12 took the survey (98 students). The students were given a choice to respond to the survey or not. The choice to respond to the survey was entirely voluntary on both the students and the community member’s part. Student completion rate was 98%. Total number of members of the Shoshone-Bannock Tribe, who completed the survey, was 181 (school and community).

The questionnaire instrument was designed after Clarke’s (1994) most current research on gender, at-risk Native American youth, graduates and high school dropouts. The instrument included sections on the correlates most often identified as relating to success or lack of success in school. One hundred eighty-one participants (both school and community) completed the Native American School Study (NASS), which was a 140-item questionnaire. All questionnaires were completed anonymously by the individuals and in private. The same survey instrument was given to the community members. The only difference was verb tense. For example, “Do you smoke cigarettes in school?” versus “Did you smoke cigarettes in school?”
Description of the Population

Participants in this study came from the Shoshone-Bannock Indian reservation. The study had 181 participants. Approximately 49% of the participants were female (see Tables 1 and 2). While about 52% (51.9) reported to be still in school (see Table 3). Twenty-eight percent (28.2) participants reported having a grade level of 12\textsuperscript{th} (see Table 4). The lowest grade level completed was grade 6, and the highest grade level completed was 20 (see Table 5). Nine percent (9\%) reported having completed 9\textsuperscript{th} grade or less, 22% reported having certificates of completion or “other” grade completed (college freshman-junior).

Table 1

*Gender of Respondents*

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>93</td>
<td>51.4</td>
</tr>
<tr>
<td>Female</td>
<td>88</td>
<td>48.6</td>
</tr>
</tbody>
</table>

Table 2

*Community or School Respondents*

<table>
<thead>
<tr>
<th>Community or school</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>School</td>
<td>98</td>
<td>54.1</td>
</tr>
<tr>
<td>Community</td>
<td>83</td>
<td>45.9</td>
</tr>
<tr>
<td>Total</td>
<td>181</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 3

Classification of School Completion by Respondents

<table>
<thead>
<tr>
<th>Classification</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dropped out</td>
<td>19</td>
<td>10.5</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>7.7</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>14.4</td>
</tr>
<tr>
<td>More than high school</td>
<td>28</td>
<td>15.5</td>
</tr>
<tr>
<td>Still in school</td>
<td>94</td>
<td>51.9</td>
</tr>
<tr>
<td>Total</td>
<td>181</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4

Grade Level of Respondents

<table>
<thead>
<tr>
<th>Grade level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>.6</td>
</tr>
<tr>
<td>7</td>
<td>14</td>
<td>7.7</td>
</tr>
<tr>
<td>8</td>
<td>13</td>
<td>7.2</td>
</tr>
<tr>
<td>10</td>
<td>22</td>
<td>12.2</td>
</tr>
<tr>
<td>11</td>
<td>22</td>
<td>12.2</td>
</tr>
<tr>
<td>12</td>
<td>51</td>
<td>28.2</td>
</tr>
<tr>
<td>13</td>
<td>5</td>
<td>2.8</td>
</tr>
<tr>
<td>14</td>
<td>5</td>
<td>2.8</td>
</tr>
<tr>
<td>15</td>
<td>4</td>
<td>2.2</td>
</tr>
<tr>
<td>16</td>
<td>7</td>
<td>3.9</td>
</tr>
<tr>
<td>18</td>
<td>3</td>
<td>1.7</td>
</tr>
<tr>
<td>20</td>
<td>1</td>
<td>.6</td>
</tr>
<tr>
<td>No response</td>
<td>33</td>
<td>18.2</td>
</tr>
</tbody>
</table>
Table 5

Highest Grade Completed by Respondents

<table>
<thead>
<tr>
<th>Highest grade completed</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>9th grade or less</td>
<td>17</td>
<td>9.4</td>
</tr>
<tr>
<td>10th grade</td>
<td>14</td>
<td>7.7</td>
</tr>
<tr>
<td>11th grade</td>
<td>28</td>
<td>15.5</td>
</tr>
<tr>
<td>High school diploma</td>
<td>18</td>
<td>9.9</td>
</tr>
<tr>
<td>GED</td>
<td>21</td>
<td>11.6</td>
</tr>
<tr>
<td>Other</td>
<td>41</td>
<td>22.7</td>
</tr>
<tr>
<td>7th grade</td>
<td>14</td>
<td>7.7</td>
</tr>
<tr>
<td>8th grade</td>
<td>13</td>
<td>7.2</td>
</tr>
<tr>
<td>No response</td>
<td>15</td>
<td>8.3</td>
</tr>
</tbody>
</table>

Only about 9% of the respondents spoke the native language well, 29% could not speak the language at all (see Tables 6 and 7). The tribe has expressed concern of the losing of the native language.

Nine percent (9%) of the females reported being a teen parent while in high school (see Table 8). Thirty-six percent (36%) used alcohol (see Table 9), and 32% come from alcoholic homes (see Table 10). The use of alcohol by the participants, alcohol abuse in the homes, and being a teen parent placed many of our Native students at a high risk of dropping out of school (Hodgkinson, 1990).

Tables 8-12 show a pattern of high-risk behavior. For example, adolescent use of alcohol in high school (36%, see Table 9), while 37% were in trouble with the law, may serve to explain why 19% reported that they were incarcerated while in high school. Many students who have prolonged incarceration do not complete high school.
Table 6

*Respondents who Speak Native Language*

<table>
<thead>
<tr>
<th>Native language</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Well</td>
<td>16</td>
<td>8.8</td>
</tr>
<tr>
<td>A little</td>
<td>99</td>
<td>54.7</td>
</tr>
<tr>
<td>None</td>
<td>53</td>
<td>29.3</td>
</tr>
<tr>
<td>Understand but don’t speak</td>
<td>12</td>
<td>6.6</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>.6</td>
</tr>
</tbody>
</table>

Table 7

*Do You Have Problems with English?*

<table>
<thead>
<tr>
<th>English problems</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>34</td>
<td>18.8</td>
</tr>
<tr>
<td>No</td>
<td>141</td>
<td>77.9</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.3</td>
</tr>
</tbody>
</table>

Table 8

*Teen Parent*

<table>
<thead>
<tr>
<th>Teen parent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>17</td>
<td>9.4</td>
</tr>
<tr>
<td>No</td>
<td>158</td>
<td>87.3</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.3</td>
</tr>
</tbody>
</table>
Table 9

*Adolescent Use of Alcohol*

<table>
<thead>
<tr>
<th>Alcohol use</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Used alcohol</td>
<td>66</td>
<td>36.5</td>
</tr>
<tr>
<td>Did not use alcohol</td>
<td>108</td>
<td>59.7</td>
</tr>
<tr>
<td>No response</td>
<td>7</td>
<td>3.9</td>
</tr>
</tbody>
</table>

Table 10

*Respondents from Alcohol-Abusing Homes*

<table>
<thead>
<tr>
<th>Alcoholic Homes</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children of abusers</td>
<td>58</td>
<td>32.0</td>
</tr>
<tr>
<td>Children of nonabusers</td>
<td>120</td>
<td>66.3</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>1.7</td>
</tr>
</tbody>
</table>

Table 11

*Respondents Who Were in Trouble with the Law While in High School*

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>In trouble</td>
<td>67</td>
<td>37.0</td>
</tr>
<tr>
<td>Not in trouble</td>
<td>113</td>
<td>62.4</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>.6</td>
</tr>
</tbody>
</table>
Table 12

*Respondents Who Were Incarcerated While in High School*

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>35</td>
<td>19.3</td>
</tr>
<tr>
<td>No</td>
<td>145</td>
<td>80.1</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>.6</td>
</tr>
</tbody>
</table>

Tables 13 and 14 provide information about family factors—a correlate that is dependent upon graduation. Fifty-five percent of the participants reported that their mother had graduated from high school; while about 52% had fathers who had graduated. Fifty-one percent came from homes where an older sibling had dropped out (see Tables 13, 14, 15). Having an older sibling drop out of school puts students at a high risk of dropping out of school (Fuchs & Havighurst, 1983; Hodgkinson, 1990).

