

PRE-K THROUGH 3rd GRADE LITERACY
PROGRAMS IN ALASKA:

A PRELIMINARY REVIEW

and

Selected Resources on Indigenous
Children's Literacy Development

Prepared by:
Aurora Consulting Services

for

Alaska Native Policy Center
First Alaskans Institute

July 2005

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Prepared for:
Alaska Native Policy Center
First Alaskans Institute
Anchorage, Alaska

Prepared by:
Aurora Consulting

with funding from the Alaska Humanities Forum

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First Alaskans Institute is a statewide, non-profit foundation. Its mission is to help develop the capacities of Alaska Native people and their communities to meet educational, economic and social challenges, while fostering positive relationships among all segments of our society. First Alaskans is a catalyst, convener and supporter of work done throughout the Native community. It focuses on two primary initiatives:

- Operation of the Alaska Native Policy Center which produces research and analysis of information on the issues facing the Native community; and
- Development of the next generation of Native Leadership through an internship program and other leadership development support.

First Alaskans is focused on the future of the Native community and all of Alaska; and it places emphasis on developing the next generation of Native leaders from among today's youth and young adults. Leadership programs include internships with employers, scholarships for undergraduates, fellowships for graduate students, culture camp experiences, and an electronic Leadership Network linking up-and-coming leaders with First Alaskans and with each other, and research and policy analysis experiences. First Alaskans also runs the Elders and Youth Conference in partnership with the Alaska Federation of Natives.

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PART I: PRE-K THROUGH THIRD GRADE LITERACY PROGRAMS IN ALASKA

1.0 INTRODUCTION

The mission of the First Alaskans Institute is to help develop the capacities of Alaska Native peoples and their communities to meet the social, economic and educational challenges of the future, while fostering positive relationships among all segments of society. The mission of the Alaska Native Policy Center, a program of the First Alaskans Institute, is to enable Alaska Natives to become informed about, actively involved in, and able to affect, the public policy issues that will determine their futures as 21st century indigenous peoples.

Based on conclusions drawn from results of the Alaska Benchmark Exams, other test scores, high school drop-out rates, and Alaska Native Education Summits, the First Alaskans Institute is concerned about high percentages of Alaska Native students who are failing to acquire basic academic skills: reading, writing and math. Research shows that a significant disparity exists in vocabulary levels between children from high-income and low-income families. Data also show that early childhood education and literacy development are important foundations for students' academic success.

First Alaskans received a grant from the Alaska Humanities Forum to do three things: 1) initiate a pilot reading program in Anchorage, 2) identify Pre-Kindergarten through 3rd Grade literacy programs operating in Alaska, and 3) identify professional literature and models for literacy development among indigenous populations.

The reading program began with a Literacy Kickoff on May 24, 2004, bringing together over 70 volunteers in two Anchorage elementary schools (Williwaw and Tyson) to read to over 550 kindergarten through third grade students. In the past year, this has developed into an on-going reading program, with volunteers and staff from First Alaskans reading to students at Tyson Elementary School every weekday morning.

In July, 2004, the Alaska Native Policy Center issued a Request for Proposals for the Alaska Literacy Programs Research Project. Aurora Consulting was selected to conduct the research for this report, which began in August, 2004.

This document, *Pre-K Through 3rd Grade Literacy Programs in Alaska: A Preliminary Review*, is the first of two reports commissioned by the First Alaskans Institute as part of this project. The second is *Selected Resources: Indigenous Children's Literacy Development in the United States, Canada and New Zealand*, which includes professional writings on successful models for literacy development among indigenous populations in the United States and other countries.

2.0 PROJECT OVERVIEW

In August, 2004, the Alaska Native Policy Center developed a research project to identify Pre-K through 3rd Grade literacy programs operating throughout Alaska. The results of this project are reported beginning with a project overview (chapter 2), a summary of statewide findings (chapter 3), issues for future consideration (chapter 4), and the statewide findings (chapter 5).

Project Methodology

In order to identify literacy programs operating in Alaska, a list of entities that were likely to be operating literacy programs was compiled. The four types of organizations included:

- **Schools and School Districts** - Alaska's school districts, some charter schools and a number of private schools;
- **Libraries** - public and community libraries; (School libraries are presented in the Schools and School Districts category.)
- **Childcare Providers** - private daycare, Montessori schools, other preschools, Head Start, Early Start, Even Start and related child development programs; we divided the term "childcare" into two sub-sets: "Daycares" and "Head Starts."
- **Community-based Organizations** - a variety of non-profit service entities, such as Parents as Teachers, CARES (Children's Advocates, Resources & Educational Services), Nine Star Enterprises, Literacy Council of Alaska and others.

For the purposes of this effort, only those entities operating structured Pre-K through 3rd Grade literacy programs were included - as contrasted, for example, with the efforts of parents and family members. These institutions were then contacted, and the person(s) most knowledgeable on the subject was/were asked to participate in the interview process. As interviews proceeded, other organizations were identified and contacted. Interviews were conducted primarily by telephone, with a few by email and/or facsimile.

Programs and activities: Survey respondents were asked to identify the programs and/or activities operating within their organizations. The terms 'programs and activities' are interchangeable and include, but are not limited to, use of curriculum models such as Linda Mood Bell, story-time, and reading programs, as well as advocacy, parent-training programs, and book distribution programs.

In chapter five, sampling methods are discussed, i.e. how organizations were chosen to be interviewed, and the 11 programmatic characteristics of literacy programs that were described by respondents:

- number of children served,
- types of literacy programs and activities,
- reasons for operating literacy programs
- sources of funding,
- sustainability of funding,
- longevity of programs,
- parental involvement,

- program partners,
- use of evaluation measures,
- cultural curriculum, and
- needs or gaps in programs.

The chart below shows the numbers of organizations contacted, the numbers that provided interviews, and the numbers of literacy programs they identified:

Figure 1: Organizations Contacted, Interviewed, and Number of Programs Identified

| Category | Contacted | Interviewed | Programs |
|---------------|------------|-------------|------------|
| Schools | 115 | 59 | 165 |
| Library | 92 | 41 | 102 |
| Childcare | 141 | 60 | 91 |
| Organization | 23 | 14 | 26 |
| Totals | 371 | 174 | 384 |

Please note that the information provided in this report are the subjective, anecdotal responses of organizations to open-ended questions about characteristics of their literacy programs. Program descriptions came entirely from respondents, not from a standard set of options provided by researchers. This report provides descriptive information about those programs that were interviewed, material that we have not had to date. It is a starting point for further research with a greater focus on comparisons among operating organizations and their impact on literacy.

Alaska Native Policy Center Discussion Series: In October 2004 the Alaska Native Policy Center hosted a Discussion Series which focused on Alaska Native Education. Preliminary findings from this report were presented, and participants had the opportunity to review and discuss findings, identify literacy issues in Alaska, and suggest recommendations. Many of the issues and recommendations that were discussed have been included in chapter four.

Project Team

The First Alaskans Institute/Alaska Native Policy Center’s Project Team was vital in identifying existing literacy programs to be contacted, designing the discussion guide and reviewing research outcomes. The team served as a resource to the entire project:

| | |
|----------------|---|
| Lenora Carpluk | University of Alaska, Statewide Future Teachers of Alaska |
| Paul Prussing | Alaska Department of Education and Early Development |
| Ricardo Lopez | Rasmuson Foundation |
| Ira Perman | Alaska Humanities Forum |
| Sarah Scanlan | First Alaskans Institute |
| Sue Sherif | Alaska State Library |

3.0 SUMMARY OF STATEWIDE FINDINGS BY TYPE OF ENTITY

The statewide data are organized by sampling methods, number of children served, types of literacy programs and activities, reasons for operating literacy programs, parental involvement, sources of funding, sustainability of funding, longevity of programs, program partners, cultural curriculum, and needs or gaps in programs. The following summaries list findings for the four categories of program operators:

1. schools and school districts,
2. libraries,
3. childcare providers,
4. and Community-based organizations.

The summaries below are based upon the number of responses to the interviews. This is a starting point for understanding the nature of Pre-K through 3rd Grade literacy programs operating in the state.

Summary of School and School District Findings

- Schools and school districts throughout Alaska reported a wide variety of Pre-K through 3rd grade literacy programs. The most common types of these are supplemental reading programs, intervention programs and core scientifically researched reading programs.
- Approximately a half of school literacy programs interviewed reported that parental involvement is either required or optional - slightly less than reported by other literacy operators. The other approximate half of school literacy programs had no parental involvement.
- The most common forms of parental involvement reported by schools and school district literacy programs were volunteering in the schools, attending parent nights or other meetings, assisting their children with homework, or reading to children in the classroom.
- School literacy programs appear to be “newer” than many of the literacy programs operated by libraries, childcare organizations, or community organizations. Approximately one-half of the school respondents reported that programs have been in operation for less than four years, and 94 % of respondents reported that programs have been operating for ten years or less.
- School literacy programs appear to optimistic about the future of funding. Only ten percent indicated that their funding was not stable. In general, school programs felt that literacy was a priority of the schools; and, as long as the school had funding, literacy programs would exist.
- About one-third of school literacy programs use partners to assist with their programs, which is lower than reported by other program operators. This may be indicative of the fact that the majority of these interviews took place at the district level, rather than at the school or classroom level, where more partners might have been listed by respondents.
- School literacy programs reported partnering with parents, volunteers, Head Start, other early childhood organizations, and community groups. Parents and volunteers made up the majority of school literacy partnerships.
- Generally speaking, school literacy programs use formal evaluation methods to gauge the effectiveness of their programs and the progress of their students. For schools, the use of formal assessments and/or diagnostic tools constituted almost

one-half of the reported methods used; followed by student performance, benchmark testing and progress testing.

- Evaluation data gathered by schools are used primarily for student assessment and program evaluation purposes.
- Schools generally include culturally relevant content into their literacy programs through books, stories, vocabulary and other activities.
- A wide variety of gaps was identified by the interviewed school literacy programs; but most cited the need for more teachers/teacher training and the need for more language arts programs.

Summary of Library Findings

- Primary literacy activities operated by libraries include story time/story hour and summer reading programs.
- A slight majority of the library literacy programs interviewed reported that parental involvement is either required or optional. The remaining minority of these programs reported no parental involvement.
- The most common forms of parental involvement reported by libraries were participating with the child or monitoring the reading activities of the child.
- Library literacy programs appear to be “older” than many of the literacy programs operated by school districts and schools, childcare institutions, or Community-based organizations. Nearly 85 % of library literacy programs have been operating for over three years, and 66 percent have been operating for over ten years.
- Government agencies were the most frequently cited funding sources by library literacy programs. Library programs, like school programs, tend to be optimistic about the stability of future funding for literacy programs. Library representatives tended to express concern about the overall funding levels for libraries, but generally indicated that Pre-K through 3rd grade literacy programs were a high funding priority overall.
- The majority of library partners are community groups and volunteers.
- About 75% of library literacy programs use formal evaluation methods to measure the effectiveness of their programs. Unlike school programs, which tend to use formal assessments/diagnostics to measure individual student performance, libraries use more subjective measurements. Library literacy programs most frequently use measures of program participation, internal feedback and public feedback.
- Evaluation data gathered by libraries are used primarily for internal programmatic purposes.
- Less than one-half of library literacy programs reported that they offer culturally relevant content in their programs. However, the majority of those that do use culturally relevant content reported that they primarily use books and stories.
- As with schools, a wide variety of gaps was identified by the interviewed library programs. However, the most cited gaps were lack of sufficient staff or funding.

Summary of Childcare Provider Findings

- The most common types of literacy programs reported by Daycare providers tend to emphasize self-designed programs, general literacy programs, and activity-based curricula. In contrast, Head Start programs offer more structured curricula, which incorporate creative work, the distribution of books, and home-based activities.
- Over half of the responding childcare literacy programs reported that parental involvement is either required or optional, while the remainder of these programs have no parental involvement.

- Most commonly, parents who participate in Daycare programs assist the children with homework, and/or assist with a program activity. Head Start parents, however, are significantly more likely to communicate regularly with staff, participate in program planning, and participate in parent training sessions.
- The majority of childcare literacy programs reported being in operation for over three years. Head Start programs have generally been in operation longer than have Daycare programs. Some Head Start programs have been in business for over 30 years.
- The most common sources of funding reported for childcare literacy programs were government grants and tuitions. Daycare programs reported being funded primarily by tuitions.
- Approximately two-thirds of childcare literacy program respondents reported using partners to assist with their programs.
- Childcare programs often reported partnerships with libraries, schools districts, and universities. Daycare providers primarily partner with community and nonprofit organizations, while Head Start programs primarily partner with school districts and universities.
- Approximately two-thirds of childcare literacy programs reported using formal evaluation methods to gauge the effectiveness of their programs. Head Start programs reported using evaluation measures slightly more than did Daycare programs. This may be attributed to the fact that Head Start grant sources frequently require tracking of program components and of overall program effectiveness.
- The evaluation methods reported by childcare literacy programs include child assessments and testing. Head Start programs rely more on assessments, testing, and federal evaluation and participation than do daycare programs. Again, this is probably due to the fact that grant-funded programs tend to require more tracking.
- Evaluation data gathered by childcare literacy programs are used primarily to make internal programmatic changes. Head Start programs reported using evaluation data mainly for program changes, agency reporting and staff training. Daycare programs reported using evaluation data mainly to institute program changes.
- Approximately two-thirds of childcare literacy program respondents incorporated culturally relevant content into their programs. About one-third reported having culturally relevant content for Alaskan Natives.
- A wide variety of gaps and needs was identified by childcare literacy program respondents. Those most frequently cited include a need for parental involvement and a need for staff training. Daycare program gaps focused on staffing issues, while Head Start program gaps were related to resource issues.

Summary of Community-based Organizations Findings

- Community-based organizations throughout Alaska reported a wide variety of literacy programs, the most common types of these programs being tutoring, advocacy, parent training, and book distributions.
- More than one-half of the organizational literacy program respondents reported that parental involvement is either required or optional, while the remaining programs have no parental involvement.
- The most common forms of parental involvement reported by organizations were parent training and sharing in literacy-building activities with their children.
- The majority of organizational literacy programs reported receiving their funding from grants. Nearly one-half reported that their funding is stable, while slightly fewer reported that funding was dependent on grants. Respondents indicated that

- the search for funding is growing increasingly competitive and that stability of funding is decreasing.
- The vast majority of organizational literacy program respondents reported that their programs were assisted by partners. They partnered at a higher rate than do school, library and childcare literacy programs.
 - A variety of program partners was reported by organizational literacy program respondents. Most of these partners are Community-based organizations that are able to combine their resources with the program's resources in order to increase services.
 - Over three-fourths of organizational literacy program respondents reported that they utilize evaluation methods to monitor their programs. These evaluation data are used in reporting to funding agencies and for internal programmatic purposes.
 - Less than half of the organizational literacy program respondents reported that they offer specific cultural content in their programs.
 - A wide variety of gaps was identified by organizational literacy programs. The gaps most commonly cited included the need for more literacy training for parents, funding agencies and others, as well as the need for a wide variety of literacy-based materials and resources.

4.0 ISSUES FOR FUTURE CONSIDERATION

While the primary purpose of this project was to begin identifying the range of Alaska's existing Pre-K through 3rd Grade literacy programs, a more specific list of issues was identified during project implementation. Among them, three primary issues are highlighted here: funding of literacy activities, availability and use of cultural curriculum, and the importance of parental and community participation in literacy development.

On funding of literacy activities, interviews focused on: "What are all the options for funding literacy programs, and are they sustainable?" and "How are gaps in funding identified?" This raised the issue of the use and availability of culturally relevant content, specifically: "Are there culturally relevant materials and practices available for use?" and "Where are they available, and are they being used?" Discussion of parental and community participation centered on: "How is parent and community participation encouraged in our communities?" and "How is the effectiveness of parent and community participation in literacy development measured?"

Project Team Recommendations

The research and discussions of findings led the project team to a number of recommendations:

- 1) **Encourage annual literacy gatherings for policy related discussion:**
 - Encourage easy access to literacy programs for all children
 - Identify program participants and service populations currently served, and identify gaps in service delivery
 - Ensure programs are available to those who need literacy services; identify strategies that allow access to literacy development for all children
 - Identify and implement strategies in which literacy programs can partner and collaborate to ensure all populations are served
 - Encourage the development, distribution, and use of culturally relevant materials
 - Identify and catalog existing materials
 - Share knowledge and encourage the use of available materials with parents, students, and programs
 - Measure the effectiveness of available materials
 - Encourage the development of new culturally-relevant materials
 - Funding for additional staff and staff training for literacy programs
 - Identify strategies to place more staff in Pre-K through 3rd grade literacy programs
 - Develop and implement training for existing staff and programs
 - Develop and implement training for "best practices" and/or new literacy models

2) **Identify a one-stop shop for information:**

- Information on literacy programs
 - Develop/maintain a database of literacy programs that tracks organizations and service populations - and identifies potential sources of funding for literacy activities
 - Publish (print and/or web) a guide to literacy programs
 - Information on best practice models, and effectiveness of program models
 - Identify programs that can be replicated in a variety of settings
 - Develop strategies to share “best practices” and other program information
 - Identify gaps in delivery mechanisms, staffing, funding and other areas that are barriers to program effectiveness
- Information on funding availability, funding sources and evaluation in order to improve access to available funding and assess impact of literacy programs
 - Identify and distribute information on existing and potential funding sources
 - Develop strategies for allocating funding

3) Encourage development of community and business partnerships in reading activities

5.0 STATEWIDE FINDINGS: PRE-K THROUGH 3RD GRADE LITERACY PROGRAMS

Sampling Methods

Schools and School Districts: This sample came from a number of sources: a statewide directory of school districts obtained from the Alaska Department of Education and Early Development (DEED); a list of private schools for 2003-2004 obtained from the Alaska Department of Education & Early Development; and a list of public charter schools obtained from the DEED website.

One-hundred-fifteen school districts and schools (including private and charter schools) were contacted; and this yielded 59 interviews (51%), in which 165 literacy programs were identified. Eighty-one percent of the completed interviews were with public school districts and their schools; 12% were with private schools; and 7% were with public charter schools. The districts and schools not interviewed either did not return messages (26%), did not answer their phones (17%), had no identifiable Pre-K through 3rd grade literacy programs (3%), or were closed (2%). In addition to phone interviews, districts and schools that were either unreachable or had requested additional written materials were contacted by email. All but three Alaska school districts (Bristol Bay Borough, Ketchikan Gateway and Kuspuk) were interviewed.

Libraries: A copy of the Alaska Library Directory 2004, produced by the Alaska Library Association, was obtained from the Alaska State Library. This directory was categorized by public libraries, community libraries and school libraries. The "library" category in this report includes public and community libraries, while school libraries are included in the schools and school district interviews.

In total, 92 non-school libraries were identified and contacted for interviews, yielding 41 completed interviews (45%), in which 102 literacy programs were identified. The remaining libraries did not return messages (27%), did not answer the phone calls (21%), had no identifiable Pre-K through 3rd grade literacy programs (4%), or were closed (3%).

Childcare Providers: Statewide directories of childcare centers were obtained from the Alaska Department of Health and Social Services (DHSS) website. The Anchorage directory of licensed daycare facilities was obtained from the Municipality of Anchorage (Department of Health and Human Services). A listing of statewide accredited programs was downloaded from the website of the National Association for the Education of Young Children (NAEYC). In addition, three childcare provider referral agencies (Childcare Connection, CARES, and AEYC-SEA) were solicited for information on additional providers.

At least one childcare provider was contacted for each community listed in the directories and sources cited above. In the larger communities (Anchorage, Fairbanks and Juneau), efforts were made to contact all childcare providers that were center-based. Home-based providers were not contacted in these urban centers. In smaller communities, where there were more than three childcare providers, efforts were made to contact all center-based facilities prior to making calls to home-based providers.

After initial calls were made, Childcare Connection, CARES, and AEYC-SEA were contacted again to determine which additional programs they would recommend for interviews. In total, 141 childcare providers were contacted, yielding 60 completed interviews (42%), in

which 91 literacy programs were identified. The remaining providers did not return messages (23%), did not answer their phones (22%), had no identifiable Pre-K through 3rd grade literacy programs (4%), or were closed (7%).