The majority of the respondents (63%) reported living in a bicultural home and 83% reported that their grandparents spoke the Native language (see Tables 16 and 17). Coming from a bicultural home as a cultural correlate, pride in who you are can help keep a student in school. Seventy-seven percent (see Table 18) of the participants reported coming from poverty or low-income home environment. The majority of the participants (see Table 19) reported practicing mostly native culture in the home, 64% reported practicing mostly native and white culture, and only 20% reported practicing mostly white culture. Truly the students and community members were living in bicultural homes where both native and white culture/values were seen.
Table 13

*Educational Attainment of Mother Respondents*

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduate</td>
<td>100</td>
<td>55.2</td>
</tr>
<tr>
<td>Nongraduate</td>
<td>69</td>
<td>38.1</td>
</tr>
<tr>
<td>No response</td>
<td>12</td>
<td>6.6</td>
</tr>
</tbody>
</table>

Table 14

*Educational Attainment of Father Respondents*

<table>
<thead>
<tr>
<th>Graduate</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduate</td>
<td>94</td>
<td>51.9</td>
</tr>
<tr>
<td>Nongraduate</td>
<td>67</td>
<td>37.0</td>
</tr>
<tr>
<td>No response</td>
<td>20</td>
<td>11.0</td>
</tr>
</tbody>
</table>

Table 15

*Respondent’s Older Sibling a Dropout*

<table>
<thead>
<tr>
<th>Sibling</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dropout</td>
<td>93</td>
<td>51.4</td>
</tr>
<tr>
<td>Non-dropout</td>
<td>85</td>
<td>47.0</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>1.7</td>
</tr>
</tbody>
</table>
### Table 16

**Native Language Ability of Respondent's Parents**

<table>
<thead>
<tr>
<th>Language use</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native language spoken</td>
<td>115</td>
<td>63.5</td>
</tr>
<tr>
<td>Native language not spoken</td>
<td>62</td>
<td>34.3</td>
</tr>
<tr>
<td>No response</td>
<td>4</td>
<td>2.2</td>
</tr>
</tbody>
</table>

### Table 17

**Native Language Ability of Respondent's Grandparents**

<table>
<thead>
<tr>
<th>Language use</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native language spoken</td>
<td>150</td>
<td>82.9</td>
</tr>
<tr>
<td>Native language not spoken</td>
<td>26</td>
<td>14.4</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>2.8</td>
</tr>
</tbody>
</table>

### Table 18

**Socioeconomic Status of Respondent's Family**

<table>
<thead>
<tr>
<th>Income levels</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>High (30K +)</td>
<td>46</td>
<td>25.4</td>
</tr>
<tr>
<td>Average (15K to 30K)</td>
<td>42</td>
<td>23.2</td>
</tr>
<tr>
<td>Low (less than 15K)</td>
<td>14</td>
<td>77</td>
</tr>
<tr>
<td>Don't Know</td>
<td>74</td>
<td>40.9</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>2.8</td>
</tr>
</tbody>
</table>
Table 19

Family Description of Cultural Practices Within the Home

<table>
<thead>
<tr>
<th>Cultural practice</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practice Native culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>130</td>
<td>71.8</td>
</tr>
<tr>
<td>No</td>
<td>44</td>
<td>24.3</td>
</tr>
<tr>
<td>No response</td>
<td>7</td>
<td>3.9</td>
</tr>
<tr>
<td>Practice both Native and White culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>116</td>
<td>64.1</td>
</tr>
<tr>
<td>No</td>
<td>59</td>
<td>32.6</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.3</td>
</tr>
<tr>
<td>Practice mostly White culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>36</td>
<td>19.9</td>
</tr>
<tr>
<td>No</td>
<td>140</td>
<td>77.3</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>2.8</td>
</tr>
</tbody>
</table>

Fifty-five percent of respondents reported that the mother was working outside the home (see Table 20). A family correlate of economic status places students at high risk of not completing school (Dreyer & Havighurst 1970; Fuchs & Havighurst, 1983; Payne, 2001).

Although 33% of participants reported using marijuana (see Table 21) and about 39% (see Table 22) reported using inhalants. However, 93% did not use inhalants while in high school. Almost 39% reported smoking cigarettes, while 60% reported that they did not smoke cigarettes (see Table 23). Substance abuse, which is a personal correlate, can have a negative affect on a student completing high school (Clarke, 1994).

Almost 39% of respondents reported being involved in premature sexual activity while in high school and about 13% reported being victims of sexual assaults/rape (see
Table 20

*Respondent’s Mother Worked Outside the Home*

<table>
<thead>
<tr>
<th>Employment status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working mother</td>
<td>100</td>
<td>55.2</td>
</tr>
<tr>
<td>Nonworking mother</td>
<td>64</td>
<td>35.4</td>
</tr>
<tr>
<td>No response</td>
<td>17</td>
<td>9.4</td>
</tr>
</tbody>
</table>

Table 21

*Use of Marijuana by Respondents*

<table>
<thead>
<tr>
<th>Usage</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Used marijuana</td>
<td>60</td>
<td>33.1</td>
</tr>
<tr>
<td>Did not use marijuana</td>
<td>116</td>
<td>64.1</td>
</tr>
<tr>
<td>No response</td>
<td>5</td>
<td>2.8</td>
</tr>
</tbody>
</table>

Table 22

*Use of Inhalants by Respondents*

<table>
<thead>
<tr>
<th>Usage</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Used inhalants</td>
<td>10</td>
<td>5.5</td>
</tr>
<tr>
<td>Did not use inhalants</td>
<td>169</td>
<td>93.4</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>1.1</td>
</tr>
</tbody>
</table>
Table 23

*Tobacco Used by Respondents*

<table>
<thead>
<tr>
<th>Tobacco use</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smoked cigarettes</td>
<td>70</td>
<td>38.7</td>
</tr>
<tr>
<td>Did not smoke</td>
<td>109</td>
<td>60.2</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>1.1</td>
</tr>
</tbody>
</table>

Tables 24 and 25). These activities place students at risk of not completing school (Clarke, 1994).

Of the participants, nearly 30% had been retained at least one year in school (see Table 26). Also 48% of the respondents were home alone three or more hours/week (see Table 27). Nearly 34% reported thinking about running away from home (see Table 28). Being retained (a school factor) and staying home alone (a family factor) were high-risk behaviors for noncompletion of high school (Clarke; Hodgkinson, 1990). The respondents reported that nearly 29% stayed home from school to babysit (see Table 29). This helps explain why 53% had skipped school (see Table 30). Staying home and skipping school places the students at high risk of not completing school (Chavers, 1991; Hodgkinson; May & Dizang, 1974). Table 31 is interesting as it shows that 72% of the Native American respondents report that they planned to stay in school and graduate, indicating they believed education was important.

Table 32 explains that the numerical entries in the table are factor loadings, which show patterns of correlations of the variables with the factor in question (Leary, 2001). In this case the factor is attitude negative. The trends clearly show a pattern of
Table 24

*Premature Sexual Activity by Respondents*

<table>
<thead>
<tr>
<th>Premature sex</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>70</td>
<td>38.7</td>
</tr>
<tr>
<td>No</td>
<td>108</td>
<td>59.7</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>1.7</td>
</tr>
</tbody>
</table>

Table 25

*Respondents Reporting Sexual Assault/Rape*

<table>
<thead>
<tr>
<th>Assault/rape</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>23</td>
<td>12.7</td>
</tr>
<tr>
<td>No</td>
<td>155</td>
<td>85.7</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>1.7</td>
</tr>
</tbody>
</table>

Table 26

*Respondents Retained in School*

<table>
<thead>
<tr>
<th>Retention</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>54</td>
<td>29.8</td>
</tr>
<tr>
<td>No</td>
<td>125</td>
<td>69.1</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>1.1</td>
</tr>
</tbody>
</table>
Table 27

*Respondents Home Alone 3+ Hours/Week*

<table>
<thead>
<tr>
<th>Home alone</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>87</td>
<td>48.1</td>
</tr>
<tr>
<td>No</td>
<td>86</td>
<td>47.5</td>
</tr>
<tr>
<td>No response</td>
<td>8</td>
<td>4.4</td>
</tr>
</tbody>
</table>

Table 28

*Respondents Thinking about Running Away from Home*

<table>
<thead>
<tr>
<th>Running away from home</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>61</td>
<td>33.7</td>
</tr>
<tr>
<td>No</td>
<td>114</td>
<td>63.0</td>
</tr>
<tr>
<td>No response</td>
<td>6</td>
<td>3.3</td>
</tr>
</tbody>
</table>

Table 29

*Respondents Staying Home from School to Baby Sit*

<table>
<thead>
<tr>
<th>Stay home from school to baby sit</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>52</td>
<td>28.7</td>
</tr>
<tr>
<td>No</td>
<td>125</td>
<td>69.1</td>
</tr>
<tr>
<td>No response</td>
<td>4</td>
<td>2.2</td>
</tr>
</tbody>
</table>

Table 30

*Respondents Who Have Skipped School*

<table>
<thead>
<tr>
<th>Have skipped school</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100</td>
<td>55.2</td>
</tr>
<tr>
<td>No</td>
<td>78</td>
<td>43.1</td>
</tr>
<tr>
<td>No Response</td>
<td>3</td>
<td>1.7</td>
</tr>
</tbody>
</table>
Table 31

Respondents Planning to Stay in School and Graduate

<table>
<thead>
<tr>
<th>Planning to graduate</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>131</td>
<td>72.4</td>
</tr>
<tr>
<td>No</td>
<td>27</td>
<td>14.9</td>
</tr>
<tr>
<td>Already graduated</td>
<td>4</td>
<td>2.2</td>
</tr>
<tr>
<td>No response</td>
<td>19</td>
<td>10.5</td>
</tr>
</tbody>
</table>

Table 32

Attitude Negative as Reported by Respondent (Alpha Coefficient = .9447)

<table>
<thead>
<tr>
<th>Negative attitude</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was always getting into trouble in school.</td>
<td>.797</td>
</tr>
<tr>
<td>I was suspended from school and did not go back.</td>
<td>.776</td>
</tr>
<tr>
<td>The school administration were “out to get me.”</td>
<td>.765</td>
</tr>
<tr>
<td>I never saw any value in high school education.</td>
<td>.723</td>
</tr>
<tr>
<td>I got blamed for things in school I did not do.</td>
<td>.711</td>
</tr>
<tr>
<td>I was not interested in school.</td>
<td>.638</td>
</tr>
<tr>
<td>I associated with the “wrong crowd” and lost interest in school.</td>
<td>.632</td>
</tr>
<tr>
<td>I started using drugs and lost interest in school.</td>
<td>.627</td>
</tr>
<tr>
<td>School was boring for me.</td>
<td>.618</td>
</tr>
<tr>
<td>I failed a lot of classes.</td>
<td>.616</td>
</tr>
<tr>
<td>My teachers made fun of me.</td>
<td>.604</td>
</tr>
<tr>
<td>I wanted to get away from school.</td>
<td>.604</td>
</tr>
<tr>
<td>I skipped school a lot.</td>
<td>.602</td>
</tr>
<tr>
<td>My friends dropped out and I followed them.</td>
<td>.602</td>
</tr>
<tr>
<td>Teachers expected me to drop out.</td>
<td>.543</td>
</tr>
<tr>
<td>My family was very poor and I quit school to get a job.</td>
<td>.538</td>
</tr>
<tr>
<td>I started drinking alcohol and lost interest in school.</td>
<td>.513</td>
</tr>
</tbody>
</table>
attitude negative as reported by respondents for dropping out of school. For example responses to questions, “I was always getting into trouble in school” (.797), “I was suspended from school and did not want to go back” (.776), “the school administration was ‘out to get me’” (.765), “I never saw any value in high school education” (.723), and “I was not interested in school” (.638). Based on these patterns, we can see the factor “attitude negative” was an indicator of whether or not a student would dropout of school.

Table 33 shows the factor of families’ positive influence to stay in school. The questions indicated positive influences. Families play an important role for Native American Students to stay in school (Bowker, 1992). Table 34 is based on factor patterns of teacher negative attitudes as reported by respondents for dropping out of school.

Table 33

*Family Positive Influence (Alpha Coefficient = .9153)*

<table>
<thead>
<tr>
<th>Family positive influence</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>My parents cared about my grades.</td>
<td>.812</td>
</tr>
<tr>
<td>My father expected me to graduate.</td>
<td>.805</td>
</tr>
<tr>
<td>My grandfather expected me to graduate.</td>
<td>.788</td>
</tr>
<tr>
<td>My mother expected me to graduate.</td>
<td>.780</td>
</tr>
<tr>
<td>My parents were aware of my activities.</td>
<td>.765</td>
</tr>
<tr>
<td>My parents were very involved in my education.</td>
<td>.739</td>
</tr>
<tr>
<td>My grandmother expected me to graduate.</td>
<td>.732</td>
</tr>
<tr>
<td>My parents helped with homework.</td>
<td>.713</td>
</tr>
<tr>
<td>My parents would have never permitted me to drop out.</td>
<td>.654</td>
</tr>
<tr>
<td>My parents had rules for my behavior.</td>
<td>.637</td>
</tr>
<tr>
<td>I wanted an education so I could help my family.</td>
<td>.506</td>
</tr>
</tbody>
</table>
Table 34

Reported Teacher Negative Attitudes by Respondents (Alpha Coefficient = .8804)

<table>
<thead>
<tr>
<th>Teacher negative attitudes</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers favor white students.</td>
<td>.786</td>
</tr>
<tr>
<td>Teachers did not care if I learned.</td>
<td>.725</td>
</tr>
<tr>
<td>Teachers insensitive to Native culture.</td>
<td>.708</td>
</tr>
<tr>
<td>Teachers favor students whose parents are influential in the community.</td>
<td>.673</td>
</tr>
<tr>
<td>Teachers ignored Native students in class.</td>
<td>.662</td>
</tr>
<tr>
<td>Teachers favor students whose parents have money.</td>
<td>.648</td>
</tr>
<tr>
<td>Teachers humiliate students.</td>
<td>.633</td>
</tr>
<tr>
<td>Teachers are unapproachable.</td>
<td>.598</td>
</tr>
<tr>
<td>Teachers have favorite students.</td>
<td>.573</td>
</tr>
<tr>
<td>No teacher believed in me.</td>
<td>.468</td>
</tr>
</tbody>
</table>

School. Results indicated that negative attitudes could get in the way of success.

Teacher attitude was extremely important for students to succeed in school. Table 35 explains that the observed factor patterns of correlation are personal positive attitude. The questions were highly correlated and indicated that having a positive attitude was important in completing school. Having a significant person (does not have to be a family member) expecting graduation was important for keeping students in school and related to the positive attitude.