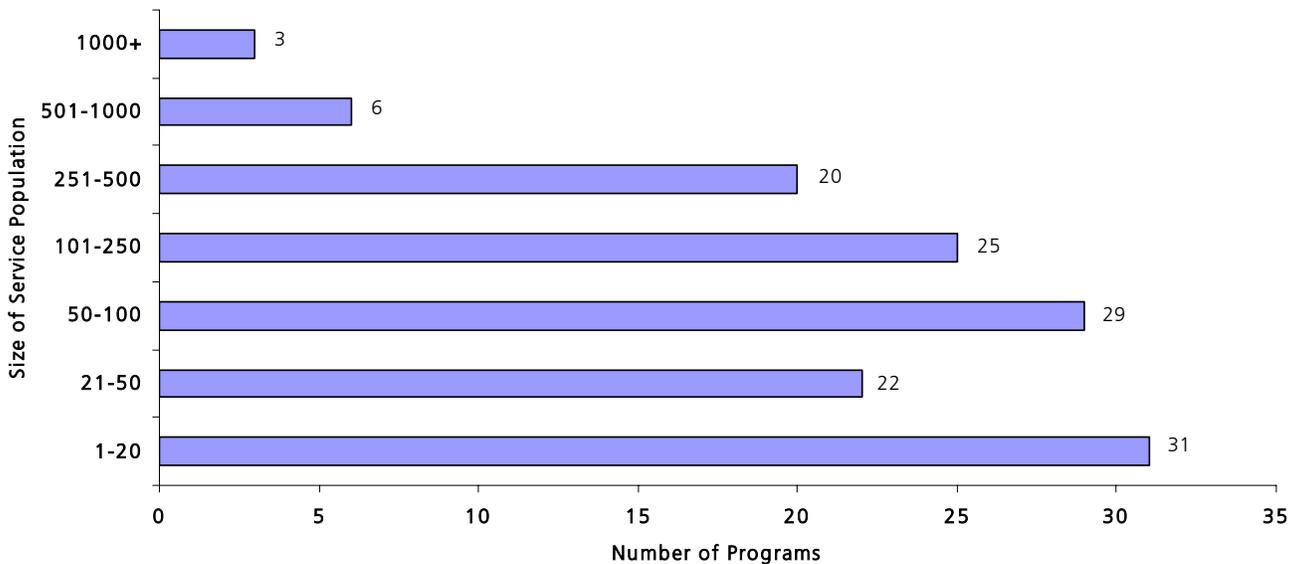
Community-based Organizations: From research and referrals, the Project Team developed a list of organizations that were likely to be providing Pre-K through 3rd Grade literacy programs. Of the 23 organizations contacted, 14 (61%) provided interviews, identifying 26 literacy programs. The remaining organizations had no identifiable Pre-K through 3rd Grade literacy programs (22%) or were not equipped to answer literacy program questions (17%).

Interviewed Community-based organizations included a variety of non-profit service entities - national and statewide literacy groups, early childhood development associations, local public television stations, local hospitals, statewide training organizations and other entities.

Number of Children Served

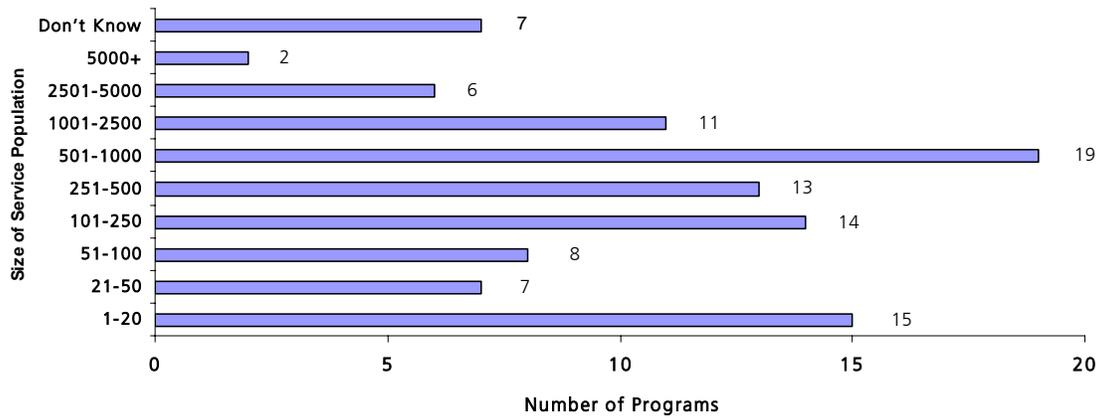
Schools and School Districts: Of the 165 programs identified, 136 (82%) reported on the number of children who participate. These data were usually reported as program-specific. Schools offering multiple programs were unable to report how many children collectively were reached by their programs. As a result, these numbers reflect some double-counting of children who participated in more than one program. In some cases, respondents used a range to report the number of children served. In the aggregate, the total number of children reached through school programs can be only estimated:

Figure 2: Numbers of Children Served by School and School District Programs



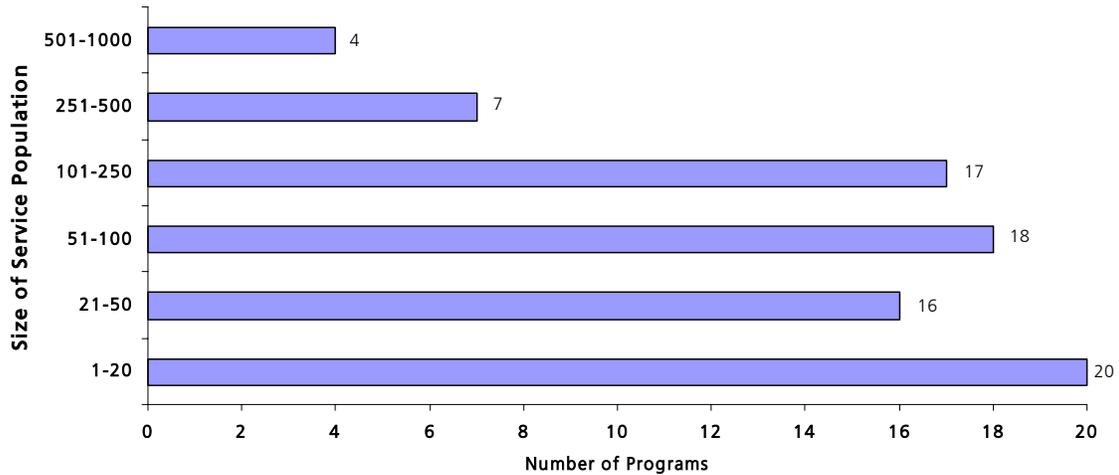
Libraries: Of the 102 library literacy programs, 95 (93%) reported on the number of children who participate. Many libraries reported that their programs reach over several hundred children. As with schools, data on the number of children were usually reported as program-specific; and so libraries offering multiple programs were unable to report how many children collectively were reached by their programs. As a result, these numbers may reflect some double-counting of children who participated in more than one program. In some cases, libraries used a range to report the number of children served. In the aggregate, the total number of children reached through library programs can only be estimated:

Figure 3: Numbers of Children Served by Library Programs



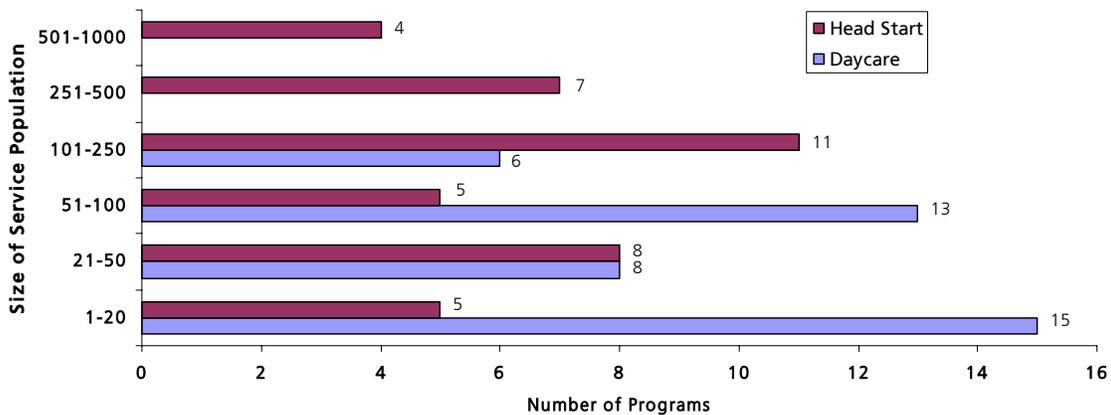
Childcare Providers: Of the 91 childcare literacy programs interviewed, 82 (90%) reported on the number of children participating. The data regarding numbers of children were usually program-specific. As a result, these numbers reflect some double-counting of children who participated in more than one program. In some cases, childcare providers used a range to report the number of children served. In the aggregate, then, the total number of children reached through childcare programs can only be estimated:

Figure 4: Numbers of Children Served by Childcare Provider Programs



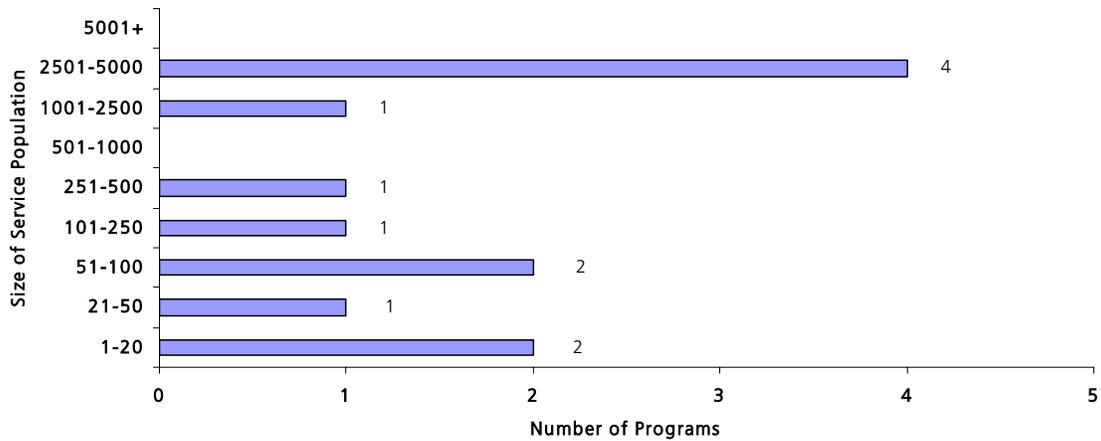
When comparing the numbers of children served by Daycare literacy programs and Head Start literacy programs, the only significant difference that the surveys uncovered is that the Head Start programs were generally larger, offering services to more than 250 children per year:

Figure 5: Comparing Daycare and Head Start Service Populations



Community-based Organizations: Of the 26 organizational literacy programs identified in 14 completed interviews, 12 (46%) reported on the number of children who participate in their programs. Some of these counted the number of families served and estimated the number of children in those families. Since some families or children may participate in more than one program, it is possible that these numbers reflect double-counting. As a result, the following is an estimate of the number of children served in these 12 organizational literacy programs:

Figure 6: Number of Children Served by Community-based Organization Programs

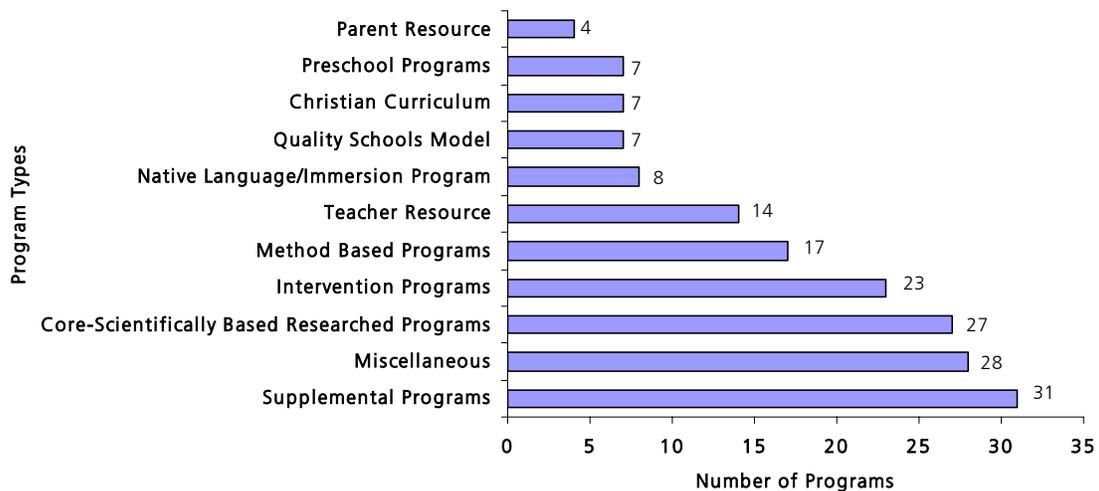


Types of Literacy Programs and Activities

Survey respondents were asked to identify the programs and/or activities operating within their organizations. Programs and activities included use of curriculum models, such as Linda Mood Bell, activities such as story-time, reading programs, as well as other programs and activities such as advocacy, parent-training programs, and book distribution programs. For each program and/or activity listed, respondents were asked to describe the program or activity identified.

Schools and School Districts: Respondents identified 165 literacy programs, with 173 types of activities, of which the following were the most common:

Figure 7: Types of Programs Identified by Schools and School District



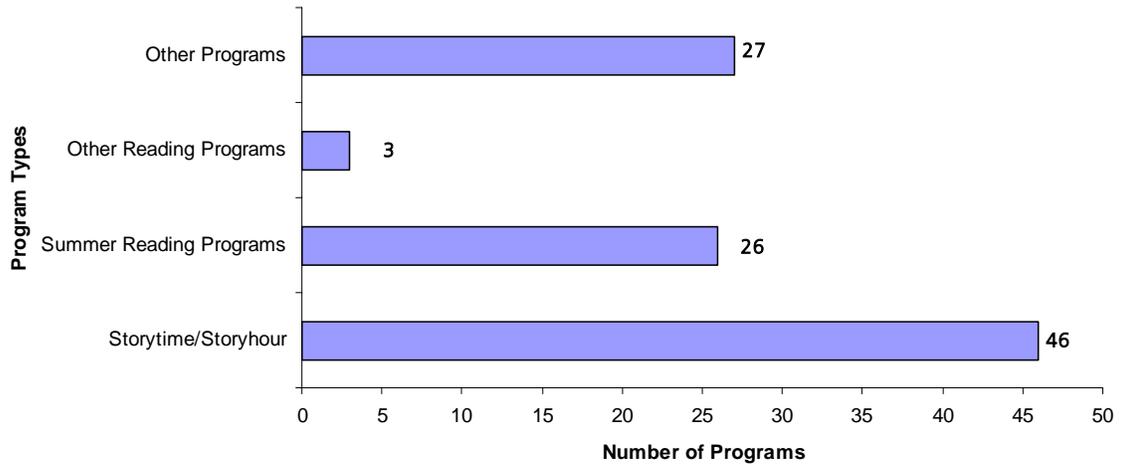
NOTES: "Miscellaneous" school literacy activities include general reading programs, DIBELS, book distribution, phonics programs, writing-based programs, parent outreach, Battle of the Books, library skills programs, and 'make a book' activities.

"DIBELS" (Dynamic Indicators of Basic Early Literacy Skills) is a set of standardized, individually administered measures of early literacy development [definition obtained from School of Education, University of Oregon].

"Scientifically Based Reading Research (SBRR) refers to research on reading that applies systematic and objective procedures, based on controlled experiments that yield hard data and that have been reviewed by objective experts, about the best ways to teach reading [definition obtained from North Central Regional Educational Laboratory].

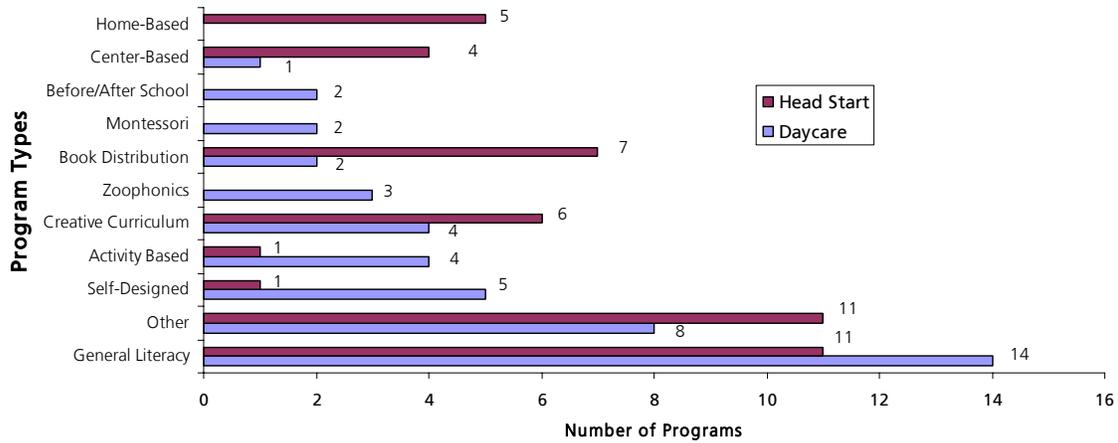
Libraries: The 41 library interviewees identified 102 literacy programs. The most common types of activities were story time/ hour and summer reading, while almost 30% were described as “Other Programs” (e.g., beginning reader programs, infant/toddler programs, after-school programs, and national programs such as “Reading is Fundamental” and “Battle of the Books.”

Figure 8: Types of Programs Identified by Libraries



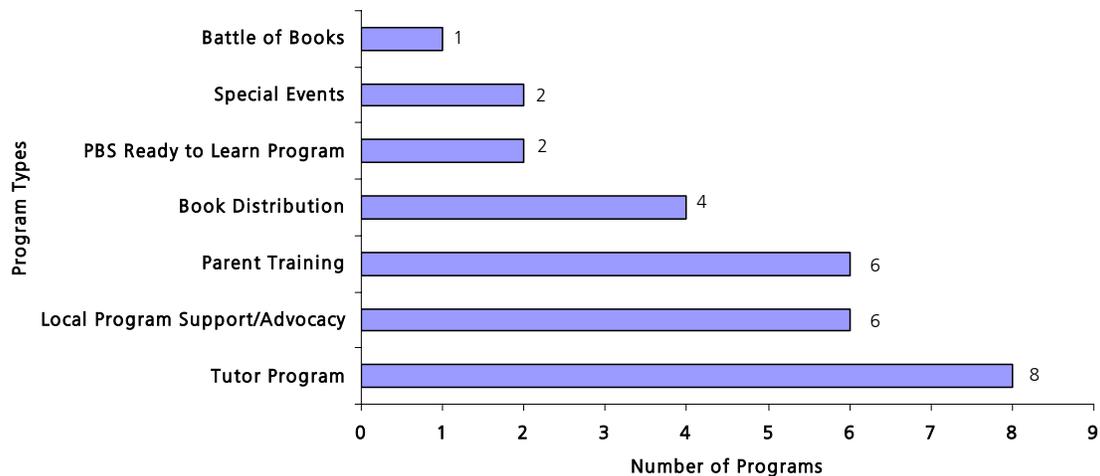
Childcare Providers: The 60 childcare providers interviewed (30 Daycares and 30 Head Starts) reported operating 91 literacy programs. The most common types of programs were: general literacy (27%), creative curriculum (11%), book distribution (10%), self-designed (7%), center-based (6%), activity-based (6%), home-based (6%), and “Other” literacy programs (27%). Daycares most often used self-designed, general literacy, and activity-based curricula. Head Start most often reported structured curricula that incorporate creative work, distribution of books and home-based activities. The following bar graph shows the most commonly reported literacy program categories, broken out by Daycare or Head Start.