Table 36 shows the observed factor pattern of teacher positive attitude as reported by participants for staying in school. The questions that were asked demonstrated that patterns correlated to how important a positive teacher attitude was for students. It is critical for students to have positive teacher attitudes.
Table 35

Personal Positive Attitude (Alpha Coefficient = .8947)

<table>
<thead>
<tr>
<th>Personal positive attitude</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>I wanted to get a good job.</td>
<td>.699</td>
</tr>
<tr>
<td>I wanted to make a good life for myself.</td>
<td>.610</td>
</tr>
<tr>
<td>I have high expectation for myself.</td>
<td>.595</td>
</tr>
<tr>
<td>I liked making good grades.</td>
<td>.569</td>
</tr>
<tr>
<td>School was important to me.</td>
<td>.542</td>
</tr>
<tr>
<td>A significant person expected me to graduate.</td>
<td>.449</td>
</tr>
</tbody>
</table>

Table 36

Teacher Positive Attitude (Alpha Coefficient = .8019)

<table>
<thead>
<tr>
<th>Teacher positive attitude</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers made me feel better about myself.</td>
<td>.779</td>
</tr>
<tr>
<td>Teachers were concerned that I learned.</td>
<td>.746</td>
</tr>
<tr>
<td>Teachers were helpful</td>
<td>.686</td>
</tr>
<tr>
<td>Teacher becomes an extended family for me.</td>
<td>.51</td>
</tr>
</tbody>
</table>

Table 37 shows the variance (known as the amount of observed variability in the set of data expressed in terms of how much the score differs from the mean in squared units; Leary, 2001). This means that the total variance in a set of data contains both systematic variances due to variables of interest (attitude negative, family positive) and error variance due to everything else (total variance = systematic variance + error variance). This illustrates relationships between the variables. In this case the
Table 37

*Total Variance Explained: Rotation Sums of Squared Loadings*

<table>
<thead>
<tr>
<th>Component</th>
<th>Total</th>
<th>Percent of variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Attitude Neg)</td>
<td>9.412</td>
<td>15.686</td>
</tr>
<tr>
<td>2 (Family Pos)</td>
<td>8.274</td>
<td>13.790</td>
</tr>
<tr>
<td>3 (Teacher Neg)</td>
<td>5.529</td>
<td>9.215</td>
</tr>
<tr>
<td>4 (Personal Pos)</td>
<td>3.740</td>
<td>6.234</td>
</tr>
<tr>
<td>5 (Teach Pos)</td>
<td>3.686</td>
<td>6.144</td>
</tr>
<tr>
<td>6 (Influence Neg)</td>
<td>2.130</td>
<td>3.550</td>
</tr>
<tr>
<td>Cumulative percent</td>
<td></td>
<td>73.373</td>
</tr>
</tbody>
</table>

The relationship of attitude negative, family positive, teacher negative, personal positive, teacher positive, and influence negative, the percent variance and total are very tight clusters, leading the researcher to conclude that there are differences in the variance of interest to complete school or not complete school. For example in this study positive and negative attitudes of teachers plays an important role in Native American students finding success.

Table 38 shows the result of one-way analysis of variance (ANOVA) which was used since more than two groups were being tested and those groups were being compared in staying in school or not completing. This gives the study added reliability since multiple analyses were done. In this study component, 1.00 (attitude negative) had a high mean 49.333, as did 2.00 (GED) mean 42.8571. Interestingly enough, a lower mean of 3.00 (high school graduate) mean 39.500 and 4.00 (more than high school) had a mean of 30.8148 and 5.00 (still a student mean) 36.8171. This is explained to indicate
Table 38

Descriptive One-Way by Class

<table>
<thead>
<tr>
<th>Class descriptor</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Std. Error</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Attitude negative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dropped out</td>
<td>18</td>
<td>49.333</td>
<td>14.75685</td>
<td>3.47822</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>42.8571</td>
<td>18.40509</td>
<td>4.91897</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>39.500</td>
<td>18.58225</td>
<td>3.64428</td>
</tr>
<tr>
<td>More than high school</td>
<td>27</td>
<td>30.8148</td>
<td>14.56296</td>
<td>2.80264</td>
</tr>
<tr>
<td>Still a student</td>
<td>90</td>
<td>36.3444</td>
<td>12.53235</td>
<td>1.32103</td>
</tr>
<tr>
<td>Total</td>
<td>175</td>
<td>37.8171</td>
<td>15.26888</td>
<td>1.15422</td>
</tr>
<tr>
<td><strong>Family Positive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dropped Out</td>
<td>19</td>
<td>34.5789</td>
<td>10.11773</td>
<td>2.32117</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>36.2857</td>
<td>10.73046</td>
<td>2.86784</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>39.2692</td>
<td>12.02517</td>
<td>2.35833</td>
</tr>
<tr>
<td>More than high school</td>
<td>28</td>
<td>42.9286</td>
<td>9.26934</td>
<td>1.75174</td>
</tr>
<tr>
<td>Still a student</td>
<td>90</td>
<td>44.1444</td>
<td>7.58556</td>
<td>.79959</td>
</tr>
<tr>
<td>Total</td>
<td>177</td>
<td>41.5876</td>
<td>9.68272</td>
<td>.72780</td>
</tr>
<tr>
<td><strong>Teacher Negative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dropped Out</td>
<td>19</td>
<td>31.4737</td>
<td>7.5419</td>
<td>1.73098</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>34.1429</td>
<td>9.03716</td>
<td>2.41528</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>27.4231</td>
<td>9.66715</td>
<td>1.89588</td>
</tr>
<tr>
<td>More than high school</td>
<td>28</td>
<td>27.7500</td>
<td>8.48364</td>
<td>1.60326</td>
</tr>
<tr>
<td>Still a student</td>
<td>93</td>
<td>27.6237</td>
<td>7.43656</td>
<td>.77114</td>
</tr>
<tr>
<td>Total</td>
<td>180</td>
<td>28.5278</td>
<td>8.25057</td>
<td>.61496</td>
</tr>
<tr>
<td><strong>Personal Positive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dropped Out</td>
<td>19</td>
<td>18.9474</td>
<td>5.62212</td>
<td>1.28980</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>23.7857</td>
<td>4.33552</td>
<td>1.15872</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>23.4231</td>
<td>5.57260</td>
<td>1.09288</td>
</tr>
<tr>
<td>More than high school</td>
<td>28</td>
<td>25.8214</td>
<td>4.63524</td>
<td>.87598</td>
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<tr>
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<td>91</td>
<td>25.3626</td>
<td>5.11103</td>
<td>.53578</td>
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<tr>
<td>Total</td>
<td>178</td>
<td>24.3427</td>
<td>5.44935</td>
<td>.40845</td>
</tr>
<tr>
<td><strong>Teacher Positive</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Dropped Out</td>
<td>19</td>
<td>10.9474</td>
<td>3.23992</td>
<td>.74329</td>
</tr>
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</table>

*(table continues)*
<table>
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<th>N</th>
<th>Mean</th>
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<th>Std. Error</th>
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<td>.83854</td>
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<td>12.5769</td>
<td>3.83847</td>
<td>.75279</td>
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<tr>
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<td>93</td>
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<td>.38933</td>
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<table>
<thead>
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<th>Mean</th>
<th>SD</th>
<th>Std. Error</th>
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<tr>
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<td>5.5556</td>
<td>2.70560</td>
<td>.63772</td>
</tr>
<tr>
<td>GED</td>
<td>14</td>
<td>5.2857</td>
<td>2.55489</td>
<td>.68282</td>
</tr>
<tr>
<td>High school graduate</td>
<td>26</td>
<td>5.3462</td>
<td>2.81343</td>
<td>.55176</td>
</tr>
<tr>
<td>More than high school</td>
<td>27</td>
<td>3.9630</td>
<td>2.53410</td>
<td>.48769</td>
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<tr>
<td>Still a student</td>
<td>90</td>
<td>3.822</td>
<td>1.71954</td>
<td>.18126</td>
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<tr>
<td>Total</td>
<td>175</td>
<td>4.3657</td>
<td>2.31263</td>
<td>.17482</td>
</tr>
</tbody>
</table>

that the means are grouped in a higher mean in attitude which negative shows that a student might drop out or get a GED.

Family positive influences shows us that the highest means 3.00 (39.2692) (high school grad), 4.00 (42.9286) more than (high school education) and 5.00 (44.1444) (still a student) has a positive influence on completing than of dropping out (1.00) (34.5789).

Teacher negative attitude explain that the highest means 1.00 (dropped out of school) (31.4737) and 2.00 (GED) (34.1429) and the lowest means 3.00 (high school graduate) (27.74231) and 5.00 (still a student) (27.6237) indicate that teacher negative attitude has an influence on dropping out or staying in school. This is extremely important, as teacher need to know how important their attitudes are to students.

Personal positive attitude, the lowest in this group, was 1.00 (dropped out) (18.9474), and the two highest 4.00 (more than high school) and 5.00 (still a student) (25.3636) indicates a positive attitude is important to not dropping out.

If teacher negative attitude influenced graduates, would teacher positive attitude affect
students? Teacher positive reflects that the highest means 4.00 (more than high school) (13.8929) and 5.00 (still a student) (13.4409) the two lowest groups were the 1.00 (dropped out) and 2.00 (GED) (11.1538). Teacher positive attitude can affect student’s decision to graduate or not graduate.

Influence negative attitudes are interesting. The highest mean 1.00 (dropped out) (5.556) and 3.00 (high school graduate) (5.3462) the lowest 4.00 (more than high school) (3.9630) and 5.00 (still a student) (3.8222) illustrates that the high school graduate still found a way to graduate even with the influences of negative attitudes. Students graduate in spite of influences such as negative attitudes from teachers, negative peer pressure, and older sibling dropping out.

The researcher was interested in finding out if there was a difference on the average of one (or more) variable(s) between the two groups. It was concluded that for each of the outcome variables, the difference between the two groups was significant at or beyond the .0001 levels (see Table 39). This means that there is very little chance that the difference in scores between the groups was due to something other than group membership in this case representing negative and positive attitudes of family, teachers, and personal. The researcher did not want to report ambiguous results and conclusions.

Important questions for the researcher to ask were, “is there a difference between groups for this study?” and “does attitude negative or family positive affect whether Native American students stay in school or drop out?” ANOVA was used to help understand this question (see Table 40). The researcher calculated the value of F and found it exceeds the critical values at the .05 level and concluded that the means
Table 39

**Independent Sample Test**

<table>
<thead>
<tr>
<th>t test for equality of means</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
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<td>Attitude</td>
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<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>-1.282</td>
<td>173</td>
<td>.202</td>
<td>-2.9601</td>
</tr>
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<td>-1.257</td>
<td>146.088</td>
<td>.211</td>
<td>-2.9601</td>
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<td>Family</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>4.177</td>
<td>175</td>
<td>.000</td>
<td>5.8252</td>
</tr>
<tr>
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<td>4.084</td>
<td>142.795</td>
<td>.000</td>
<td>5.8252</td>
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<tr>
<td>Teach Neg</td>
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<td></td>
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<td></td>
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<tr>
<td>Equal variance assumed</td>
<td>-1.495</td>
<td>178</td>
<td>.137</td>
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<td>Personal</td>
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<tr>
<td>Equal variances assumed</td>
<td>2.043</td>
<td>176</td>
<td>.043</td>
<td>1.6580</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
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<td>171.040</td>
<td>.043</td>
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<tr>
<td>Teach Pos</td>
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<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
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<td>.095</td>
<td>.9527</td>
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<td>.9527</td>
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<td>Influence</td>
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<td></td>
</tr>
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</table>

Table 40

**ANOVA**

<table>
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<th>Comparisons</th>
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<th>Mean square</th>
<th>F</th>
<th>Sig.</th>
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<td>36230.611</td>
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<td>40566.149</td>
<td>174</td>
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<tr>
<td>FAMILY (+)</td>
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<td>526.327</td>
<td>6.289</td>
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<tr>
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<td>16500.893</td>
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<td></td>
<td>4520.791</td>
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<td></td>
<td>5256.096</td>
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<tr>
<td>PERSONAL (+)</td>
<td>735.305</td>
<td>4</td>
<td>183.826</td>
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<td>.000</td>
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<td>4520.791</td>
<td>173</td>
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<td>5256.096</td>
<td>179</td>
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<td>2567.642</td>
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<tr>
<td>INFLUE (-)</td>
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<tr>
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<td>174</td>
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differs from each group, and that the independent variable (attitude negative or positive in each group) has an effect. The significances were tested in each group of attitude negative ($F = 5.086/\text{Sig } .001$), family positive ($F = 6.289/\text{Sig } .000$), teacher negative ($F = 2.789/\text{Sig } .028$), personal positive ($F = 7.035/\text{Sig } .000$), teacher positive ($F = 3.066/\text{Sig } .018$), and influence negative ($F = 4735/\text{Sig } .001$). The researcher concluded that the six attitude strategies (attitude negative, family positive, teacher negative, personal positive, and influence negative) were different. Attitudes negative and positive does have an influence on those Native American students who dropped out and those students who completed not only high school, but also more than high school (college).

As final items on the questionnaire, respondents were asked to explain in their own words what they believed to be reasons they did or did not graduate and then they were asked “What education should a Native American have and why?” This question was asked because the researcher had heard time and again in communities and Universities outside the reservation, “Native Americans must not care for an education as they receive monthly checks from the Federal government, so education must not be important.” A very high percent (95%) indicated that as much education as possible was very important to have for a Native American in today’s society.

Factor Analysis

Factor analysis, according to Salkind (2000), is a technique based on how well various items were related to one another and form clusters or factors. Salkind stated
that each factor represents several different variables, and factors turn out to be more efficient than individual variables to represent outcomes in certain studies. In using this technique, explained Salkind, the goal is to represent those things that are related to one another by a more general name such as a factor.

Alpha, according to Vogt (1993), is usually called Cronbach’s alpha to distinguish it from the alpha in alpha level. Vogt stated that it is a measure of internal reliability of the items in an index. This (Cronbach’s) alpha ranged from 0 to 1.0 and indicated how much the items in an index are measuring the same thing.

Factor loading is the correlations between each variable and each factor in a factor analysis as explained by Vogt. Dependent variable is the presumed effect in a study; so called because it “depends” on another variable. The independent variable is the presumed cause in a study also, a variable that can be used to predict the values of another variable. For example, in this study of dropping out of school and drinking alcoholic beverages, the drinking behavior would be the presumed cause (independent variable); graduating or dropping out would be the effect (dependent variable).

Limitations

Issac and Michael (1995) stated that most surveys were dependent on direct communication with the persons having characteristics, behaviors, attitudes, and other relevant information appropriate for a specific investigation. The authors stated that although direct interactions are often most cost-effective, efficient, and credible means of collecting data, and because the respondents are usually in the best position to speak
for themselves and say what is on their minds, reactive methods run some risks of generating misleading information. Issac and Michael list the following risks.

1. Surveys only tap respondents who are accessible and cooperative. The Shoshone-Bannock study accessed tribal members in the school and community.

2. Surveys often make the respondents feel special or unnatural and, thus, produce responses that are artificial or slanted. Tribal members administered the survey.

3. Surveys arouse “response sets” such as acquiescence or a proneness to agree with positive statements or questions. Most tribal members are very honest in their opinions.

4. Surveys are vulnerable to over-rater or under-rater bias--the tendency for some respondents to give consistently high or low ratings.

All bias can never be completely eliminated; the researcher implemented the following steps to assure the least amount of survey instrument bias and limitations.

1. In designing the instrument, the researcher sat down with committee members and student tribal members to explore what is meaningful or important to the tribal members in regards to education questions.

2. The instrument was pilot tested, to spot ambiguous or redundant terms.

3. The instrument avoided loaded or biased questions and watched biased sampling.

4. The instrument was kept as simple, clear, and straightforward as possible.

5. Finally, the researcher had many Shoshone-Bannock tribal members help
him collect data. The Shoshone-Bannock tribe as well as the researcher wanted to see if the information could be used to help Native Americans students stay in school.

Reliability and Validity

According to Isaac and Michael (1995), validity is information that indicates the degree to which the instrument is capable of achieving certain aims. The Shoshone-Bannock study used a descriptive survey instrument. One of the validity issues the researcher dealt with was the criterion-related validity. The authors described this as comparing one or more external variables considered to provide a direct measure of the characteristic or behavior in question. The questions the researcher asked were:

1. Could the survey results be used as predictive measures of academic success and completion of high school or noncompletion of high school?

2. Would the criterion-related validity of the Shoshone-Bannock tribe be different than the other tribes?

3. Would the content of the survey give the researcher information about the kinds of things, which conclusions are to be drawn?

4. Would the survey measure the characteristics or behaviors in the researcher’s questions? For example, what behaviors or characteristics lead to Native American students leaving or completing high school?