Figure 9: Types of Programs Identified by Childcare Providers



Community-based Organizations: The 14 organizations interviewed reported 29 literacy programs, the most common types being tutoring, advocacy, parent training, and book distribution efforts. Here are the most common types of programs:

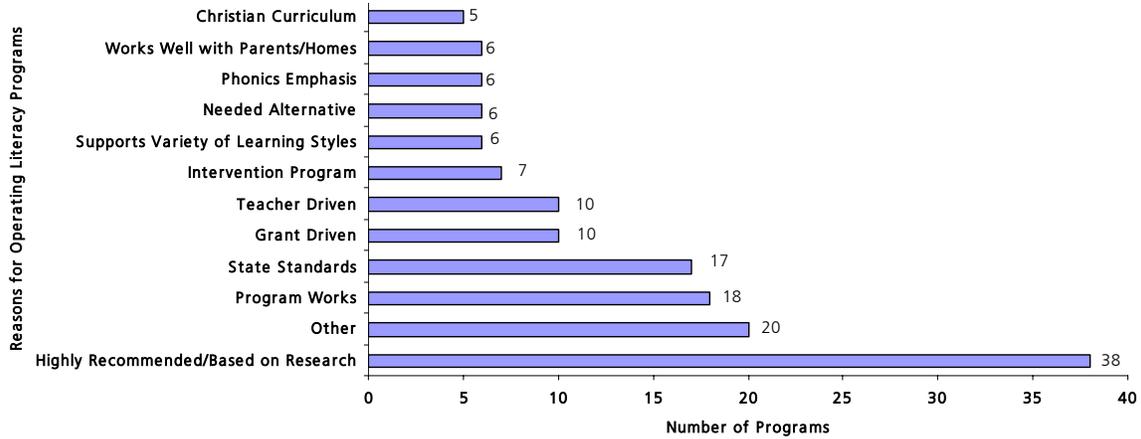
Figure 10: Types of Programs Identified by Community-based Organizations



Reasons for Operating Literacy Programs

Schools and School Districts: Of 165 literacy programs identified, 149 (90%) reported on their motives for operating. Many respondents reported that their programs were developed in response to recommendations, as the result of research into available programs, as a follow-up to past program performance, and/or in response to state standards or funding requirements. Reported reasons were:

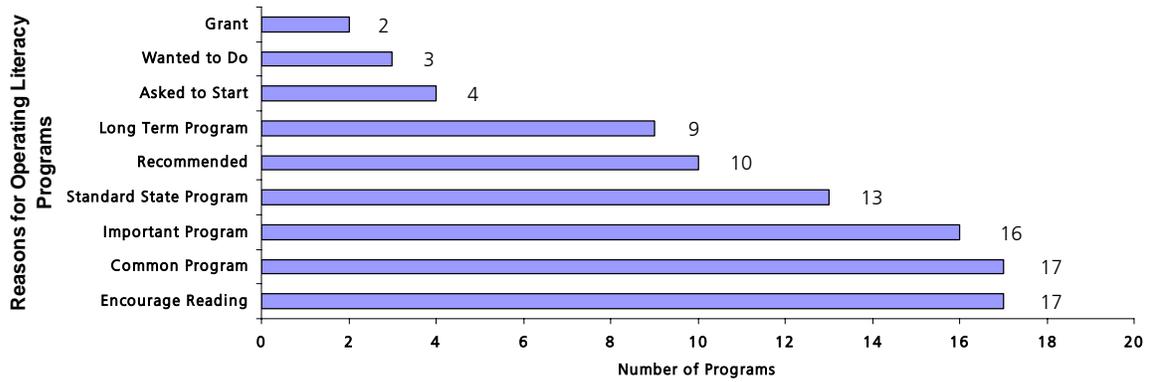
Figure 11: Reported Reasons Schools and School Districts Operate Literacy Programs



The “Other” reasons identified by 20 schools include the fact that programs were “ready to use,” that they motivate children, that they are computer-based, that they fill a need for Native Immersion programs, that they focus on reading, that there were good support materials available, and/or that the program enabled students to read independently.

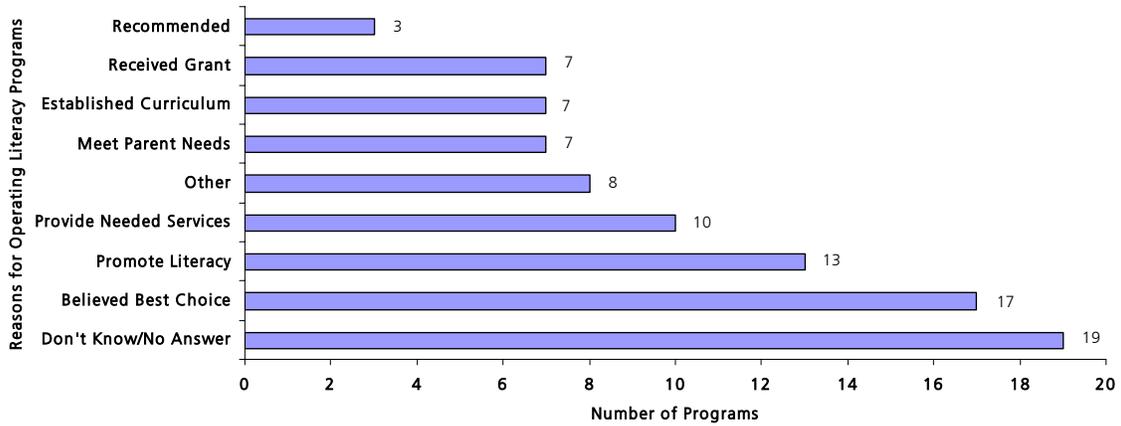
Libraries: Of 102 literacy programs identified, 87 (85%) reported on their motivations for operating, citing 91 different reasons. Many reported that a program was developed to encourage reading, was commonly offered in libraries, or was important to the library. Reported motivations included:

Figure 12: Reported Reasons Libraries Operate Literacy Programs



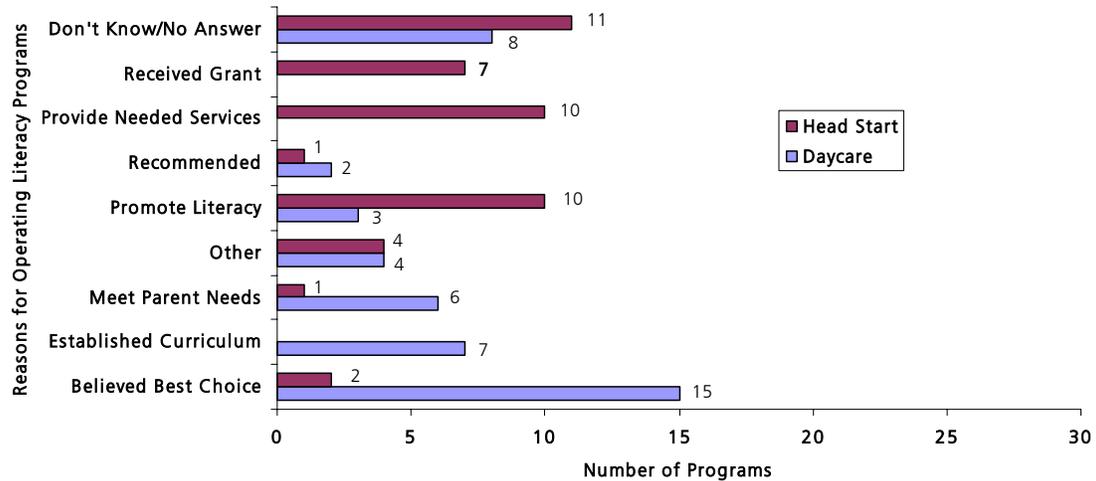
Childcare Providers: All 91 identified childcare literacy programs (100%) reported on their motivations for operating. Many believe the programs they chose are the best for promoting literacy. Reported motivations included:

Figure 13: Reported Reasons Childcare Providers Operate Literacy Programs



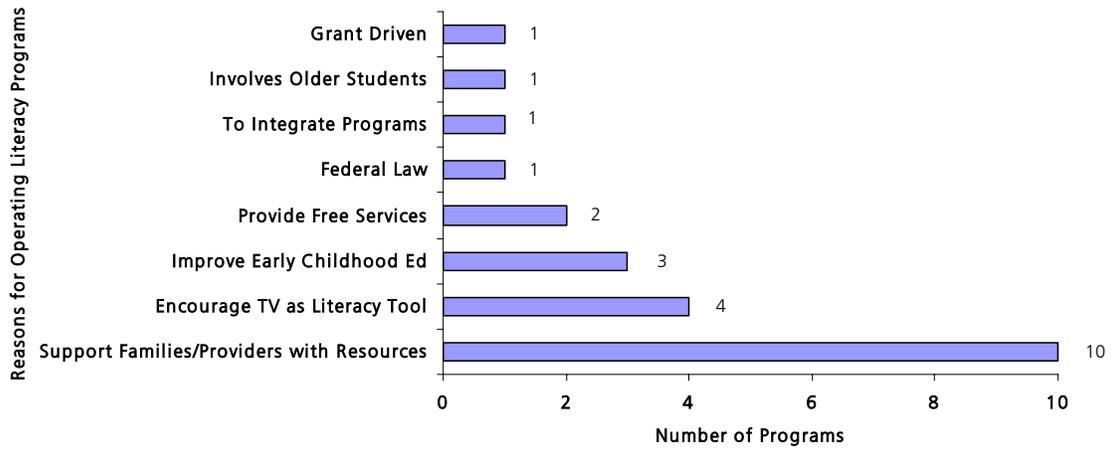
Head Start respondents said they operate their programs primarily to promote literacy and provide a needed service. Daycare respondents said they operate their programs primarily based upon their belief that they are the “best programs.” Reported motivations for operating a Head Start or daycare literacy program included:

Figure 14: Comparing Head Starts and Day Cares: Reported Reasons for Operating Literacy Programs



Community-based Organizations: The 14 organizational literacy programs interviewed reported 23 reasons for operating. The primary reasons were to support families with resources and to promote literacy. Motivations for operating organizational literacy programs included:

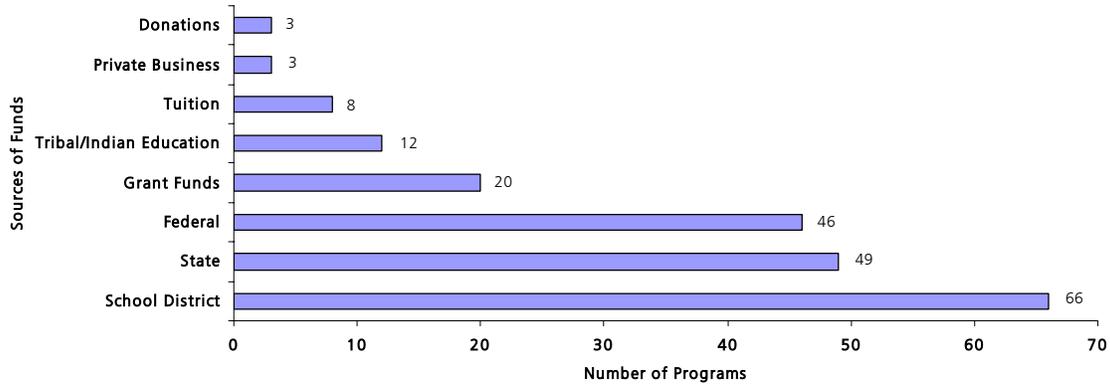
Figure 15: Reported Reasons Community-based Organizations Operate Literacy Programs



Sources of Funding for Literacy Programs

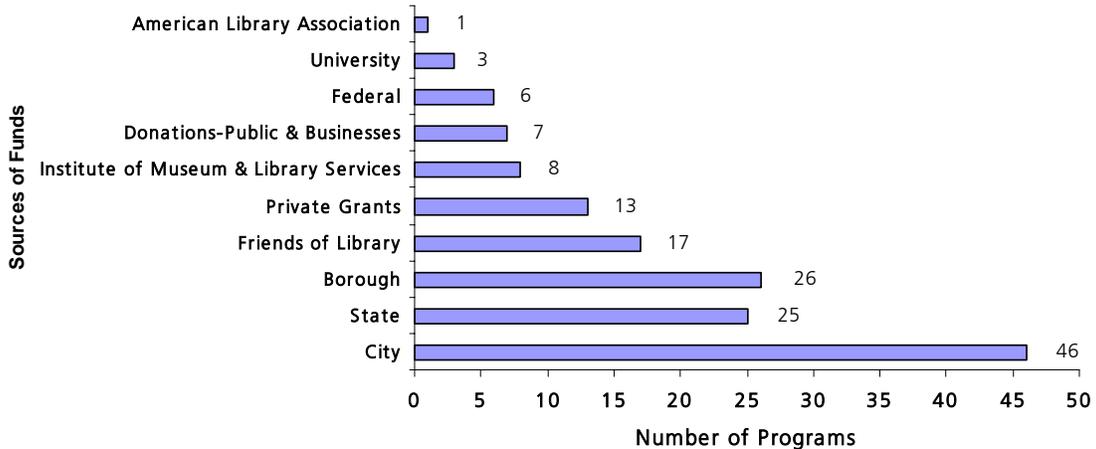
Schools and School Districts: Of the 165 literacy programs reported by schools and school districts, 151 (91%) reported on their funding sources, citing a total of 207 sources. Many programs reported more than one source of funding for literacy; among which government sources were most frequently cited. All reported sources of funding include:

Figure 16: Sources of Funds Identified by Schools and School Districts



Libraries: Of the 102 library literacy programs identified, 101 (99%) reported on their funding sources, citing a total of 152 such sources. Many programs used more than one source of funds. Governmental sources were the most frequently cited. Reported sources of funding included:

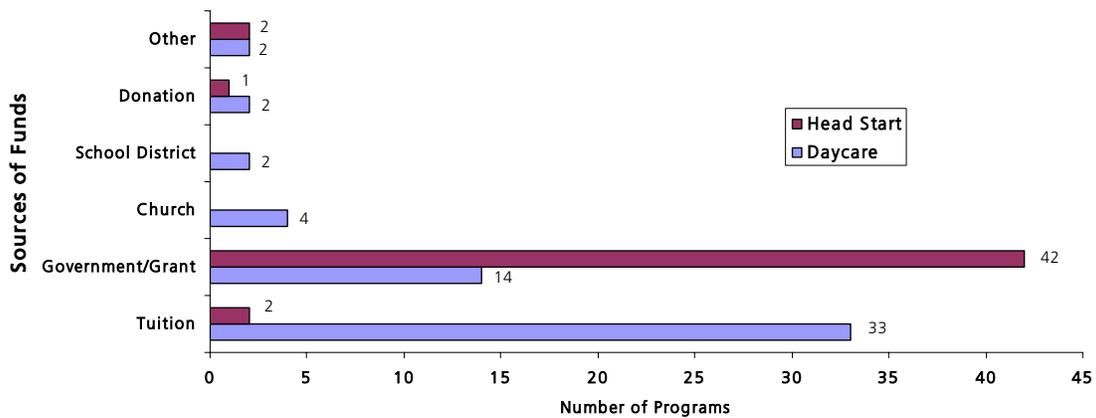
Figure 17: Sources of Funds Identified by Libraries



Childcare Providers: Of the 91 literacy programs reported by childcare providers, 82 (90%) reported on their funding sources, citing 104 such sources. Of these, the top funding category was government grants (53%), and the second most common source was tuitions (34%). Also listed were contributions from churches (4%), school districts (2%), private donations (3%), and other sources (4%). The number of funding sources is higher than the number of programs because more than one source of funding may be necessary to implement a program.

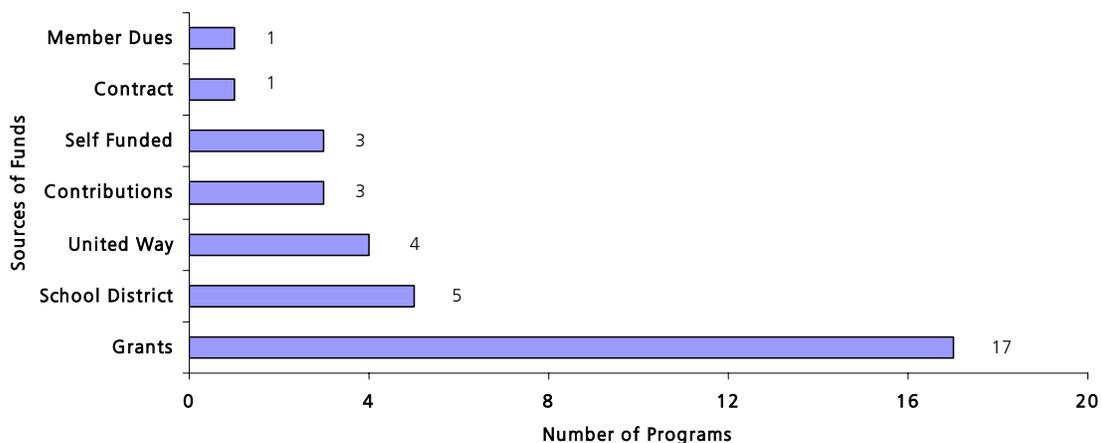
There is a significant difference between the funding sources that support Daycare literacy programs and those that support Head Start literacy programs. Daycare programs are primarily funded by tuitions, while Head Start programs are primarily funded by government and other grant sources. Here is a summary of funding sources:

Figure 18: Comparing Head Starts and Day Cares: Sources of Funds



Community-based Organizations: Of the 26 literacy programs operated by community organizations, 25 (96%) reported on their funding sources; and a total of 34 funding sources were cited. Of these, funding from grants was cited most frequently. The number of funding sources exceeds the number of programs because more than one source of funding may be necessary to implement a program. Reported sources of funding included:

Figure 19: Sources of Funds Identified by Community-based Organizations



Sustainability of Funding

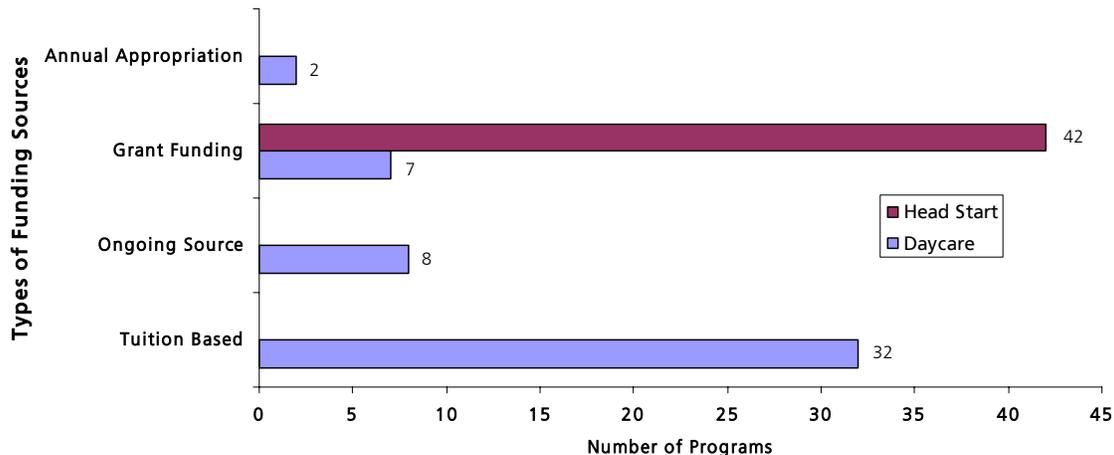
Schools and School Districts: Of the 165 programs identified by schools and school districts, 144 (87%) reported on the sustainability of funding. Of these, 10% indicated that their funding was not stable. Thirty-eight percent indicated that their funding was fair-to-stable; 40% noted that they were part of an annual cycle of funding; and 12% were part of an annual appropriation cycle.

Libraries: Of 102 library literacy programs identified, 73 (72%) reported on sustainability of funding. Seventy-seven percent indicated their funding was stable. Primary reasons for instability among the other 23% of programs include: year-to-year funding cycles, recent or anticipated budget cuts, lack of future funding, reliance on competitive grants, and the fact that some existing programs are pilots.

Childcare Providers: The 91 childcare literacy programs reported that their most common sources of funding were grants (54% of respondents) and tuitions (35% of respondents), Funding stability of childcare literacy programs is based on the reliability of grant funding and the timeliness of tuition payments.

Daycare operations depend on parents' ability to pay tuition, whether or not it is subsidized. Funding for Head Start programs depends on federal and state appropriations.

Figure 20: Comparing Head Starts and Day Cares: Funding Sustainability

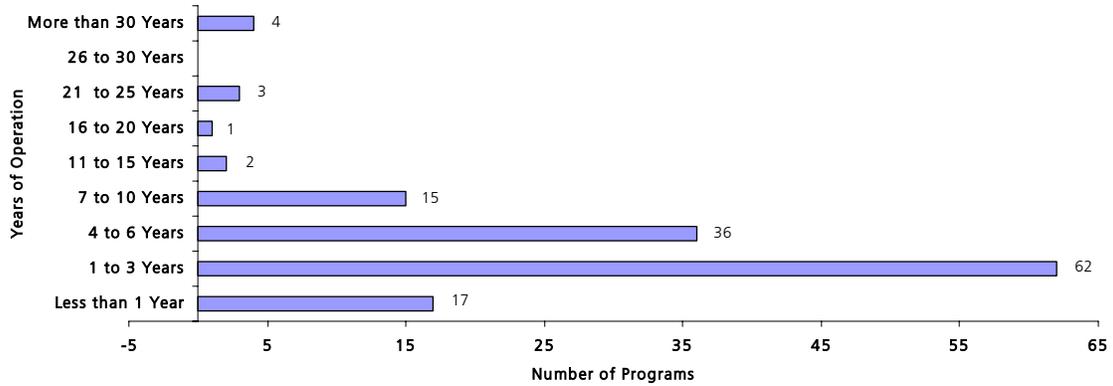


Community-based Organizations: Of the 26 organizational literacy programs identified, 20 (77%) reported on the stability of funding. Nearly one-half reported that funding is stable, while slightly fewer reported that it is dependent on grant cycles. Respondents said that the search for funding is growing increasingly competitive and that stability of funding is decreasing. Responses by percentage were: stable funding (45%), discretionary grants (40%), decreasing funding (5%), seeking new funding (5%), and concerned about funding (5%).