Generalizability is a problem of external validity as stated by Isaac and Michael (1995). Can the results apply to another school setting? The following strategies were used to enhance the external validity of the study: (a) a real life setting (e.g., the study
was conducted on the Shoshone-Bannock Indian reservation); (b) a representative sample (e.g., the sample was Native Americans in a reservation school and a cross section of the Shoshone-Bannock tribal members), (c) replications in a different context (e.g., other researchers may take this study and see if they can reach similar conclusions).

The researcher addressed the issue of construct validity by asking for input on the survey instrument before it was implemented. For example, what do Native American tribal members themselves think is the reason that students either stay in school or dropout? Are attitudes (behavior construct) being addressed?

According to Isaac and Michael (1995), reliability refers to the accuracy (consistency and stability) of the measurements. The researcher was looking for a reliability coefficient. This is defined as the method used to derive any reliability coefficient or various types of evidence, which describes the agreement or consistency to be expected among similar observations. To address the reliability and validity factors as stated by Isaac and Michael, the guiding underlying principles were used:

1. Systematic--carefully planned executed insure appropriate content coverage and sound efficient data collection. The Shoshone-Bannock study asked school seniors, school staff and members of the community for readability.

2. Representative--closely reflecting the population of all cases or occurrences, either by including everyone or everything, or by using scientific sampling procedures. Shoshone-Bannock school community.

3. Objective--insuring that the data are as observable and explicit as possible.
4. Quantifiable—yielding data that can be expressed in numerical terms. The purpose of this study was twofold: (a) to identify the characteristics of high school success (graduation); and (b) to identify the characteristics that lead to failure (dropping out).

The researcher chose to do the following analyses: factor loading matrix, ANOVAS, and $t$ test. The researcher was looking for clusters or trends that might indicate that some behaviors or attitudes will contribute to a student completing school or not completing school.
CHAPTER V
DISCUSSION

The Shoshone-Bannock study added to the views of this educational council only with respect and understanding. Native Americans have over 500 years of misunderstanding and mistrust. Many of the non-Native, European ways of thinking seemed to be only one way--their way. When will the Native stories be listened to? Who will really listen to what Native Americans say about education? Perhaps today will be a day of listening and understanding.

Clarke (1994) stated that the Native American child generally came from a cultural environment where his understanding of his immediate world and his learning began very early. Clarke explained that at a very young age the Native American child knows how to behave in the family setting and what was valued not only by the family but also by the relatives and people of the community. None of this learning required intellectual tools, structured rules, or punitive disciplinary methods. The child learned by observing, imitating, and practicing. The child is loved.

Clarke made an argument that, at about the age of 5, the young Native American child is put into another setting where he is asked to make a leap from the familiar culture of home to the unfamiliar culture of school where the language and values are not the same. The child is expected to do this without any transitional or adjustment experiences. Many times, the Native American child has little assistance in formulating and understanding of what is expected in this new environment. Conversely, the Shoshone-Bannock study suggest that the Native American youth are bicultural, living
in both the Native and non-Native worlds.

The Shoshone-Bannock study showed that school factors such as being retained in school (30%), skipped school (55.2%) and negative personal attitude (school was boring, teacher expects me to drop) lead to students' attitudes that life is better without going to school. This has implications for teachers to understand and respect the cultural beliefs of their students. Furthermore, Beaulieu (2002) reported that education must be a community-wide concern and not something that is solely relegated to what schools are doing. He summarized:

Indian communities must examine themselves and pursue changes that will truly support and encourage Native Americans in a positive way. Though central to the educational experience of American Indians, the school itself is only part of a large picture of what is needed to improve opportunities for younger Native American people today. The Native communities/parents and tribes must partner with schools, creating a holistic, community owned approach to educating their own young people. (p. 29)

Educators must incorporate local ways of knowing (traditional knowledge) and teaching in their work. The must utilize tribal Elders' expertise in multiple ways of teaching. Educators must regularly engage students in appropriate projects and experiential learning activities in the surrounding environment. They must seek to ground all teaching in a constructive process built on a local cultural foundation. For example, educators may utilize traditional settings such as fish camps as learning environments for transmitting both cultural and academic knowledge and skills and building positive education attitudes.

Tippeconnic (2000) had a similar theme; he stated that a key challenge was to clearly demonstrate success in Native American education programs and schools.
Tribal schools need to define success in their own terms as well as in state education office terms. The Native American curriculum needs to clearly show that using tribal language and culture in school are strengths that enhance learning of science, math, history, and even English.

Clarke (1994) argued that Native Americans must listen to their tribal Elders who have experienced the past and who tell them that Indian education today is no more than a continuation of the education of a century or two centuries or even three centuries ago. They must learn from them so that we will not continue to repeat the tragedies of the past. For example, the dissonance between Native American and mainstream teaching practices has existed since colonial times, as reported by Armstrong (1971). Armstrong stated that in June of 1744, the commissioners of Maryland and Virginia sought to entice the six nations of the Iroquois into a treaty by offering to educate a number of Native American boys (no girls) at William and Mary College. The next day, Canassatego, speaking for the Iroquois, gave the following reply:

We know you highly esteem the kind of learning taught in these Colleges, and the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal; and we thank you heartily. But you who are so wise must know that different nations have different conceptions of things, and you will not therefore take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up in the Colleges of your Northern Provinces, they were instructed in all your sciences, but, when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counselors, they were totally good for nothing. We are however not the less obliged for your kind offer, through we decline accepting it, and to show our
grateful sense of it, if the gentlemen of Virginia shall send us a dozen of their sons we will take great care of education, instruct them in all we know, and make men of them. (Armstrong, 1971)

Armstrong concluded that some might scoff at the suggestion that such an “Indian education” might be preferable to a college education. Armstrong explained that if one were to consider tribal education in Canassatego time, one might find some virtues that work in today’s educational models. For example, tribal societies integrated education into everyday life, allowing children to work both individually and in cooperative groups where they could share their accomplishments. (Today we call this integrated curriculum and cooperative learning models.) He further stated that children learn by doing, and their lessons were often immediately applicable in their lives. (This is called applied authentic learning experiences.) What has been learned from the Native Americans since 1744? It appears not much. Native people are telling us about how they see education and school. The Shoshone-Bannock study illustrated that school must be a positive place for Native Americans to find success and graduate. Attitudes that are negative about school will lead to Native Americans dropping out of school.

Schools provide multiple avenues for students to access the learning that is offered as well as multiple forms of assessment for the students to demonstrate what they have learned. Schools include explicit statements regarding the cultural values that are fostered in the community and integrate those values in all aspects of the school program and operation. The school utilizes educational models that are grounded in the traditional worldview and ways of knowing associated with the cultural knowledge system reflected in the community. Schools help students develop the capacity to assess
their strengths and weakness and make appropriate decisions based on such self-assessment. Schools provide opportunities for teachers to gain familiarity with the heritage language of the students they teach through summer immersion experiences. Such schools foster and support opportunities for teachers to participate in professional activities, that help them expand their repertoire of cultural knowledge and pedagogical skills. Schools should hold regular formal and informal events, bringing together students, parents, teachers, and other school and community personnel to review, evaluate, and plan the educational program that is being offered. Schools sponsor ongoing activities and events in the school and community that celebrate and provide opportunities for the student to put into practice their educational skills and display their knowledge of local cultural traditions and presenting positive attitudes.

Poverty

The Shoshone-Bannock study indicated that 70% of the Shoshone-Bannock youth lived in families making less than $15,000 per year. Many of these families had four to eight members. Clarke (1994) and Payne (2001) both stated that poverty for Native American students was not just the socioeconomic status of the family. Both authors explained that poverty involved a whole range of behaviors often associated with reservation life and was incorrectly attributed to by many experts to being “part of the Native American culture.” Clarke explained that it is part of everyday lives of a people who have remained the “poorest of the poor” throughout the history of this country. Poverty involves living in communities where alcoholism, drug abuse, high
stress levels, lack of job opportunities, welfare, and inadequate housing is often the norm rather than the exception.