Longevity of Programs

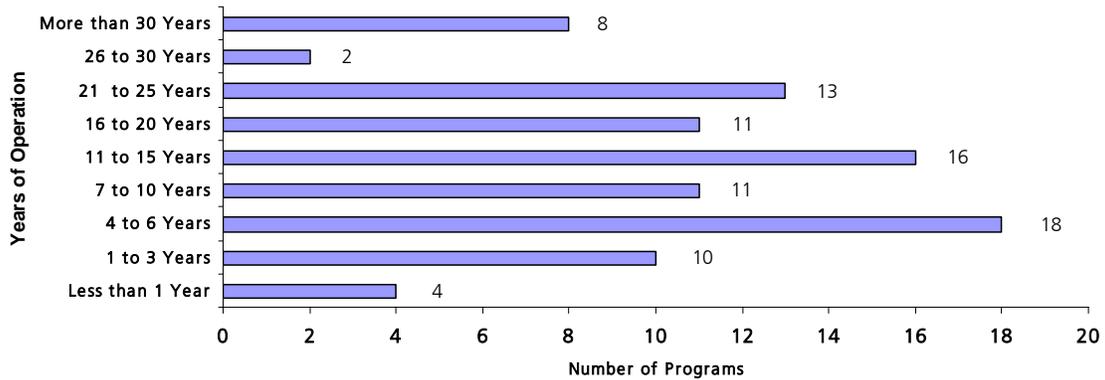
Schools and School Districts: Of the 165 school literacy programs, 140 (85%) reported on the lengths of time these programs have been operating. More than 56% of the respondents reported operating their programs for four years or less, and more than 92% have been operating their programs for ten years or less:

Figure 21: Schools and School District Programs: Length of Operation



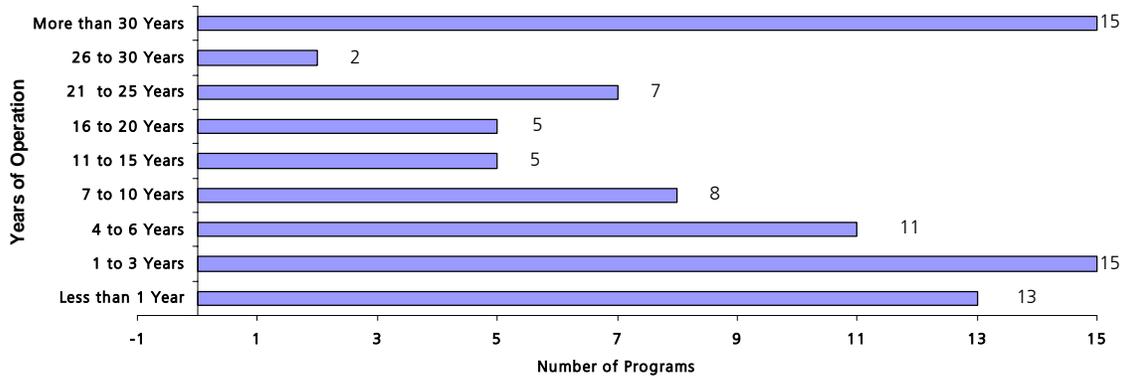
Libraries: Of the 102 library literacy programs interviewed, 93 (91%) reported on the lengths of time they had been operating. Nearly 85% of respondents reported operating their programs for over three years:

Figure 22: Library Programs: Length of Operation



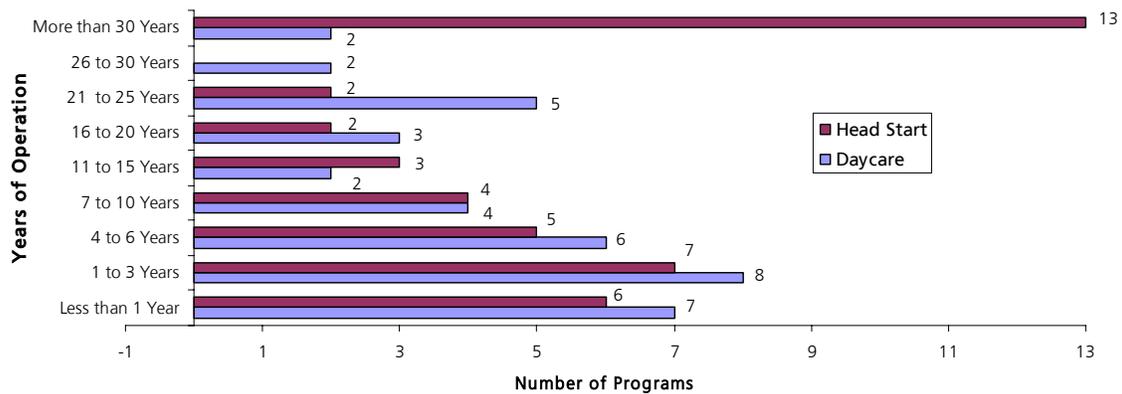
Childcare Providers: Of 91 literacy childcare programs identified, 81 (89%) reported on the lengths of time they had been operating. Nearly 84% of those reporting had been operating programs for over three years. As seen below, many reported childcare literacy programs have been operating for a significant period of time.

Figure 23: Childcare Programs: Length of Operation



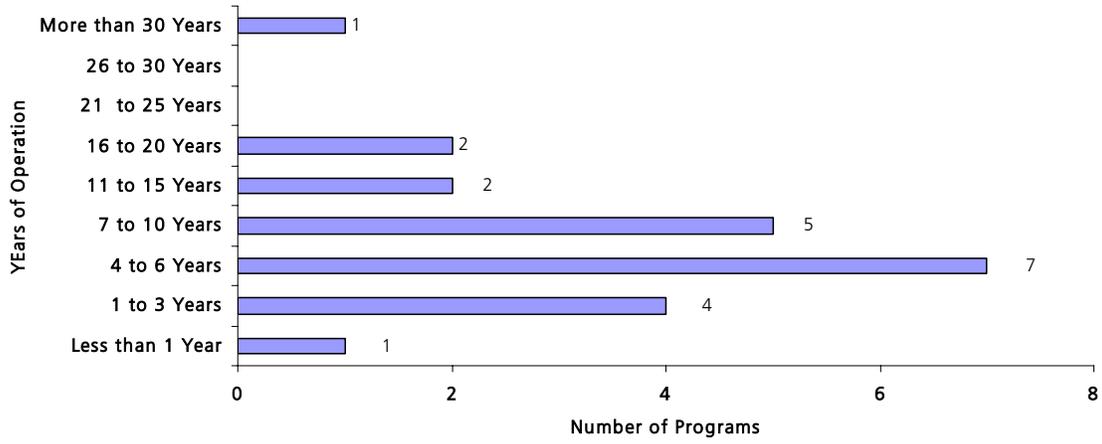
When comparing the length of time in which Daycare and Head Start literacy programs have been operating, the only significant difference reported is that more Head Start than Daycare literacy programs have been operating for more than 30 years:

Figure 24: Comparing Head Starts and Day Cares: Length of Operation



Community-based Organizations: Of the 26 organizational literacy programs identified, 22 (85%) were able to report on the lengths of time they have been operating. Seventy-seven percent of the respondents have been operating for more than three years:

Figure 25: Community-based Programs: Length of Operation



Parental Involvement

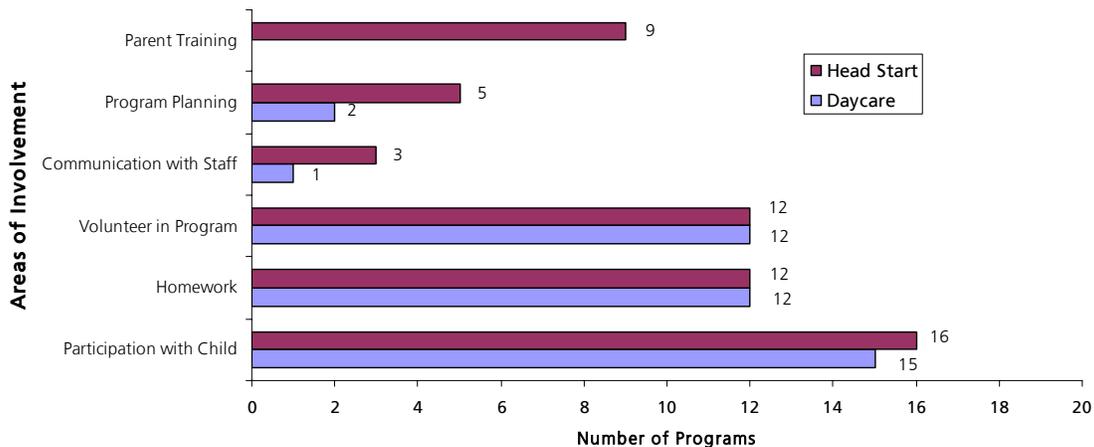
Schools and School Districts: Among the 165 school literacy programs identified, 102 (62%) reported that parental involvement is required or optional, while the remaining 63 programs (38%) reported no parental involvement. In some cases, school respondents reported multiple ways that parents provide assistance with their programs, such as parent training, parent night, parent meetings, volunteering, planning, curriculum, reading to child, homework, and/or monitoring.

Libraries: Of the 102 library literacy programs identified, parental involvement was reported as required or optional in 55 (54%) programs, while the other 47 programs (46%) reported no parental involvement. In some cases, library respondents reported multiple ways that parents provide assistance with their programs. Parents most commonly participate with, or monitor the activities of, their children. Some parents simply attend, while others actually assist with delivery of programs.

Childcare Providers: Of the 91 childcare programs identified, 68 (75%) reported that parental involvement is either required or optional, while the remaining 23 programs (25%) reported no parental involvement. In some cases, childcare respondents reported multiple ways that parents provide assistance with their programs, such as communication with staff, program planning, training, volunteering, and assisting with homework.

Parents' contributions to literacy programs were very similar between Daycare and Head Start programs. Head Start parents, however, are reportedly more likely than Daycare parents to communicate regularly with staff, participate with program planning, and participate in parent training. The following graph shows the most common types of parental involvement, broken out by Daycare or Head Start.

Figure 26: Comparing Parent Involvement in Head Start and Day Care Programs

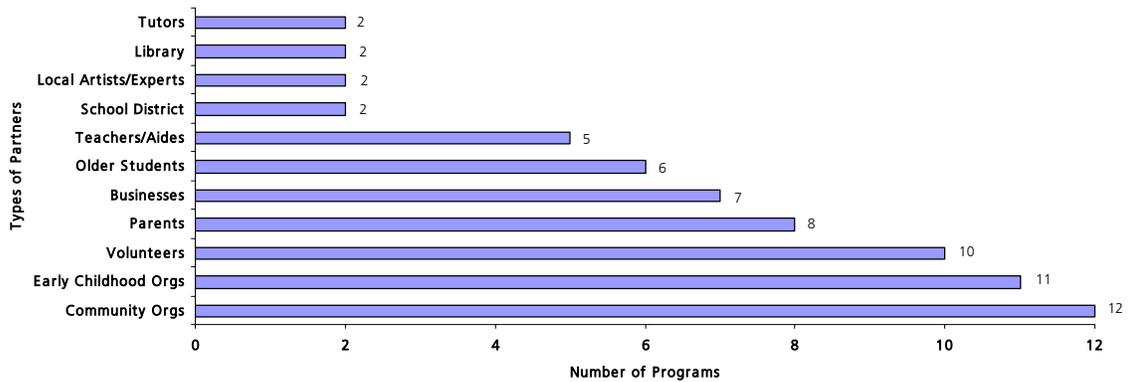


Community-based Organizations: Parental involvement was either required or optional in 18 (69%) of the 26 identified organizational literacy programs, while the remaining eight programs (31%) reported no parental involvement. In some cases, organizational respondents reported multiple ways that parents provide assistance with their programs. Parents who are involved in organizational literacy programs often receive child literacy training or share in literacy-building activities with their children. Other reported involvement included goal setting, training, evaluation of curriculum, or participating in program activities.

Program Partners

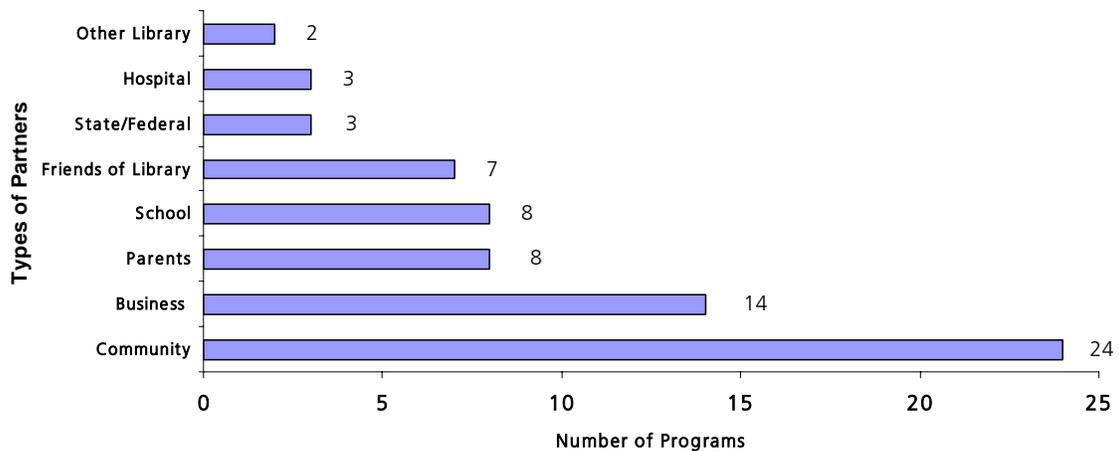
Schools and School Districts: Of the 165 school literacy programs identified, 144 (87%) reported on partnerships; and of these, 53 programs (37%), were assisted by partners. The remaining 91 programs (63%) reported no partners. Respondents identified 67 partners, the majority of which were Head Start and other early childhood organizations, community organizations, parents and volunteers. Reported program partners included:

Figure 27: Partners Identified by Schools and School Districts



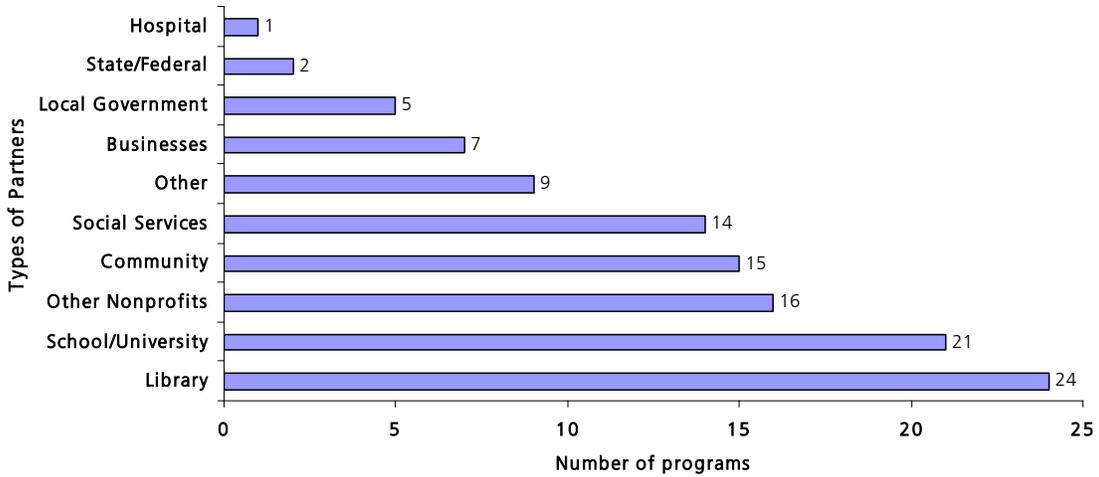
Libraries: Of the 102 library literacy programs identified, 101 (99%) reported on the use of partners. Of these, 53 (52%) were assisted by partners, while the rest reported no partners. Sixty-nine partners were identified, the majority of which were community groups and volunteers. Reported program partners included:

Figure 28: Partners Identified by Libraries



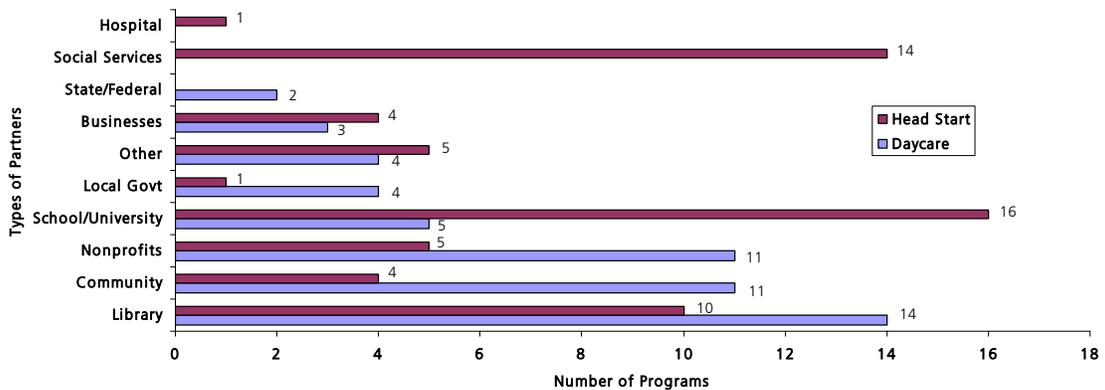
Childcare Providers: The 91 identified childcare literacy programs reported on program partners, listing 114 such partners. Of these, library and school district/university partnerships were most frequently cited:

Figure 29: Partners Identified by Childcare Providers



Daycare operations partner primarily with community and non-profit organizations, while Head Start programs partner primarily with school districts and universities. The reported partners of Daycares and Head Starts were:

Figure 30: Comparing Head Start and Day Care Partnerships



Non-profit organizations frequently are partners of childcare programs. Twenty-five percent of childcare respondents who partner do so with the National Association for the Education of Young Children (NAEYC); 25% partner with the Alaska Native Education Center; 25% partner with CARES; 13% partners with the Boys and Girls Clubs (13%), 6% partner with Parents as Teachers; and 6% partner with the Literacy Council of Alaska.

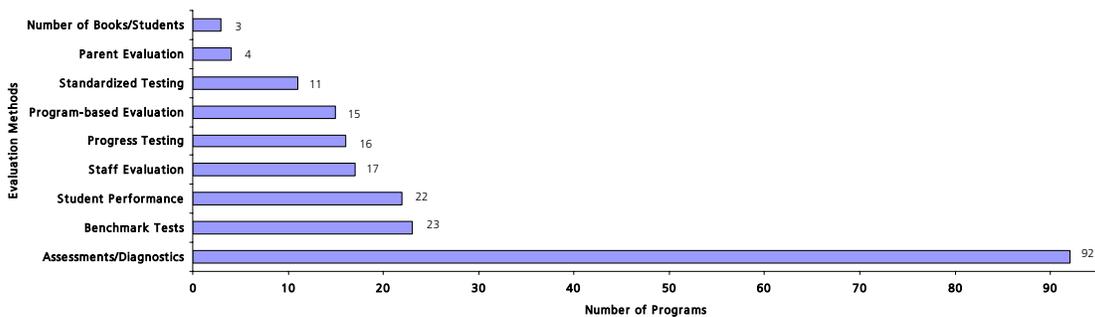
Community-based Organizations: Of 26 organizational literacy programs identified, 25 (96%) reported on the use of partners. Of these, 20 (80%) were assisted by partners. Most partners were other Community-based organizations that share resources in order to increase services. Identified program partners included:

- Adult Learning Programs of Alaska
- Americorps & Vista Volunteers
- Anchorage Literacy Project
- Anchorage School District
- Business Community
- CARES
- Child Care Centers
- Early Head Start Programs
- Faith-Based Organizations
- Friends of the Library
- Head Start Programs
- Infant Learning Program
- Military Bases
- Parents As Teachers
- Presbyterian Hospitality House, & other agencies
- Providence Hospital
- Public Health Providers
- Scholastic
- School District
- University of Alaska, Anchorage
- Volunteer Tutors

Use of Evaluation Methods

Schools and School Districts: Of the 165 school literacy programs identified, 147 (89%) responded on program evaluations. Of these, 134 (91%), reported using evaluations to assess their programs, while 13 (9%) did not. Two-hundred-three evaluation methods were identified. The use of formal assessments and/or diagnostic tools constituted almost one-half of these methods, followed by student performance, benchmark testing and progress testing. More than one evaluation method may be used to measure the performance of a program. Reported program evaluation methods included:

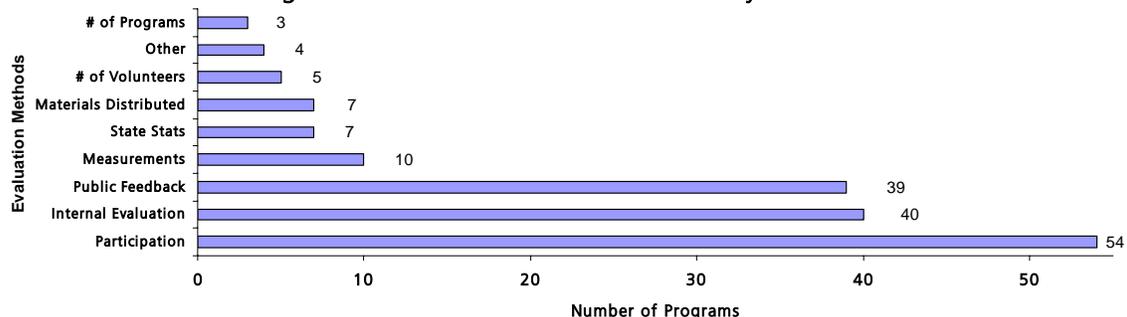
Figure 31: Evaluation Methods Identified by Schools and School Districts



Of the 134 literacy programs using evaluations, 131 (98%) reported on the purposes for which they use evaluation; primarily for student assessment and program evaluation. Of the schools reporting use of evaluation methods, the data were used for: student assessments (45%); program evaluations (32%); reporting requirements (12%); reports to parents (11%).

Libraries: Of the 102 library literacy programs identified, 98 (96%) reported on the use of evaluations. Of these, 78 (80%) reported using evaluation methods to assess their programs, while the remaining 20 programs did not. Programs using evaluations identified 169 methods. The number of evaluation methods exceeds the number of programs because one or more evaluation methods may be used to measure the performance of a given program. Program participation, internal feedback, and public feedback were cited as the most frequently used methods of evaluation. Reported program evaluation methods included:

Figure 32: Evaluation Methods Identified by Libraries

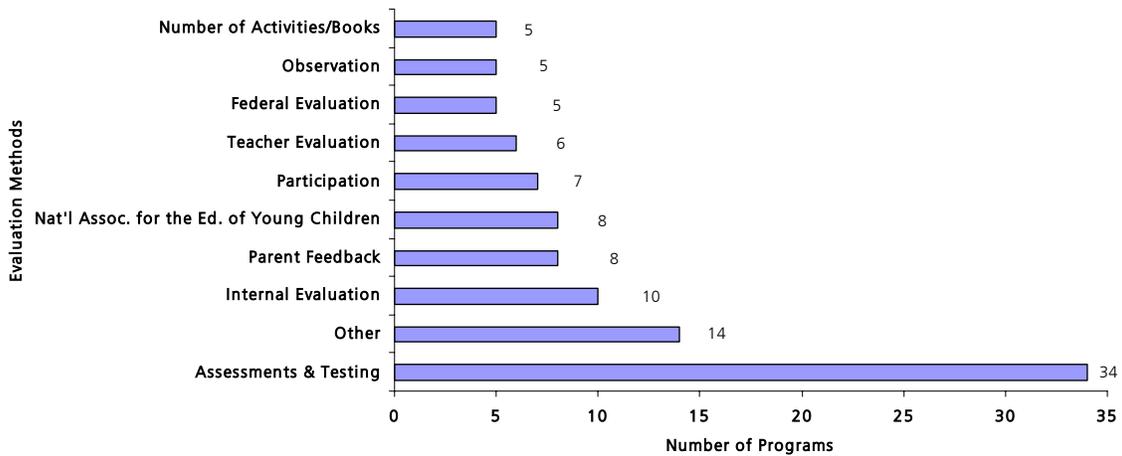


The 78 library literacy programs using evaluation methods reported 97 purposes for which they used evaluation data. Nearly one quarter reported using evaluations to report to the state library system. Of the libraries using evaluations, their purposes included: reporting to the state library system (23%); internal programmatic use (14%); reporting to a municipal library system (13%); reporting to funders (2%); and other purposes (48%).

Childcare Providers: Of 91 childcare literacy programs identified, 62 (68%) reported that they used evaluations, while 29 (32%) did not. Head Start programs reported using evaluation measures slightly more than did Daycare programs, since Head Start grant sources frequently require tracking of program components and overall effectiveness.

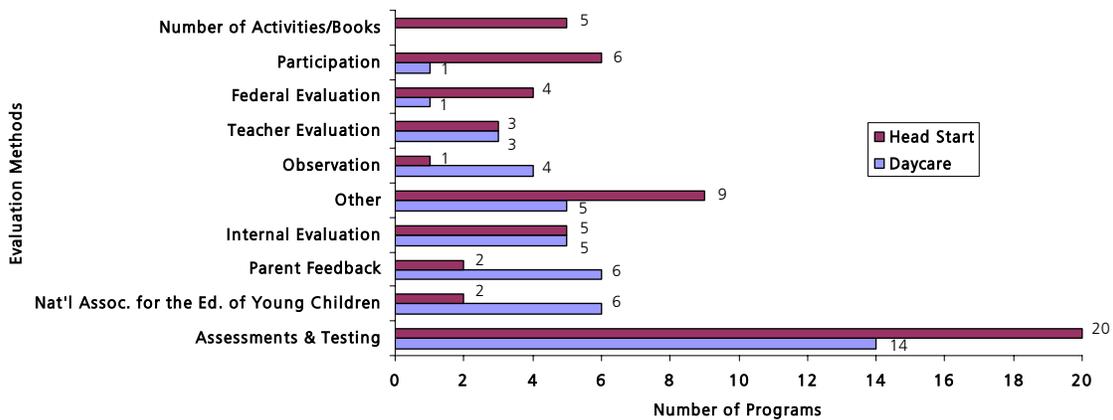
Of the 62 childcare literacy programs that reported using evaluations, 102 methods were identified, of which child assessments and testing were most commonly reported. The number of evaluation methods exceeds the number of programs because more than one evaluation method may be used to assess a program. Reported program evaluation methods included:

Figure 33: Evaluation Methods Identified by Childcare Providers



Head Start programs report slightly more use of assessments and testing, and of federal evaluation and participation, than do Daycare programs. Again, this is probably due to the fact that grant-funded programs tend to require more tracking. Evaluation methods reported by Daycare and Head Start programs included:

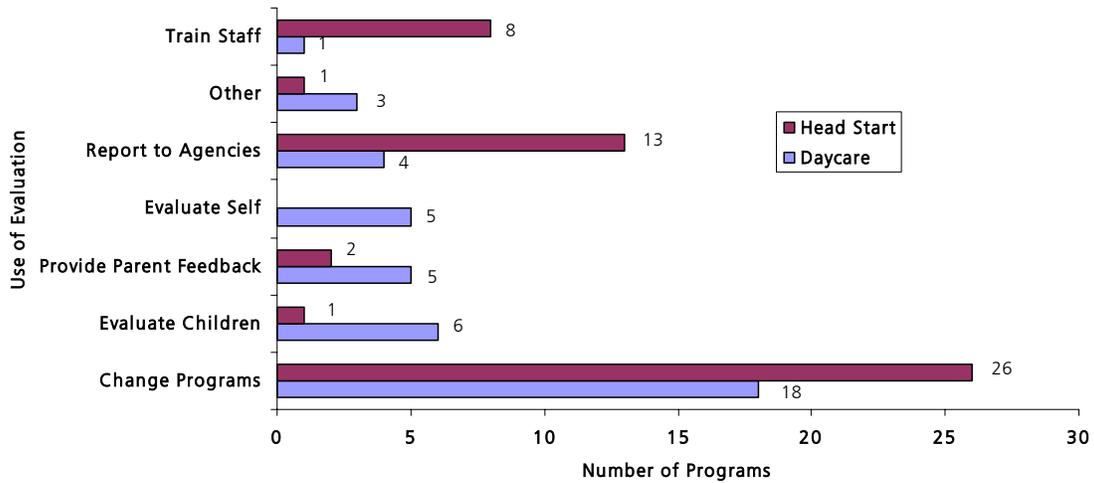
Figure 34: Comparing Head Start and Day Care Evaluation Methods



The childcare literacy programs using evaluations did so primarily to make internal programmatic changes. Nearly 20% of the childcare providers also reported conducting evaluations for agency reporting. Childcare programs reported using evaluation data in the following ways: to change programs (47%); to report to agencies (18%); to train staff (10%); to provide parent feedback (8%); to evaluate children’s performance (8%); to evaluate program performance (5%); and for other purposes (4%).

Head Start programs reported using evaluation data mainly for program changes, agency reporting and staff training. Daycare programs reported using evaluation data mainly for program changes. The following is a summary of evaluation purposes, broken out by Daycare and Head Start programs:

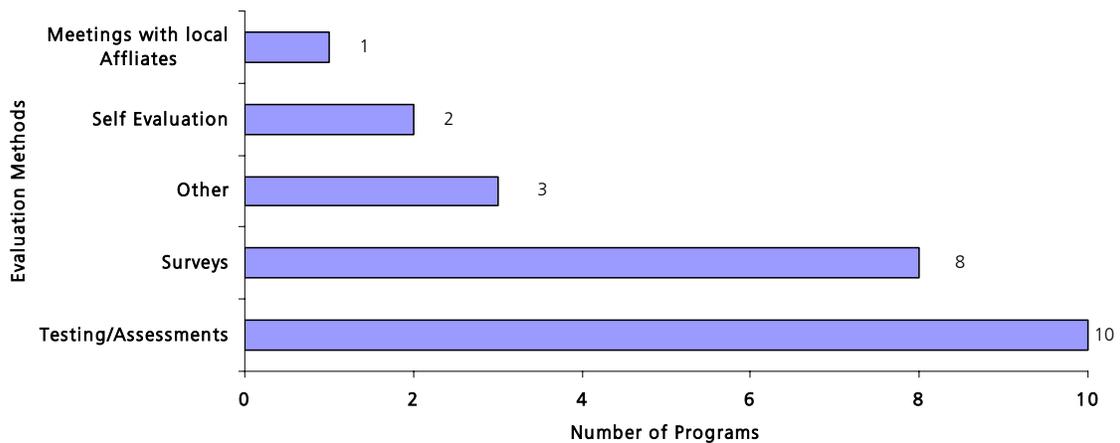
Figure 35: Comparing Head Starts and Day Care: Use of Evaluation Data



Community-based Organizations: Of the 26 organizational literacy programs identified, 25 (96%) reported on the use of evaluation methods. Of these, 21 programs (84%) reported that they use evaluations to monitor their programs, while four programs (16%) did not.

Among the 21 organizational literacy programs using evaluations, 24 methods were identified. The number of evaluation methods exceeds the number of programs because more than one evaluation method may be utilized to measure the performance of a program. Literacy programs reported using the following evaluation measures:

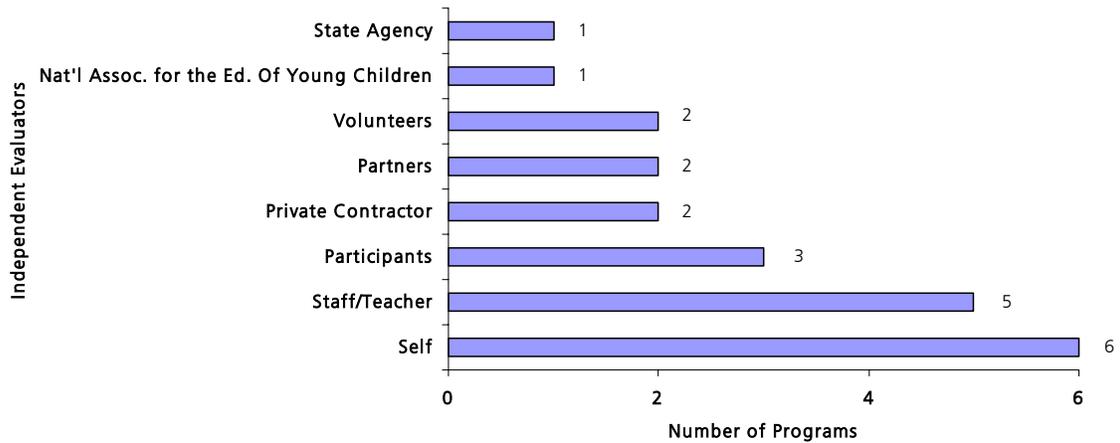
Figure 36: Evaluation Methods Identified by Community-based Organizations



Community-based organizations reported using evaluation methods for the following primary purposes: reporting to funders (37%); program improvement (35%); program effectiveness (12%); goal-setting (8%); student progress measurement (4%); and accreditation (4%).

Of the 21 organizational literacy programs that reported using evaluations, six (29%) reported doing the evaluations themselves; while the other 15 (71%) reported having private contractors or funding agencies conduct the evaluations. Here are the types of evaluators cited:

Figure 37: Independent Evaluators Utilized by Community-based Organizations



Respondents who used program evaluations were asked to comment on their effectiveness. Of those who responded, most felt the evaluation tool worked well and provided immediate feedback, enabling them to make programmatic decisions. Effectiveness responses were: works well (63%); provides immediate feedback (31%); and new program (6%).

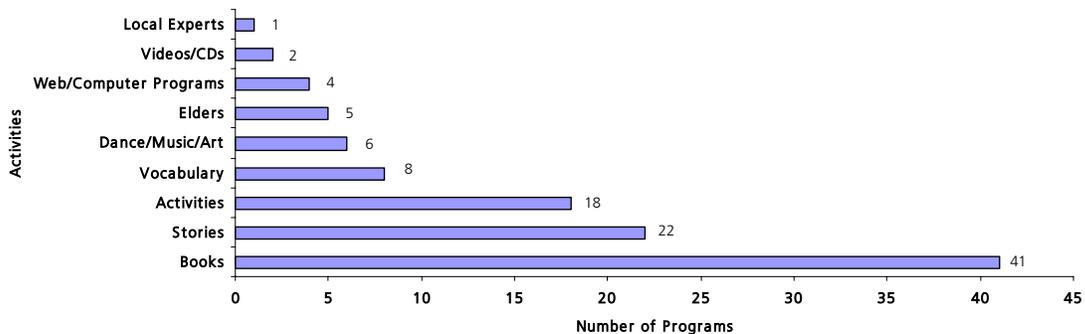
Culturally Relevant Curriculum

Schools and School Districts: Of the 165 school literacy programs identified, 130 (79%) reported on the use of specific cultural curriculum. Ninety-two of these (71%) reported that they offer specific cultural content, while 38 programs (29%) reported using no such content.

Eighty-two school districts and schools reported on the ethnicity of the cultural content in their programs: multiple cultures (45%); Alaska Natives (41%); Spanish/Hispanics (8%); Asians (2%); Russians (1%); African-Americans (1%); French (1%); and Jewish (1%).

Within programs incorporating specific cultural content, 107 cultural activities were identified:

Figure 38: Cultural Activities used by Schools and School Districts

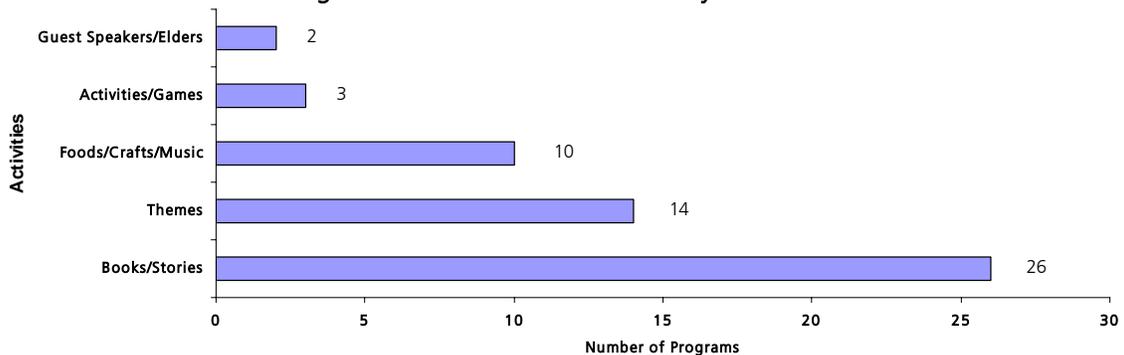


Libraries: Of 102 library literacy programs identified, 98 (96%) reported on the use of specific cultural content. Of these, 45 programs (46%) reported offering specific cultural content, while 53 programs (54%) reported using no such content.

Forty-four libraries reported on the ethnicity of specific cultural content in their programs: Alaska Natives (57%); Spanish/Hispanics (17%); Asians (12%); Pacific Islanders (7%); African-Americans (5%); Australians (2%).

Within programs incorporating specific cultural content, 55 cultural activities were identified. A “specific book or story” was reported by more than a quarter of these program operators:

Figure 39: Cultural Activities used by Libraries

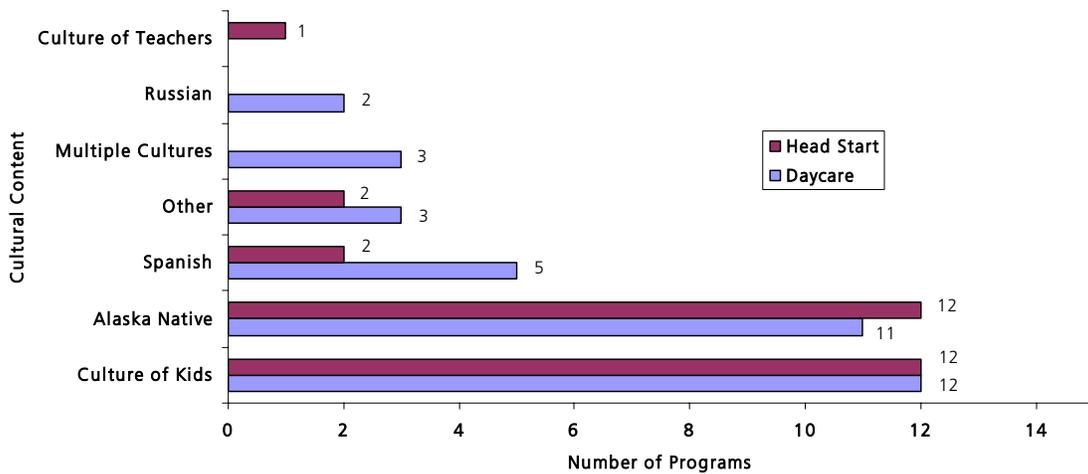


Childcare Providers: Of the 91 childcare literacy programs identified, 77 (85%) reported on use of specific cultural content. Of these, 65 programs (84%) reported using specific cultural content, while 12 programs (16%) reported using no such content. Daycare and Head Start programs reported incorporating specific cultural content in their literacy programs equally.

Childcare literacy programs use specific cultural content, as follows: cultures of the children (36%); Alaska Natives (35%); Spanish/Hispanics (11%); other cultures (8%); multiple cultures (5%); Russians (3%); cultures of teachers (2%).