According to the present study, the poverty life-style correlates to dropping out. Clarke (1994) found similar ground to argue the dropout risk of poverty students, and stated that growing up poor places Native American students at high risk of dropping out of school. Inadequate nutrition, clothing, and shelter contributed to Native American student personal and family problems. Growing up poor often resulted in students not feeling very good about themselves. Growing up poor, in many cases, stifled motivation and dreams and resulted in broken promises and loss of will.

Clarke further reported that growing up the "poorest" of the poor on a Native American reservation where the average income is below the national poverty level, contributed to students leaving school prematurely. In fact, she argued that it might be the root of many of the problems Native American students encounter in school. Yet, as Clarke stated, rather than confronting the problem of poverty, anthropologists, researchers, and educators/schools have chosen instead to mislabel the conditions of poverty as conditions of culture and have explained away many of the behaviors of the students as an "Indian thing" rather than a "poverty thing." As a result Clarke posited that the various remedies for the "cultural conflict" experienced by students in school have been devised, with little attention paid to poverty conditions that created the problems in the first place.

Payne (2001) made a similar argument about poverty but went a step further. She outlined hidden rules (unspoken cues and habits of a group) that existed between
and among groups and economic classes. She stated that the three classes were not racial or ethnic but economical. The three groups (poverty, middle class, and the wealthy) have the most impact on achievement in schools and success in the workplace. For example, the poverty class reveres education as an abstract but not as a reality. The middle class sees education as crucial for climbing the success ladder and for making money. The wealthy know education is a necessary tradition for making and maintaining social connections.

Payne (2001) stated that school was virtually the only place where students could learn and practice the hidden rules of the middle class. Payne stated that teachers and administrators are much more important as role models than previously acknowledged. The greatest free resource available to schools is the role modeling provided by teachers, administrators, and staff. The present study suggested that students who dropout experience negative attitudes from teachers. Conversely, those who stay experience positive attitude.

Parent Attitudes

The present study indicated that positive parental attitudes and expectations that students will graduate correlated to students staying in school. Perhaps community support and commitment are part of the solution. A community can take an active role in the education of all its members. The community encourages broad-based participation of parents in all aspects of their children’s education, both in and out of school. Communities insure active participation in reviewing all local, regional and
state initiatives that have bearing on the education of their children. Communities encourage and support members of the local community who have pursed advanced education by giving them teaching and administrative roles in the school. Communities create an environment that encourages youth to participate in local affairs and helps them acquire the skills to be contributing members of the community. A community takes an active part in the development of the mission, goals, and content of the local educational program. A community facilitates teacher involvement in community activities and encourages the use of the local environment as a curriculum resource. A community promotes parental involvement in all aspects of their children’s educational experience. A community adapts the adage, “It takes the whole village/tribe to raise a child.”

Parents should make sure that the students are at school and not missing school because of a basketball game or pow-wow the night before the parents and community helping students see the value of an education and how educational knowledge can help the people and tribe. The schools being in tune to what the Native community needs and the dreams of what the Native American say is important to an educated Native American. Native Americans, knowing that it is their right as parents/students to question the people and policies in school, should ask questions such as, “does the school policy (K-graduate) help the Native American stay in school?” If not, then “why do we use it?” In the end, as Clarke said, we should make it clear that those running our schools really have no choice except to accept the much-needed reforms. All students have gifts. All students are important.
Recommendations

Longitudinal studies and case studies would greatly give the tribe more knowledge as to what the tribe thinks and where the Shoshone-Bannock tribes need to be going in the field of education. For example, where have our Shoshone-Bannock graduates gone? How many have gone to higher education? How many have steady jobs and are giving back to the community? What are the tribe’s educational goals? What specific ideas can we use from graduates to keep other students in school?

Teachers must teach knowledge of and respect for nonmainstream cultures. Clearly, the data from this study give us the knowledge that students are aware of the positive or negative attitudes that teachers have. Do teachers understand how important their attitudes are to the Native American students they are interacting with daily? Teachers can have a tremendous influence on students’ lives—both positive and negative. If teachers do not have high expectations, humiliate students, are unapproachable, and do not engage in the community, then why are they there? They are harming not helping students.

Parent and grandparent contact in our school needs to be a priority. The data give us good indication that one of the reasons that students graduate and do not dropout of school is because of parents and grandparents. Teachers need them in the school more; they are valuable tools to keeping students in school. Research needs to be conducted on the best way to have parents/grandparents in our Native Schools.

More research is needed to plan, test, and develop intervention strategies that work to keep our Native American students in school remembering that each tribe is
different and each strategy needs to be tribe specific.

More research is needed to find successful education models to evaluate and test what will work with our Native Americans students. Questions such as why do they work, how do they work, and can they work need to be asked with our students in the Shoshone-Bannock tribe.
REFERENCES


Appendix A

Native School Study Survey (Shoshone-Bannock School)
Native School Study

Shoshone-Bannock School

Please mark the best answer for you. **NO NAMES PLEASE** on this survey. This information will be used to help the Shoshone-Bannock Tribe/School and the students.

Please take your time and mark the most honest response. Thank you for your time.

1. What is your grade level? __________
2. How old are you? _________________
3. Gender (Check the proper response)
   
   Male_______
   
   Female_______

4. How many younger brothers/sisters do you have?
5. What are their ages?
6. What is your home reservation?
   
   Shoshone-Bannock ______
   
   Shoshone-Paiute__________
   
   Goshute_________________
   
   Other please list_________

7. Can you speak a Native language?
   
   I speak a Native language well_________
   
   I speak a little of a Native language_____
   
   I do not speak any Native language_____ 
   
   I understand but do not speak a Native language____
8. Currently, do you live with
   One parent_____
   Two parents_____  
   A grandparent_____ 
   Other relatives_____ 
   A non-relative____
9. If you use alcohol, at what age did you begin? _____ 
10. Is your family income High- more than $30,000+ _____ 
    Average-$15,000-$30,000______ 
    Low- less than $15,000_______ 
    I do not know___________ 
11. Please indicate the highest grade that you completed. 
    7th grade_____________ 
    8th grade_____________ 
    9th grade_____________ 
    10th grade____________ 
    11th grade____________ 
    high school diploma_______ 
    GED completed__________

For this set of questions, please circle yes or no. Thank you.

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37. Life would have been easier if I had not been born an Indian. .................................................. SA A DK D SD
38. I have fought over racist comments directed at me. ................................................................. SA A DK D SD
39. Teachers are unapproachable .................................................. SA A DK D SD
40. Teachers humiliate students .................................................. SA A DK D SD
41. Teachers are insensitive to Native culture .................................................. SA A DK D SD
42. Teachers ignore Native students in class .................................................. SA A DK D SD
43. Teachers have favorite students .................................................. SA A DK D SD
44. Teachers favor white students .................................................. SA A DK D SD
45. Teachers do not care if I learned .................................................. SA A DK D SD
46. Teachers are very helpful .................................................. SA A DK D SD
47. Teachers make me feel better about myself .................................................. SA A DK D SD
48. Teachers are concerned that I learned .................................................. SA A DK D SD
49. Teachers become an extended family member for me .................................................. SA A DK D SD
50. Teachers favor students whose parents have money .................................................. SA A DK D SD
51. Teachers favor students whose parents are influential in the community .................................................. SA A DK D SD
52. Teachers judge students based on experiences with older sibling .................................................. SA A DK D SD
53. School is important to me .................................................. SA A DK D SD
54. My friends influence me to stay in school .................................................. SA A DK D SD
55. I want to get a good job .................................................. SA A DK D SD
56. I want to make a good life for myself .................................................. SA A DK D SD
57. I have high expectations for myself .................................................. SA A DK D SD
58. I feel good about myself in school .................................................. SA A DK D SD
59. I like making good grades .................................................. SA A DK D SD
60. My mother expects me to graduate.......................... SA A DK D SD
61. My father expects me to graduate.......................... SA A DK D SD
62. My grandmother expects me to graduate.................. SA A DK D SD
63. My grandfather expects me to graduate................... SA A DK D SD
64. A significant person expects me to graduate............. SA A DK D SD
65. I want an education so I could help my family.......... SA A DK D SD
66. My parents were very involved in my education...... SA A DK D SD
67. My parents would never permit me to drop out........ SA A DK D SD
68. My parents care about my grades......................... SA A DK D SD
69. My parent’s help with homework........................ SA A DK D SD
70. My parents are aware of my activities.................. SA A DK D SD
71. My parents have rules for my behavior................ SA A DK D SD
72. No teachers believe in me............................... SA A DK D SD
73. My teachers expect me to drop out...................... SA A DK D SD
74. I am always getting into trouble in school........... SA A DK D SD
75. I skip school a lot......................................... SA A DK D SD
76. I am not interested in school............................ SA A DK D SD
77. School is boring for me................................... SA A DK D SD
78. I fail a lot of classes....................................... SA A DK D SD
79. I do not want to do the schoolwork..................... SA A DK D SD
80. I get blamed for things in school I do not do.......... SA A DK D SD
81. I have been suspended from school and think about not going back.......... SA A DK D SD
82. My friends dropped out and I think about following them........ SA A DK D SD
83. The school administrators are “out to get me”........ SA A DK D SD
84. I don’t see any value in high school education........ SA A DK D SD
85. My teachers make fun of me ........................................ SA A DK D SD
86. I may get married and quit school ................................ SA A DK D SD
87. I have no friends in school ......................................... SA A DK D SD
88. I associate with the “wrong crowd” and am losing interest in school ............................................... SA A DK D SD
89. I have started to drink alcohol and am losing interest in school .......................................................... SA A DK D SD
90. I am forced to grow up too fast ...................................... SA A DK D SD
91. I started using drugs and am losing interest in school ..... SA A DK D SD
92. I want to get away from school ..................................... SA A DK D SD
93. I am abused at home .................................................... SA A DK D SD
94. I think about quitting school and running away .......... SA A DK D SD
95. My family is very poor and I need to quit school to get a job ................................................................. SA A DK D SD
96. I will finished school, if I receive encouragement from the school staff .............................................. SA A DK D SD

97. Please explain in your own words why you think you may not finish high school.

98. Please explain in your own words why you will finish high school.

99. What education should a Native American have? Why? Thank you for your time ☺️.
Appendix B

Native School Study Survey (Shoshone-Bannock Community)
Native School Study
Shoshone-Bannock Community

Please mark the best answer for you. **NO NAMES PLEASE** on this survey. This information will be used to help the Shoshone-Bannock Tribe/School and the students.

Please take your time and mark the most honest response. Thank you for your time.

1. What is your grade level? 

2. How old are you? 

3. Gender (Check the proper response)
   - Male 
   - Female

4. How many younger brothers/sisters do you have?

5. What are their ages?

6. What is your home reservation?
   - Shoshone-Bannock
   - Shoshone-Paiute
   - Goshute
   - Other please list

7. Can you speak a Native language?
   - I speak a Native language well
   - I speak a little of a Native language
   - I do not speak any Native language
I understand but do not speak a Native language

8. Currently, do you live with
   One parent
   Two parents
   A grandparent
   Other relatives
   A non-relative

9. If you use alcohol, at what age did you begin?

10. Is your family income High- more than $30,000+
    Average-$15,000-$30,000
    Low- less than $15,000
    I do not know

11. Please indicate the highest grade that you completed.
    9th grade or less
    10th grade
    11th grade
    High school diploma
    GED completed

For this set of questions, please circle yes or no. Thank you.

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55. I wanted to get a good job..................................SA A DK D SD
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57. I have high expectations for myself.......................SA A DK D SD
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61. My father expected me to graduate.
62. My grandmother expected me to graduate.
63. My grandfather expected me to graduate.
64. A significant person expected me to graduate.
65. I wanted an education so I could help my family.
66. My parents were very involved in my education.
67. My parents would have never permitted me to drop out.
68. My parents cared about my grades.
69. My parents helped with homework.
70. My parents were aware of my activities.
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76. I was not interested in school.
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80. I got blamed for things in school I did not do.
81. I was suspended from school and did not go back.
82. My friends dropped out and I followed them.
83. The school administrators were "out to get me".
84. I never saw any value in high school education.
85. My teachers made fun of me.
86. I got married.
87. I had no friends in school.
88. I associated with the “wrong crowd” and lost interest in school. .................................................................

89. I started drinking alcohol and lost interest in school....

90. I was forced to grow up too fast. .........................

91. I started using drugs and lost interest in school.......

92. I wanted to get away from school.........................

93. I was abused at home...........................................

94. I quit school and ran away...................................

95. My family was very poor and I quit school to get a job

96. I would have finished school, if I had received encouragement from the school staff......................

SA  A  DK  D  SD

97. Please explain in your own words why you did not finish high school.

98. Please explain in your own words why you did finish high school.

99. What education should a Native American have? Why? Thank you for your time!
VITA

ED GALINDO

Address

535 Tewa
Pocatello, Idaho 83204
H (208) 233-7886
W (208) 238-4200

Tribal Affiliation/Employer: Shoshone-Bannock Tribe
Occupation: Science Teacher, Shoshone-Bannock High School

Education

2000-2003  Ph.D., Utah State University, Logan.

Dissertation: The Journey of Education: Characteristics of Shoshone-Bannock High School and Community Members on the Fort Hall Indian Reservation

1996-1997  M.S., Idaho State University, Pocatello, Master of Health Education.


1973-1975  Associate of Science, College of Southern Idaho, Twin Falls.

Experience

Presently Chairman of Science Department of Shoshone-Bannock High School.
Teaching Part time at Idaho State University.
Research Experience

1995-2000 Principal Investigator of Salmon/Steelhead research effort of Shoshone-Bannock High School effort to restore Salmon/Steelhead runs in Idaho headwaters. This project involves using discarded refrigerators as incubation units. Students built incubators and monitor egg to fry development.

1995-2000 Principal Investigator of students led research to successfully launch the first Native American science experiment in the United States. STS-91 was successfully launched on May 19, 1998. STS-101 was successfully launched on April 11, 2000. We grew spuds in space. Currently, we are growing plants with Mars’s soil.

1996-2000 Principal Investigator of Remote Sensing program. Our objective was to use remote sensing to monitor our incubation boxes in the remote mountains of Idaho. We are developing this technology to help the Tribe protect remote historical sites that are of interest to the tribes.

1978-1985 Student researcher under direction of Idaho State University Biology Professor. Research project was to map human chromosomes. Project developed mapping techniques that are used by Idaho State University Biology laboratories.

1975-78 Worked as an undergraduate research 15-20 hr. in University of Idaho Veterinary Science Research Laboratory. Job included all aspects of research from writing papers to washing test tubes.

1973-75 Worked 15-20 hr. a week in College of Southern Idaho’s greenhouse. Worked under direction of College researcher in horticulture. Learned plant research, as well as good shovel use.

Volunteer Activities

Board Member Habitat for Humanity
Board Member First Security Games/Martial Arts Commissioner
Board Member of Idaho Science Teacher Association
Board Member National Native American Council (CHAIR)
Board Member on Commission on Religion and Race
Board Member (Chair) Idaho State Jujitsu Black Belt Club
Board Member Cultural Education
Member of Society for Advancement of Chicanos and Native Americans in Science  
Member of Triangle Coalition for Science and Technology Education  
Member Handicap Outdoor Group  
Member American Indians Science and Engineering Society  
Member of Kids against violence on Tewa Street

Honors

National Indian Teacher of Year, April-1991, National Indian School Board Association
Idaho Science Teacher of the Year, 1992-1993, Idaho Science Teacher Association
Excellence in Teaching, 1993, Intertribal Award, Shoshone-Bannock Tribe
Teacher of the Year 1994-1995, Intertribal Award, Shoshone-Bannock Tribe
Jujitsu Commissioner, 1994
Outstanding Educational Program that Honors Tribal Values, 1998-1999
First Native American Science Experiment in Space, STS-91, May 1998
Outstanding Science Teacher Award, American Physics Teachers Association, 2000
National Indian Teacher of the Year, July-2000, National Indian School Board