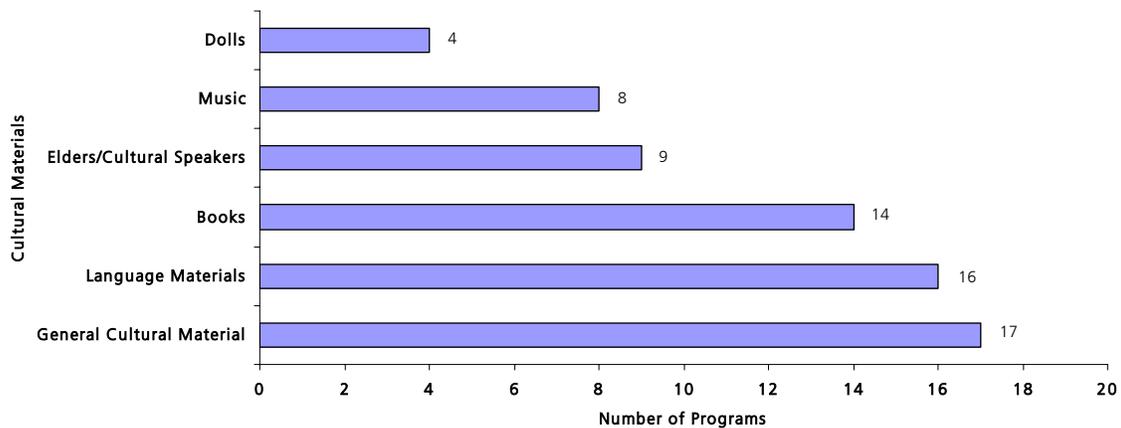
The cultural content reported by Daycare and Head Start programs is very similar. Most often, these programs gear content/curriculum to the children served (“culture of the kids”). Here is a summary of content, broken out by Daycare and Head Start:

Figure 40: Comparing Head Start and Day Care Programs: Cultural Content



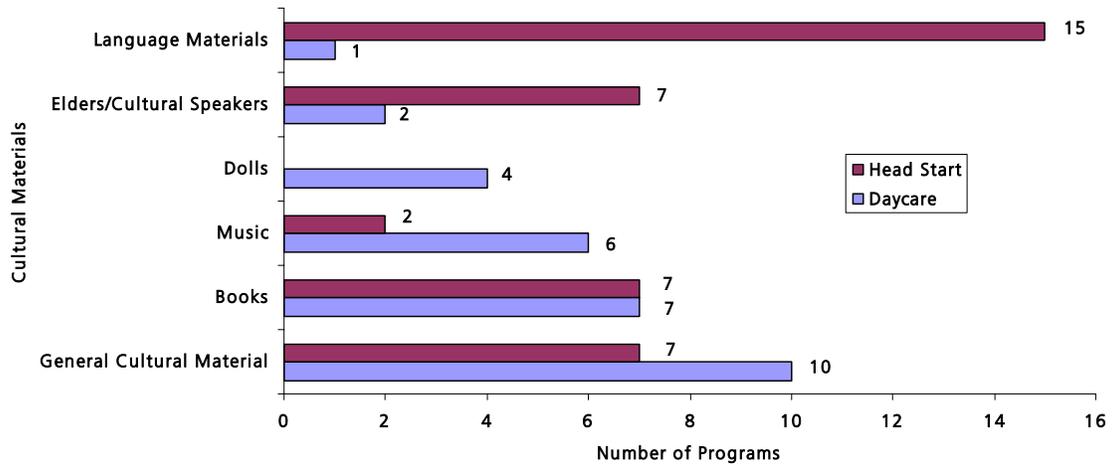
Among the programs identified as using specific cultural content, 68 forms of cultural activities were utilized. Nearly a quarter of the programs reported language-specific materials or cultural materials geared to a particular group. Cultural literacy activities included:

Figure 41: Cultural Materials used by Childcare Providers



Generally, Daycare and Head Start programs used cultural materials in the same manner, except that Head Start programs more frequently incorporated speakers, culture-specific books and language-specific materials than did Daycare programs. Here is a summary of cultural content, broken out by Daycare and Head Start:

Figure 42: Comparing Head Starts and Day Cares: Cultural Material

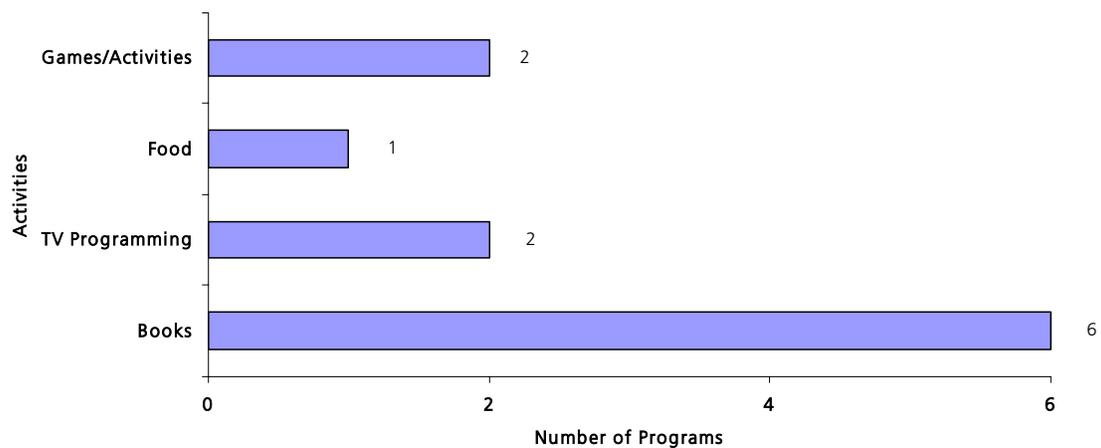


Community-based Organizations: Of the 26 literacy programs reported by organizations, 22 [85%] reported on the use of culturally relevant content. Of these, 12 programs (55%) reported that they offer specific cultural content in their programs, while 10 (45%) reported using no such content.

Eight organizational literacy programs reported on the ethnicities of the cultural content in their programs: Spanish/Hispanics (32%); Alaska Native (28%); cultures of participating children (28%); African-Americans (6%); and Russians (6%).

Of the 12 organizational literacy programs that reported using specific cultural content, nine reported using 11 types of specific cultural activities, as shown below:

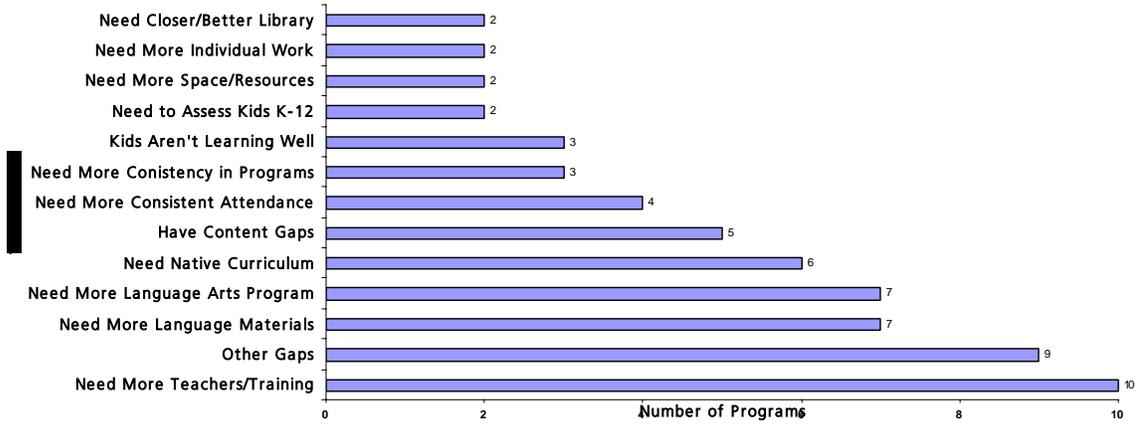
Figure 43: Cultural Activities used by Community-based Organizations



Needs or Gaps in Programs

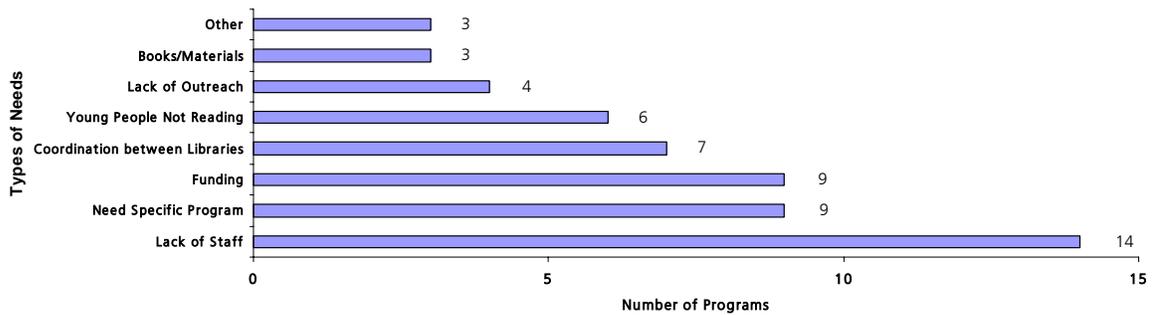
Schools and School Districts: Out of 165 school literacy programs identified, 57 (35%) reported a total of 62 gaps or needs in their literacy programs, as follows:

Figure 44: Needs Identified by Schools and School Districts



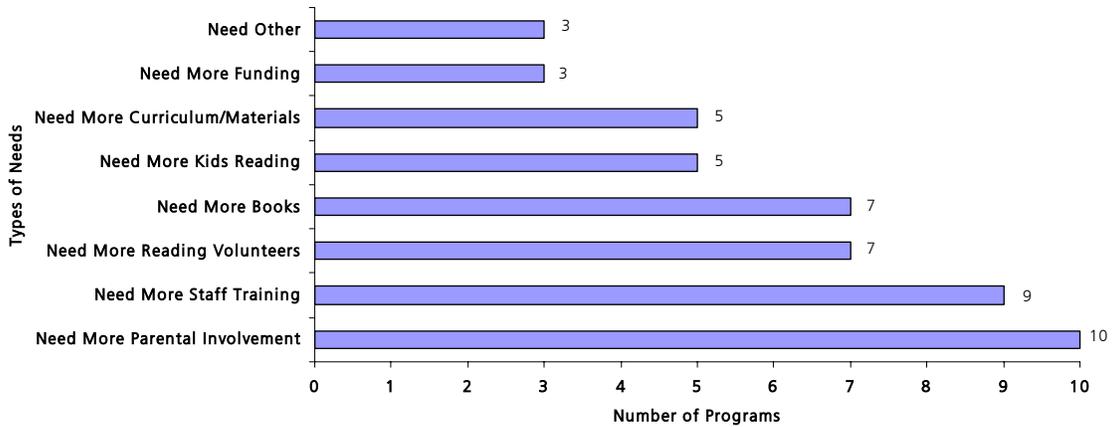
Libraries: Of the 102 library literacy programs identified, 47 (46%) reported a total of 55 gaps or needs in their literacy programs, as follows:

Figure 45: Needs Identified by Libraries



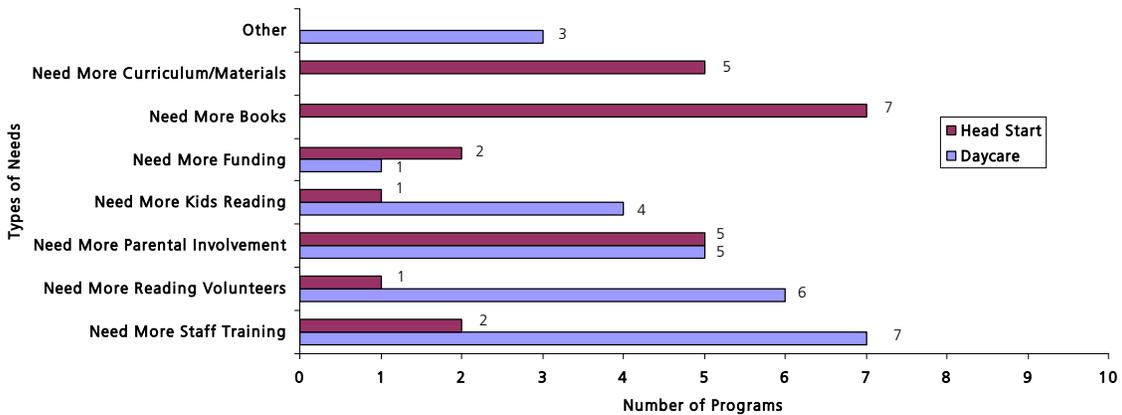
Childcare Providers: The 91 childcare literacy programs identified 49 gaps or needs in their programs, as follows:

Figure 46: Needs Identified by Child Care Providers



Respondents from Daycare and Head Start programs identified somewhat different gaps in their respective literacy programs. Daycare gaps were often related to staffing issues, while Head Start gaps were often related to resource issues. The following is a summary of gaps or need, broken out by Daycare and Head Start programs:

Figure 47: Comparing Head Starts and Day Cares: Gaps and Needs



Community-based Organizations: Thirteen of the 26 organizational literacy programs identified a variety of gaps and needs in their programs and are listed here in three general categories:

Advocacy

- Need appropriate literacy training for legislators, conveying importance of early childhood learning.

Resources

- Need tools to assist those who don't speak the common language(s) of the programs' teachers.
- Need better focused literacy development for preschoolers.
- Need material, books and tools in all languages.
- Need sufficient books to distribute to all homes.
- Need ability to provide one-to-one tutoring for parents.
- Need evaluation tools and measures that track kids over a longer period to determine longer-term programmatic effectiveness.
- Need greater funding and staffing levels to reach all students who need assistance.
- Need funding to support hospital-based educational services, and especially need workable computers for children.
- Need culturally appropriate books for Alaskan children.
- Need more books for preschool children.
- Need more funding to sustain successful programs.
- Adult students at low literacy levels are not being helped by the Adult Basic Education program.
- Need to expand the "First Books" program statewide.

Training

- Early childhood educators are, in some cases, lacking the skills to provide emergent literacy training to children from birth to five years of age.
- Need training to help parents select appropriate books to encourage reading.
- Need literacy development training for parents who are primary caregivers.

PART II: SELECTED RESOURCES ON INDIGENOUS CHILDREN'S LITERACY DEVELOPMENT IN THE UNITED STATES, CANADA AND NEW ZEALAND

1.0 EXECUTIVE SUMMARY

This section on selected resources identifies published, professional literature that focuses on literacy development among indigenous children in the United States, Canada, and New Zealand.

The bulk of U.S. literacy research has focused on indigenous children of the Lower 48 and Hawaii. Scant research has been conducted on literacy development among Alaska Native children. Three researchers—Demmert, Lipka and Reyhner—have written the majority of professional literature on Alaska Native children's literacy development. Few pieces by other authors have been published.

In Canada, a significant amount of research exists on literacy studies, theories and models designed for the country's First Nations children. One of the primary supporters of this research is First Nations of Canada, a national organization that represents over 630 First Nations communities in Canada. Through its leadership and structure, First Nations represents the views and concerns of First Nations people in the areas of aboriginal and treaty rights, economic development, education, languages and literacy, health, housing, social development, justice, taxation, land claims and environment.

In New Zealand, extensive research has focused on literacy studies, theories and models intended for the country's Maori children. The New Zealand government and its education, health, and welfare sectors increasingly have focused attention on gaps between the education of Maori and non-Maori children and youth. In the late 1970s, the New Zealand government instituted educational reforms to increase Maori participation and success in education. Since 1982, the New Zealand government has supported Maori language revitalization among the Maori children and youth.

Research conducted in Canada and New Zealand indicates national attention must be focused on the problem of literacy among indigenous children before resources are committed to finding solutions. The dearth of literacy development literature for Alaska Native and American Indian children—compared to that for Native children of Hawaii, Canada, and New Zealand—suggests more research and studies on Alaska Native and American Indian children are needed to address understand the issues around early childhood literacy.

2.0 INTRODUCTION

The mission of First Alaskans Institute is to develop the capacities of Alaska Native Peoples and their communities to meet the social, economic and educational challenges of the future, while fostering positive relationships among all segments of society. The mission of the Alaska Native Policy Center, a program of First Alaskans Institute, is to enable Alaska Natives to become informed about, actively involved in, and able to affect the educational, economic and social policy issues that will determine their futures as 21st century indigenous peoples.

The First Alaskans Institute applied for and received a grant from the Alaska Humanities Forum to do three things: first, to initiate a pilot reading program, and second, to develop a research project to identify pre-kindergarten (Pre-K) through 3rd grade literacy programs operating within the state of Alaska, and third to identify professional literature and models for literacy development for indigenous populations.

To begin the research project, on May 24, 2004, First Alaskans Institute coordinated "Literacy Kickoff", a pilot project that brought volunteers into two Anchorage elementary schools (Williwaw and Tyson) to read to kindergarten, first-, second-, and third-grade students. Project participants discovered very few books that are culturally relevant to Alaska Natives and written by Alaska Natives.

In late July 2004, First Alaskans Institute/ Alaska Native Policy Center issued a Request for Proposals for the Alaska Literacy Programs Research Project. Through that process, Aurora Consulting was selected to conduct the research, which began in early August 2004.

This report is titled "Selected Resources on Indigenous Children's Literacy Development in the United States, Canada and New Zealand." It compiles the research literature that focuses on Pre-K through 3rd grade literacy development among indigenous populations in the United States, Canada and New Zealand.

The input and insight provided by the First Alaskans Institute /Alaska Native Policy Center were critical to the success of this project. First Alaskans Institute/Alaska Native Policy Center assisted with development of the target organizations list, conceptualization of the discussion guide, and review of research outcomes, and acted as a general resource to the overall project. The project team members were:

| | |
|----------------|---|
| Lenora Carpluk | University of Alaska, Statewide Future Teachers of Alaska |
| Paul Prussing | Alaska Department of Education and Early Development |
| Ricardo Lopez | Rasmuson Foundation |
| Ira Perman | Alaska Humanities Forum |
| Sarah Scanlan | First Alaskans Institute |
| Sue Sherif | Alaska State Library |

3.0 PROJECT OVERVIEW

Purpose

First Alaskans Institute/Alaska Native Policy Center wanted to identify professional literature and successful models for literacy development among indigenous populations in the United States and other countries. This report focuses on nationally recognized literacy studies and models in the United States, Canada and New Zealand and focuses on the age group, Pre-K through 3rd grade.

Methodology

The Aurora Consulting research of literature had two criteria that guided selection of the resources included in this document:

- Indigenous people in the United States, Canada or New Zealand; and,
- Early childhood (PreK-3rd grade) literacy research, studies, theories and models.

This research is not intended to be exhaustive. Aurora Consulting did not formally assess the quality of the reviews. Only research abstracts that fell into the areas of concentration were considered. The literature abstracts were organized into four groups: the indigenous peoples of the United States, Hawaii, Canada and New Zealand. The research was further organized into the following themes:

- Early History of Literacy
- Present History of Literacy
- Language Immersion Programs
- Community and Parental Involvement
- Preschool/Childcare Theories and Models
- Educational Theories and Models
- Role of Libraries

Aurora Consulting compiled and researched information from many sources, including articles, journals, book reviews and reports. A bibliography of all published sources is found after each theme. Three academic databases provided many of the sources of information; they are the Educational Resources Information Center (ERIC), the EducationAbs and the Professional Development Collection.

The Educational Resources Information Center (ERIC) database is a national information system supported by the U.S. Department of Education, the National Library of Education, and the Office of Educational Research and Improvement. It provides access to information from journals included in the Current Index of Journals in Education and Resources in the Education Index. ERIC provides full text of more than 2,200 digests along with references for additional information and citations and abstracts from over 1000 educational and educational related journals. Some of the documents listed can be obtained in full text from the ERIC database and will be noted in the citations. ERIC Documents (citations identified by an ED number) are available in microfiche form at libraries or other institutions housing ERIC resource collections. ERIC resource collection locations are listed at <http://www.ed.gov/BASISDB/EROD/eric/SF>.

Many libraries offer E*Subscribe, which grants patrons free electronic access to some ERIC documents. Select documents also are available for a fee in a variety of formats—microfiche, paper copy, or electronic—from the ERIC Document Reproduction Service. The

Reproduction Service contacts are: telephone 1-800-443-ERIC; e-mail service@edrs.com, and web site <http://edrs.com/Webstore/Express.cfm>.

ERIC Journals (citations identified by an EJ number) are available in local libraries and via interlibrary loan services; from the originating journal publisher; or for a fee from article reprint companies:

- Infotrieve, telephone 1-800-442-4633 or <http://www.infotrieve.com/>
- Ingenta, telephone 1-800-296-2221 or <http://www.ingenta.com/>
- ISI Document Solution, 1-800-603-4367 or <http://www.isidoc.com/>

EducationAbs, its full name, is a database that covers every age and sector of the educational community from preschool through college from 1983 to the present. It is a biological database that cites every article of at least one column in length in more than 400 English language periodicals and yearbooks published in the United States and elsewhere. The database indexes selected series and supplements and cites book reviews. EducationAbs is produced by H.W. Wilson Company, 950 University Ave., Bronx, NY 10452. The EducationAbs contacts are: telephone 1-800-367-670; e-mail, custserv@hwwilson.com, and web site, <http://www.hwwilson.com/>.

Professional Development Collection database provides a specialized collection of more than 550 quality education journals, including more than 350 peer-reviewed titles. This database also contains more than 200 educational reports. In addition to full text, indexing and abstracts are provided for more than 900 journals. This database also contains more than 200 educational reports. Full text information in the database dates as far back as 1965. The copyright of the Professional Development Collection's indexing and abstracts are owned by EBSCO Publishing, P.O. Box 682, Ipswich, MA 01938. The EBSCO Publishing contacts are: telephone 1-800-758-5995; and web site, <http://support.epnet.com/>.

Every effort has been made by the Aurora Consulting project team to ensure the completeness and accuracy of sources cited and references identified. If sources are noted where this has not been done, please contact First Alaskans Institute/Alaska Native Policy Center so appropriate corrective action can be taken. First Alaskans Institute /Alaska Native Policy Center is not responsible for the grammar, or any words with uncommon spelling, in the abstracts; as the abstracts were copied as written.

4.0 INDIGENOUS CHILDREN'S LITERACY DEVELOPMENT IN THE UNITED STATES

This section is a literature review of the research, studies, theories and models written on indigenous children's literacy development in the United States. This section does not include research conducted on the indigenous children in the state of Hawaii as research on this state is included in chapter five. Research conducted on the indigenous children in the state of Alaska is included in this section. This review is not intended to be an exhaustive search of the research literature conducted on indigenous children in the United States. Aurora Consulting project team did not formally assess the quality of the research. Literature research abstracts were screened about which research met the criteria of indigenous children's (Pre-K through 3rd grade) literacy development in the United States.

Early History of Literacy

Historically, the greatest harm to the maintenance of indigenous languages in the United States came from English-only schooling (McCarty, 1996). Beginning in the 1870s, federal policy established assimilation as the goal of American Indian and Alaskan Native (AI/AN) education. Assimilation policies separated AI/AN students from their communities, weakened Native languages and cultures, drove students toward a marginalized identity, alienated students from schooling, and produced subtractive bilingualism (Lipka, 2002). At the end of the nineteenth century, the object method, which used objects and realia to teach words, was adapted for use in BIA schools (Reyhner, 2000).

In 1928, the Meriam Report determined that American Indian education was failing, according to the principles of progressive education. In 1929, Charles Rhodes, the Commissioner of Indian Affairs, echoed the Meriam Report, and recommended that local materials and daily experiences be used to teach American Indian students. Rhodes also advised elementary teachers to encourage their students to write about their customs, legends, and economic and social activities. This focus on active learning marked the beginning of a new philosophy that would influence American Indian education during the next several decades (Reyhner, 1996).

Research Literature

Lipka, Jerry (2002). *Schooling for Self-Determination: Research on the Effects of Including Native Language and Culture in the Schools*. ERIC Digest. Rural Education and Small Schools (RC023357). (ERIC Number: ED459989). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This digest briefly reviews the impacts of assimilationist education for American Indians and Alaska Natives (AI/AN) and describes recent examples of successful AI/AN schools that incorporate students' Native language and traditional culture into the curriculum. Beginning in the 1870s, federal policy emphasized assimilation as the goal of AI/AN education. Assimilationist policies had the effects of separating AI/AN students from their communities, weakening Native languages and cultures, driving students toward a marginalized identity, alienating students from schooling, and producing subtractive bilingualism. The past 3 decades have seen many efforts to restore and revitalize Native languages and cultures through the schools and to

use Indigenous knowledge and language to meet both local and Western educational goals. Concurrently, the notion of appropriate academic knowledge has been reevaluated, and some teachers and Elders have found ways to connect local practical and cultural knowledge to the school curriculum. Four exemplary AI/AN programs are described that involve community or tribally controlled schools, use indigenous culture and language, and have resulted in a significant gain in academic achievement. These include Navajo programs in Arizona, a Native Hawaiian program in Honolulu, and an Inuit-controlled school using Inuktitut in Nunavik (northern Quebec) (contains 20 references.) (SV)

Reyhner, Jon (2000). *Teaching English to American Indians*. Rural Education and Small Schools (RC022658). (ERIC Number: ED445873). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Many practices in Bureau of Indian Affairs (BIA) schools were negative, but this paper emphasizes the positive efforts that were made throughout their history, especially in regard to teaching English. The Carlisle Indian School, which opened in 1879, encouraged the use of English through an English language student newspaper and frequently praised and rewarded students for speaking English. At the end of the nineteenth century, the "object method," which used objects and realia to help provide comprehensible input, was adapted for use in BIA schools. During the 1930s-40s elements of progressive education, which placed emphasis on the child rather than the subject matter, were used in BIA schools. Local material and daily experiences were used in teaching, early primary reading was based on words that children were already familiar with, and games and activities were used to teach vocabulary and engage students. English-as-a-Second-Language (ESL) programs were initiated in Navajo-area BIA schools in the 1960s, and their success was bolstered by the addition of bilingual programs and bilingual teacher training programs. The problem with the all-English immersion teaching methods used in Indian schools was that they were used to replace the children's Native languages rather than to give them an additional language. Indigenous language activists strongly support immersion language programs for Indigenous language revitalization, and most of the techniques the BIA adapted or developed to teach English are adaptable to teaching Indian languages as second languages today (contains 65 references.) (TD)

Reyhner, Jon (1996). *Progressive Education and the "Indian New Deal"*. Rural Education and Small Schools (RC020973). (ERIC Number: ED407198). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper examines the progressive education movement and its effect on American Indian education. Progressive education became popular during the late 19th century during the period when American Indian children were being enrolled in Bureau of Indian Affairs (BIA) schools. John Dewey, who is considered the father of progressive education, stressed the importance of learning from experience as an alternative to traditional education that was academic in orientation and irrelevant to students. In 1928, the Meriam Report determined that American Indian education was failing according to the principles of progressive education. In 1929, Charles Rhodes, the new Commissioner of Indian Affairs, echoed the Meriam Report, and recommended that local materials and daily experiences be used to

teach American Indian students. He also asked that elementary teachers encourage their students to write about their customs, legends, and economic and social activities. This focus on active learning marked the beginning of a new philosophy that would influence American Indian education during the next several decades. Other areas that were strongly influenced by the progressive education movement included the implementation of methods for teaching English and reading that were relevant to Indian students' life experiences, development of bilingual and English as a Second Language programs, use of thematic units, and replacement of boarding schools with community schools. By the 1950s, progressive education was in decline in BIA schools due to criticisms of its methods, decentralization of governance, and budget cuts. This paper suggests that the educational practices implemented during the progressive education movement have merit, and that contemporary educators should examine past educational trends to learn what works in American Indian education and avoid repeating past mistakes. (contains 32 references.) (LP)

Reyhner, Jon (1989). *Changes in American Indian Education: A Historical Retrospective for Educators in the United States.* ERIC Digest. Rural Education and Small Schools (RC017342). (ERIC Number: ED314228). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This brief retrospective outlines major points in the history of American Indian education and major issues in Indian curriculum and teacher training. From the arrival of Europeans until recent times, formal schooling for American Indians has been controlled by others--first missionaries, then the Bureau of Indian Affairs (BIA). After World War II, American Indians began to actively promote self-determination and their own civil rights. Today all Indian schools are controlled by the local community or are operated by the BIA in conjunction with local Indian school boards. American Indian students' generally poor academic achievement has been attributed to sociocultural factors, such as differences between students' and teachers' languages, cultures, values, and learning styles. School improvement efforts either are based on studies of urban or suburban schools serving the dominant culture or follow the "whole language approach," focusing on getting students to read more "real literature" and to write more. Integration of American Indian language and culture into the regular school curriculum is critical to improving student achievement. Teachers of Indian children need systematic training about sociocultural influences on learning and about tribal cultures. Some tribal councils have formulated educational policies that mandate school instruction in the tribal language and culture (contains 10 references.) (SV)

Robinson, Richard (Ed.) (2000). *A Historical Look at U.S. Reading Education.* Reading Today, v17 n5, p34-43, April/May 2000. Database: Professional Development Collection. Presents the book 'Historical Sources in U.S. Reading Education 1900-1970: An Annotated Bibliography,' edited by Richard Robinson. History of literacy education in the United States; selection of written works.

St. Charles, Joe; Costantino, Magda (2000). *Reading and the Native American Learner. Research Report.* Rural Education and Small Schools (RC022919). (ERIC Number: ED451026). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

Intended as a resource for mainstream teachers, this document summarizes current research on effective ways for teachers to meet the educational needs of American Indian students in public schools. The first section discusses the history of U.S. governmental intervention in American Indian education, which influences how some American Indians view schools today. The second section examines current research and theory concerning Indian students' relatively low academic success. Cultural difference theory focuses on discontinuities between the cultures and languages experienced by students at home and in school, differences in learning styles, and resulting classroom miscommunication. The macrostructural explanation suggests that "involuntary minorities" such as American Indians interpret sociolinguistic discontinuities in school as institutional discrimination and view the standard language and behavior practices of the school as detrimental to their own group's culture and identity. The third section briefly discusses nonstandard forms of "Indian English." The fourth section addresses classroom implications. Teachers may adapt instruction to support a broad range of learning styles through strategies such as cooperative learning, multisensory instruction, and increased holistic emphasis. Teachers may also learn about their students' languages and cultures, address oppositional identity by integrating multicultural perspective into the curricula, and promote students' intrinsic motivation through relevant curricula. Indian student silence and parent participation are also discussed. The fifth section specifically addresses issues of reading instruction, including risk factors for reading difficulties, language development, reading comprehension, and standard English skills. An appendix reviews the history of federal Indian policy and the status of tribal governments (contains 155 references.) (SV)

Present History of Literacy

The past three decades have seen many efforts to restore and revitalize Native languages and cultures through the schools and to use indigenous knowledge and language to meet both local and Western educational goals (Lipka, 2002). School improvement efforts either are based on studies of urban or suburban schools serving the dominant culture or follow the "whole language approach," focusing on getting students to read more "real literature" and to write more. Integration of American Indian language and culture into the regular school curriculum is viewed as a critical component to improving student achievement (Reyhner, 1989).

Ultimately choices regarding literacy made by indigenous communities are highly divergent. In instances where communities have a true voice, where the choice is not heavily influenced by socio-economics, mother tongues are embraced. For the vast majority of indigenous communities, where such free choices are not available, the language of economics often triumphs over the language of heart and home (Van Broekhuizen, 2000). New approaches are needed to increase literacy among Native American children. The gifts of indigenous ways of learning and knowing must be recognized in any focus on literacy for Indian children, the numbers of Native educators must be increased to help students achieve academically, and schools and educators, parents, and community members, as well as those in positions of influence, must share responsibility for improving American Indian children's reading (Roy, 2004)

Research Literature

Blair, Heather A. (1998). *Indigenous Languages and Literacy: At Risk in the 21st Century*. Alberta Journal of Educational Research, v44 n2, p242-44, Summer 1998. Rural Education and Small Schools (RC512689). (ERIC Number: EJ569217).

Seventy educators and community members in six northern Saskatchewan Aboriginal communities were interviewed to examine policies and practices related to Native language planning and education. The language circumstances in the six Cree, Dakota, and Dene communities are discussed in terms of Fishman's eight-stage scale of language disruption and endangerment. (SV)

Cleary, Linda Miller; Peacock, Thomas D. (1998). *Collected Wisdom: American Indian Education*. Rural Education and Small Schools (RC021607). (ERIC Number: ED422138). Not available from EDRS Document. Allyn & Bacon, 160 Gould Street, Needham Heights, MA 02194; phone: 800-666-9433 (\$24 plus \$4.59 shipping).

Based on interviews and classroom observation, this book presents the "collected wisdom" of 60 teachers of American Indian students in all parts of the United States, as well as teachers of indigenous students in Australia and Costa Rica. Chapter 1, "Introduction: The Teacher as Learner" presents the authors' backgrounds, the study's emerging themes, general procedures of the study, and rationale for the final presentation of data. The study was based on the premise that teachers in schools that serve Indian children should see themselves as learners who are open to understanding the reasons that children and communities are the way they are, who are willing to discover and consider the differences between school and home cultures, and who are willing to change their ways of teaching to give children a better chance in school and life. Each subsequent chapter has a theme and standard format: a story that introduces the chapter's content, questions to tap the reader's prior knowledge, a profile of a teacher-interviewee, a problematic case study, a summary of research on the theme and its implications for

practice, and references. Chapter titles include the following: "Cultural Difference: Recognizing the Gap into Which Students and Teachers Fall"; "What Has Gone Wrong: The Remnants of Oppression"; "Creating a Two-Way Bridge: Being Indian in a Non-Indian World"; "Issues of Native Language"; "Ways of Learning"; "Literacy, Thought, and Empowerment"; and "What Works: Student Motivation as a Guide to Practice." The last chapter is an epilogue which discusses the universality of issues in indigenous education, the strength and tenacity of culture, and the need for an integrated approach to educational problems. Appendixes detail the research methodology and provide questions to guide a teacher's change to authentic assessment (contains an index.) (SAS)

Dyc, Gloria; Milligan, Carolyn (2000). *Native American Visual Vocabulary: Ways of Thinking and Living*. Rural Education and Small Schools (RC023031). (ERIC Number: ED454010). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

Visual literacy is a culturally-derived strength of Native American students. On a continent with more than 200 languages, Native Americans relied heavily on visual intelligence for trade and communication between tribes. Tribal people interpreted medicine paint, tattoos, and clothing styles to determine the social roles of those with whom they interacted. Color and symbolism could be used to encode a family identity. The graphic designs in Native American painting are often esoteric, charged icons that suggest a unity of culture transcending other factors such as building techniques, use of plants, and architectural layout. The more abstract icons lend themselves to multiple interpretations. As oral language is poeticized so as to be remembered, so graphic design is stylized to suggest analogical thought. In traditional settings, social roles and expectations, cultural history, and esoteric knowledge were built into nonverbal behavior, which could be interpreted on a number of levels. Children could process information on the most concrete, literal level, while more esoteric meanings were available to those who occupied specific roles in the community. Good teachers started with the simple, literal explanation and then proceeded to a more complex level when the learner asked the right questions. Digital technology may be transforming definitions of literacy for the masses, and the shift may indeed favor visual intelligence. Visual vocabulary is undervalued in education, and there is a need for collaboration between those in the visual and verbal arts (contains 23 references.) (TD)

McCarty, Teresa L.; Watahomigie, Lucille J. (1998). *Indigenous Community-Based Language Education in the USA*. Language, Culture and Curriculum, v11 n3, p309-24, 1998. Languages and Linguistics (FL529193). (ERIC Number: EJ586035).

Provides an overview of Indigenous-education programs in the United States, including Alaska and Hawaii. Discussion focuses on the historical context that has seen consistent attempts to eradicate the languages and life ways of Native Americans. Case studies are presented that illustrate the role of indigenous-language-education programs in strengthening indigenous languages and promoting indigenous language and education rights. (Author/VWL)

McCarty, Teresa L.; Dick, Galena (1996). *Sells Mother Tongue Literacy and Language Renewal: The Case of Navajo*. Rural Education and Small Schools (RC021314). (ERIC Number: ED422133). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

This paper discusses the contribution of school-based mother-tongue literacy to the maintenance and renewal of endangered languages, with Navajo as the case in point. Although Navajo claims the most speakers among U.S. indigenous languages, the absolute number and relative proportion of Navajo speakers have declined drastically in the last 30 years. Language usage varies across the Navajo Reservation, depending on individual community histories and contact with English. English dominates the print environment, although other forces reinforce the primacy of oral Navajo. Historically, the single most harmful factor for language maintenance was forced English-only schooling. Following a shift in federal policies, the Rough Rock Demonstration School in Arizona was founded in 1966 as the first tribally controlled school, one that reinforced Navajo language and culture in the classroom. After years of fluctuating funds and services, Rough Rock's bilingual program has been reinvigorated by a cadre of local bilingual educators. The K-6 two-way bilingual program develops children's oral and written Navajo and English proficiency and features high-quality exposure to spoken Navajo, teacher-developed Navajo texts, summer literature camps, and the involvement of Elders as teachers and counselors. Such practices elevate the moral authority and practical utility of the language. Navajo literacy remains confined primarily to the school but supports a sociocultural environment in which young and old share language experiences. Rough Rock evaluative data demonstrate the academic success of bilingual students with a solid foundation in mother-tongue literacy. It remains to be seen whether program graduates pass Navajo to their children as their mother tongue (contains 26 references.) (SV)

Peyton, Tony (1999). *Family Literacy Legislation and Initiatives in Eleven States*. Adult, Career and Vocational Education (CE078164). (ERIC Number: ED428183). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This report focuses on 11 states' efforts to develop state-funded family literacy initiatives either through legislation or other actions. An introduction defines family literacy. Part I includes in-depth case studies on seven states that have either passed or attempted to pass state family literacy legislation. For each state (Kentucky, Washington, Hawaii, Louisiana, South Carolina, Colorado, and Arizona), the report describes the background before enactment or attempted enactment of the legislation, the legislation itself, the funding history, the administrative structure of the program, and the current status of the legislated family literacy program. Each description concludes with a summary of key points. This information has been compiled by acquiring legislation from each of the seven states and conducting interviews with people connected with the history of family literacy in each state. Part II looks at state-funded family literacy initiatives that have not relied on state legislation, but have been spurred by a keen interest from the Governor or First Lady or a particular state agency. The four states in this section are Nevada, Maryland, Pennsylvania, and Massachusetts. A conclusion proposes that creation of a promising statewide program hinges on three issues: impetus, initiator, and support; climate of the legislature; and content of the legislation. Appendixes contain a sample outline for state family literacy legislation and Kentucky's and Arizona's statutes. (YLB)

Roy, Loriene (2004). *American Indian Literacy and Reading School*. Library Media Activities Monthly, v20 n6, p23-5, Feb 2004. (Database: EducationalAbs).

New approaches are needed to increase literacy among Native American children. The gifts of indigenous ways of learning and knowing must be recognized in any

focus on literacy for Indian children, the numbers of Native educators must be increased to help students achieve academically, and schools and educators, parents, and community members as well as those in positions of influence must share responsibility for improving American Indian children's reading. Some strategies that appear to be effective and possible areas of research are discussed.

Van Broekhuizen, L. David (2000). *Literacy in Indigenous Communities. Research Series. Languages and Linguistics* (FL026598). (ERIC Number: ED450582). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices> New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

In this research synthesis, notions of literacy from a variety of inclusive rather than exclusive perspectives are presented. Notions of national literacies, mother-tongue literacies, multiple literacies, and bi-literacies are explored. Information and research pertaining to threatened languages, language shift, and language loss is presented, because of the obvious significance these phenomena hold for indigenous communities throughout the world. Furthermore, a number of issues regarding first language literacy instruction are explored, using examples from all over the world. Included in this discussion is status of language, acquisition planning, and corpus planning. Finally, the uses of literacy in a variety of communities and contexts are examined. It is concluded that choices regarding literacy made by indigenous communities are highly divergent. In instances where communities have a true voice, where the choice is not heavily influenced by socioeconomically dominant groups, mother tongues are embraced. For the vast majority of indigenous communities, where such free choices are not available, the language of economics often triumphs over the language of heart and home (contains 40 references.) (KFT)

Zepeda, Ofelia (1995). *The Continuum of Literacy in American Indian Communities. Bilingual Research Journal*, v19 n1, p5-15, Winter 1995. *Languages and Linguistics* (FL524369). (ERIC Number: EJ499396).

Describes the O'odham language and oral tradition of the Tohono O'odham Indians of southern Arizona, relating it to the development of O'odham children's English literacy. Oral tradition and school literacy constitute opposite ends of a literacy continuum, in which English literacy is often isolated from and in conflict with O'odham literacy (contains 10 references.) (MDM)

Language Immersion Programs

Language immersion programs enable students to become proficient speakers, readers and writers of their Native language and of the English language; English becomes the second language. Even with this approach, fluency in the Native language is not always achieved. To achieve fluency, a well-trained teacher with a clear understanding of language acquisition must systematically expose children to a full array of speech forms. Thus, effective teacher training remains a critical issue for language immersion programs (Greymoring, 1997). Immersion and literacy programs include oral language maintenance, development of writing systems, curriculum development, language reconstruction, and faculty training (McCarty and Watahomigie, 1999).

Research Literature

Begay, Sally; And Others (1995). *Change from the Inside Out: A Story of Transformation in a Navajo Community School*. Bilingual Research Journal, v19 n1, p121-39, Winter 1995. Languages and Linguistics (FL524375). (ERIC Number: EJ499402).

Examines the perspectives of bilingual teachers, teacher assistants, school administrators, and an outside researcher on the 10-year development of a Navajo-English bilingual/bicultural program at Rough Rock Elementary School in Arizona. The transformation in curriculum and pedagogy, as well as the social and political processes by which institutional changes occurred are discussed (contains 16 references.) (MDM)

Cantoni, Gina P. (1999). *Using TPR-Storytelling To Develop Fluency and Literacy in Native American Languages*. Rural Education and Small Schools (RC021960). (ERIC Number: ED428927). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices> New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper discusses total physical response storytelling (TPR-S) as a promising approach to teaching a Native American language to Native students who have not learned it at home. TPR-S is an extension of James Asher's TPR immersion approach to teaching second languages. It has become very popular with indigenous teachers because it allows students to be active learners, produces quick results, and does not involve the use of textbooks. After vocabulary has been learned using TPR, TPR-S strategies utilize that vocabulary by incorporating it into stories that students hear, act out, retell, read, and write. Subsequent stories introduce additional vocabulary in meaningful contexts. TPR-S is an interactive learner-centered process that keeps the stress of performing at a minimum and that makes use of the pedagogical strategies of scaffolding and cooperative learning. While TPR strategies develop only receptive language skills, TPR-S also promotes language production. TPR-S emphasizes a positive, collaborative, and supportive classroom climate in which Native children can develop increasingly complex skills in speaking, reading, and writing their tribal language. In addition, the stories, illustrations, and audio cassettes that students can produce in TPR-S are a valuable addition to the scarce pool of Native language materials available today (contains 18 references.) (Author/SV)

Fillerup, Michael (2000). *Racing against Time: A Report on the Leupp Navajo Immersion Project*. Rural Education and Small Schools (RC022651). (ERIC Number: ED445866). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices>. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper describes a federally funded language preservation program at Leupp Public School, part of Flagstaff (Arizona) Unified School District but located on the Navajo Reservation. Funded in 1997 for 5 years, this schoolwide project is designed to help elementary students become proficient speakers, readers, and writers of Navajo while enhancing their English language skills and preparing them to meet state academic standards. The program combines Navajo immersion with English-as-a-second-language inclusion, literacy initiatives, sheltered English/Navajo,

parental involvement, and take-home technologies. Academic content and state standards are initially presented from a Navajo perspective via four global themes with a unifying concept of "hozho" or "peace, beauty, and harmony." By fall 2000, the immersion program had been implemented in grades K-2 and plans for a school-based cultural center had been presented to the school district. This paper examines the need for the program and how it was developed with staff, parental, and community involvement; presents a program overview; describes the Navajo culture-based curriculum; and discusses some of the inherent challenges in developing and sustaining a language preservation program based upon a Navajo-specific curriculum in the English-only era of high-stakes testing. (SV)

Greymorning, Stephen (1999). *Running the Gauntlet of an Indigenous Language Program*. Rural Education and Small Schools (RC021957). (ERIC Number: ED428924). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices>. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This personal narrative of an Arapaho teacher compares the development of an indigenous language program to running the gauntlet. On the Wind River Reservation (Wyoming), Arapaho instruction was introduced in reservation schools during the late 1970s. By 1984, it was taught in grades K-12, but for only 15 minutes per day. Although recordings of Elders and extensive instructional materials were created, little language learning occurred because the materials were not used effectively. Efforts to translate children's songs, stories, and cartoons into Arapaho were criticized as demeaning to the language. After a discouraging assessment of language instruction practices in the schools, it was decided to begin more extensive Arapaho instruction with kindergarten children in 1993. After receiving an hour of instruction each day for 18 weeks, the pilot class of 15 children had mastered over 200 Arapaho words and phrases. Evidence of the success of Hawaiian and Maori immersion programs convinced administrators to implement a half-day kindergarten immersion class in 1994, which became a full-day program in 1995. As the Arapaho Language Immersion Program completed its fifth year of operation in 1998, it continued to draw on Hawaiian and Maori models by implementing preschool immersion classes and providing language and culture lessons to mothers with toddlers and young children. (SV)

Greymorning, Stephen (1997). *Going beyond Words: The Arapaho Immersion Program*. Rural Education and Small Schools (RC021331). (ERIC Number: ED415061). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices>. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper examines the growth and development of the Arapaho immersion program and discusses language revitalization strategies and methods used on the Wind River Reservation (Wyoming). Following a community request for an Arapaho language and culture program in reservation public schools, a test class of kindergarten students received an hour of Arapaho instruction daily for 18 weeks. After 12 weeks, 80 percent of students had mastered 162 words and phrases. These favorable results plus information from Hawaiian immersion programs led to implementation of a half-day immersion kindergarten class in September 1993. A belief in the need to increase students' language contact hours led to a preschool immersion class; a summer program; and finally, a 6-hour-a-day school immersion

program. Although children in the expanded school program greatly increased their mastery of Arapaho, they did not come close to fluency because they lacked the ability to independently use and manipulate new speech forms. In 1996, a trainer from the Hawaiian language immersion system was hired to guide and train staff in proven immersion techniques, and a second immersion class was begun on another part of the reservation. Both classes made astonishing progress, but fluency was again elusive. To achieve fluency, children must be systematically exposed to a full array of speech forms by a well-trained teacher with a clear understanding of language acquisition. Thus, effective teacher training remains a critical issue for language immersion programs. Implications of the enormous success of Maori immersion efforts are discussed. (SV)

Lipka, Jerry; Ilutsk, Esther (1995). *Negotiated Change: Yup'ik Perspectives on Indigenous Schooling*. *Bilingual Research Journal*, v19 n1, p195-207, Winter 1995. (ERIC Number: EJ499408).

Discusses the ways in which various American Indian community schools and programs have addressed the concept of language and cultural maintenance and renewal, focusing on the role of bilingual programs, classroom interactions, community involvement, and indigenous teachers. The perspectives of the Yupik Indians on indigenous education are considered. (13 references) (MDM)

McCarty, Teresa L.; Watahomigie, Lucille J. (1999). *Indigenous Education and Grassroots Language Planning in the USA*. *Practicing Anthropology*, v21 n2, p5-11, Spring 1999. *Rural Education and Small Schools* (RC514072). (ERIC Number: EJ610353). Available through the Society for Applied Anthropology Business Office, P.O. Box 24083, Oklahoma City, OK 73124-0083, Tel: 405-843-5113 (annual subscription: ind. \$18.00, inst. \$30.00; back issues: \$7.50 each).

Indigenous literacy affirms Indigenous identity; connects Native speakers to the culture and each other; and stimulates other, more diffuse forces for language maintenance. Collaborative, grassroots Native language programs in the United States, New Zealand, Hawaii, Canada, and Puerto Rico are described. Immersion and literacy programs include oral language maintenance, development of writing systems, curriculum development, language reconstruction, and faculty training. (TD)

Peacock, Thomas D.; Day, Donald R. (1999). *Teaching American Indian and Alaska Native Languages in the Schools: What Has Been Learned*. ERIC Digest. *Rural Education and Small Schools* (RC022313). (ERIC Number: ED438155). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This digest considers issues, possible solutions, and successful efforts in dealing with Native language loss, maintenance, and restoration in American Indian and Alaska Native communities and schools. The preservation and maintenance of the remaining 210 tribal languages is a major cultural and education concern in Native communities. The problem is urgent, as most Native languages show tell-tale signs of endangerment: declining numbers of all speakers and of fluent speakers; lack of child speakers; and declining language use at social gatherings, at ceremonies, and in the home. Issues include the relationship between language and culture, lack of trained Native language teachers and curriculum materials, student peer pressure not to learn or use the tribal language, religious issues, lack of an acceptable orthography, dialectic differences, urban tribal diversity, and the extent of community support. Indigenous peoples who have had success in their language

maintenance efforts share several characteristics: acknowledgment that the language is important enough to save in perpetuity, immersion experiences, literacy programs, community input and assistance, preschool programs, and extensive school programs that integrate language and culture (contains 10 references.) (SV)

Reyhner, Jon, Ed. (1990). *Effective Language Education Practices and Native Language Survival*. Proceedings of the Annual International Native American Language Issues (NALI) Institute (9th, Billings, Montana, June 8-9, 1989). U.S.; Montana: Rural Education and Small Schools (RC017582). (ERIC Number: ED342512). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This volume includes papers delivered at the Ninth Annual International Native American Language Issues (NALI) Institute. Dick Littlebear's keynote address describes the importance of maintaining Native American languages. James Crawford's "Language Freedom and Restriction: A Historical Approach to the Official Language Controversy," describes the "English Only" movement's threat to Native languages and documents tolerance of language freedom in U.S. history. "The Dene Standardization Project," by Elizabeth Biscaye and Mary Pepper, and "The Stoney Indian Language Project," by John W. Friesen and others, describe Native Canadian efforts to put Native languages into standard written formats and teach them to children. "Written Ute English: Texture, Construction, and Point of View," by William Leap, and "Narrative Literacy Patterns of Northern Ute Adolescent Students," by Sonia Manuel-Dupont, describe Native Americans' English dialects and suggest better English-teaching methods. Jon Reyhner's "A Description of the Rock Point Community School Bilingual Education Program" discusses the use of Navajo and English as languages of instruction. Rangī Nicholson's "Maori Total Immersion Courses for Adults in Aetearoa/New Zealand: A Personal Perspective" describes an effort to restore the Maoris' Native language. Barbara J. Walker's "A Reading Strategies Program for Native American Students," and "Cooperative Approaches to Language Learning," by Lois A. Hirst and Christy Slavik, describe teaching strategies in reading. David M. Davison's "An Ethnomathematics Approach to Teaching Language Minority Students" describes how language awareness helps Native Americans learn mathematics. NALI is described in a final chapter. (TES)

Community and Parent Involvement

Many Native parents believe that learning a Native language will hold their children back. However, the use of the ancestral language in the school can empower students, allowing them to succeed in other areas of their schooling (Ayoungman, 1995). Children are greatly affected by their family members. During the last decade, the results of various studies have led to the elaboration of family literacy programs and have called attention to family members' influence on their children's literacy development. Successful literacy programs must be aware of the rich cultural resources and practices that families and communities provide (Saracho, 2004).

Research Literature

Ayoungman, Vivian. (1995). *Native Language Renewal: Dispelling the Myths, Planning for the Future*. Bilingual Research Journal, v19, p183-187, Winter 1995. (Database: EducationAbs).

Part of a special issue on indigenous language education and literacy. Issues involved in dispelling the myths associated with Native language renewal are discussed. Many parents believe that learning a Native language will only hold their children back. However, the use of the ancestral language in the school can empower students, allowing them to succeed through rather than despite the Native language. In order to dispel the myths and misconceptions associated with Native language use, a database should be compiled with evidence of the benefits of studying indigenous languages. Parental involvement and community involvement are crucial to this process. Suggestions for the appropriate involvement of parents and other members of the community are presented.

Burnaby, Barbara Jane, Ed.; Reyhner, Jon Allan, Ed. (2002). *Indigenous Languages Across the Community*. Proceedings of the Annual Conference on Stabilizing Indigenous Languages (7th, Toronto, Ontario, Canada, May 11-14, 2000). Rural Education and Small Schools (RC023385). (ERIC Number: ED462231). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Conference papers examine efforts by indigenous communities, particularly Native American communities, to maintain and revitalize their languages. The 27 papers are: "Ko te reo te mauri o te mana Maori: The Language Is the Life Essence of Maori Existence" (Te Tuhi Robust); "The Preservation and Use of Our Languages: Respecting the Natural Order of the Creator" (Verna J. Kirkness); "Maori: New Zealand Latin?" (Timoti S. Karetu); "Using Indigenous Languages for Teaching and Learning in Zimbabwe" (Juliet Thondhlana); "Language Planning in a Trans-National Speech Community" (Geneva Langworthy); "The Way of the Drum: When Earth Becomes Heart" (Grafton Antone, Lois Provost Turchetti); "The Need for an Ecological Cultural Community" (Robert N. St. Clair, John A. Busch); "Building a Community Language Development Team with Quebec Naskapi" (Bill Jancewicz, Marguerite MacKenzie, George Guanish, Silas Nabinicaboo); "Methods of Madness: The Tuscarora Language Committee" (Francene Patterson); "Daghida: Cold Lake First Nation Works towards Dene Language Revitalization" (Heather Blair, Sally Rice, Valerie Wood, John Janvier); "The Jicarilla Apache Language Summer Day Camp" (Maureen Olson); "Report on the Workshop 'World of Inuktitut'" (Janet McGrath); "Awakening the Languages: Challenges of Enduring Language Programs; Field Reports from 15 Programs from Arizona, New Mexico, and Oklahoma" (Mary S. Linn, Tessie Naranjo, Sheilah Nicholas, Inee Slaughter, Akira Yamamoto, Ofelia Zepeda); "A Native Language Immersion Program for Adults: Reflections on Year 1" (David Kanatawakhon Maracle, Merle Richards); "The Importance of Women's Literacy in Language Stabilization Projects" (Jule Gomez de Garcia, Maureen Olson, Melissa Axelrod); "Teaching Reading with Puppets" (Ruth Bennett); "Assessing Lakota Language Teaching Issues on the Cheyenne River Reservation" (Marion BlueArm); "Incorporating Traditional Nehiyaw/Plains Cree Education in the University" (Myron Paskemin, Donna Paskemin); "Collecting Texts in Craho and Portuguese for Teaching" (Sueli Maria de Souza); "Early Vocabularies and Dictionary Development: A Cautionary Note" (Blair A. Rudes); "The Process of Spelling Standardization of Innu-Aimun (Montagnais)" (Anne-Marie Baraby); "Maintaining Indigenous Languages in North America: What Can We Learn from Studies of Pidgins and Creoles?" (Anne Goodfellow, Pauline Alfred); "Ojibway Hockey CD ROM in the Making" (Shirley I. Williams); "The Use of Multimedia and the Arts in Language Revitalization, Maintenance, and Development: The Case of the Balsas Nahuas of Guerrero, Mexico" (Jose Antonio Flores Farfan); "The Languages of Indigenous Peoples in Chukotka and the Media" (Galina Diatchkova); "Language

Revitalization Using Multimedia" (Peter Brand, John Elliott, Ken Foster); and "Meeting of the Inuktitut and Yup'ik Family of Languages, May 12, 2000" (Guy Delorme, Jacques Raymond). (SV)

Demmert, William G., Jr. (1988). *An Early Childhood/Parenting Strategy for Alaska*. Rural Education and Small Schools (RC017105). (ERIC Number: ED307095). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

A report of the Governor's Interim Commission on Children and Youth, released in January, 1988, presented evidence that Alaska needs to formulate a comprehensive strategy to develop a strong foundation upon which Alaska's children can build productive and satisfying lives. A groundswell of support is building toward the belief that Alaska needs to take careful action that will significantly alter the way society provides for the care and education of its young children. This paper describes a broad framework upon which a strategy to address early childhood and parenting could be built. Programs for young children need to be based on how young children learn and grow, and they need to have strong components for parent and family involvement. The responsibility of the Alaska Department of Education in such a comprehensive statewide early childhood strategy should be to: (1) provide school personnel with a thorough understanding of the theoretical and practical aspects of teaching young children and supporting their needs and strengths; and (2) help educators understand how to build effective partnerships between schools and families. The aim of these two efforts is to improve school climate and to strengthen the base of support for Alaska's families. Current efforts of the Department of Education are outlined as they relate to early childhood development and parenting. Emphasis is placed on developing a partnership of parents, parent groups, politicians, public and private agencies, and public and private schools, as well as a myriad of other organizations. Also included is a description of what the Alaska Parenting Model should be, together with a philosophy and a list of objectives. (ALL)

Demmert, William G., Jr. (1985). *A Southeastern Conference on Native Education*. Report (Juneau, Alaska, April 11-12, 1983). Rural Education and Small Schools (RC015535). (ERIC Number: ED264058). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Representatives from villages, Native organizations, and educational institutions were participants at a conference that explored barriers encountered in the education of Southeastern Alaska Native students, identified problems, discussed solutions, and developed recommendations. The conference was the result of a concern that a major problem in Alaskan education was the number of Alaskan Native students dropping out. The report contains twelve presentations by individuals actively involved in educating Alaskan Native students. The presentations focus on problems of Native students in public schools, accomplishments and criticisms of Native Alaskan education, development of cultural identity among the Tlingit people, Native American curriculum development, role of private institutions, personal accounts of cultural background and cross-cultural schooling, overview of current research on Native education, and accomplishments of the Commissioner's Study Group on Native Achievement. Four conference themes emerged: the importance of the family in the educational process, the need for more early childhood education, the importance of schools which reflect the cultures of their

students, and the importance of cultural integrity, character, and morality. Thirty-seven recommendations drawn up by discussion groups are grouped under topics of culture and identity, family responsibility, educational curriculum, cross-cultural settings, role of private colleges, and educational problems and strategies for change. A concluding statement summarizes events in Alaskan education relevant to Native Alaskans during the year and a half following the conference. (LFL)

Jacobs, Don Trent; Reyhner, Jon (2002). *Preparing Teachers To Support American Indian and Alaska Native Student Success and Cultural Heritage*. ERIC Digest. Rural Education and Small Schools (RC023358). (ERIC Number: ED459990). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This digest briefly summarizes the literature on preparing educators to promote the success of American Indian and Alaska Native (AI/AN) students. Success in Native terms means not only academic achievement but also the development of the whole person. Spirituality and reciprocity (giving back to others) are vital to Indian learning. Teachers must be prepared to present European American paradigms such that they can coexist with Native world views about life's complex interconnections between people and nature. Place-based education can help students connect with their local community and geography. It is critical that teachers of AI/AN children work with students' extended families to enlist their support for literacy and academic achievement; reinforce their efforts to pass on their culture; and help their children develop a strong and resilient identity. Community partnerships can provide much-needed support as well as AI/AN role models who demonstrate the achievement of educational success without cultural loss. Teaching styles common in American schools often fail to meet the needs of AI/AN students. Generally, books on Indian education call for teacher preparation that leads to a constructivist and experiential approach centered on the community and environment. Recommendations for research-based content of specialized AI/AN teacher training programs are listed (contains 15 references.) (SV)

Kawagley, Angayuqaq Oscar (1999). *Alaska Native Education: History and Adaptation in the New Millenium*. Journal of American Indian Education v39 n1 p31-51 Fall 1999. Rural Education and Small Schools (RC514209). (ERIC Number: EJ613639).

Examines ways of learning and knowing among the Yupiaq people of Alaska. Discusses traditional Yupiaq lifeways based on connection to nature, and the consequences of acculturation. Outlines suggestions for seasonal camps in which Elders would teach Native language, culture, environmental knowledge, and subsistence skills, as well as the means of bridging Native and Eurocentric science and world views. (SV)

Minkel, Walter (2004). *Literacy Effort Targets Native Americans*. School Library Journal, v50 n3, p24, March 2004. (Database: Professional Development Collection).

Reports on the custom-made television programs of the kids' show "Between the Lions" for Native American children in New Mexico. Aim of the program; federal grant awarded to the program.

Sears, Nedra C., Medearis, Linda (1992). *Natural Math: A Progress Report on Implementation of a Family Involvement Project for Early Childhood Mathematics among Children of the Oklahoma Seminole Head Start and Boley Head Start*. (ERIC Number: ED352172). Full text available.

The Natural Math project was undertaken to encourage parents of Native American and Black preschool and kindergarten children to engage in math activities and games at home. Natural Math also attempted to integrate Seminole culture into math materials. The project originally included only Seminole preschool and kindergarten children.

Watahomigie, Lucille (1995). *The Power of American Indian Parents and Communities*. Bilingual Research Journal, v19 n1, p189-94, Winter 1995. Languages and Linguistics (FL524380). (ERIC Number: EJ499407).

Discusses the role that schools, communities, and parents can play in transmitting American Indian culture and language to Indian children, focusing on the experiences of the Hualapai Indians and Peach Springs School District in Arizona (contains 3 references.) (MDM)

Preschool/Childcare Theories and Models

The preschool and childcare theories and models presented reveal factors that facilitate or hinder acquisition of literacy in Native American and Alaska Native children ages birth to preschool.

Young children's early understandings about literacy occur within their cultural and linguistic communities (Makin and Diaz, 2002).

Research Literature

Ashmore, Rhea; And others (2003). *The Montana Early Literacy Project Manual*. Guides – Non-classroom. (ERIC Number: ED477974). Full text available.

This manual describes the Montana Early Literacy Project, its model and components, and its replication in a variety of early childhood settings: special and general education preschools; Head Start classrooms; and specialized childcare centers. Using five components, the model demonstrates how to develop literacy and language skills in young children with and without disabilities.

Cazden, Courtney B.; And Others (1990). *Language Planning in Preschool Education with "Annotated Bibliography."* U.S.; Massachusetts: Languages and Linguistics (FL018902). (ERIC Number: ED324929). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

A discussion of language in preschool education reviews research findings on children's language acquisition and its relationship to their general development and examines issues to be considered in making decisions for each community and program. The first section summarizes basic knowledge about preschool language development, facilitating language development at this stage, and the specific language problems faced by multilingual preschool children at home and in group care. The second section looks more closely at the sociolinguistic dimensions affecting language choice and proficiency. In the next section, three preschool program descriptions are given, each involving a situation in which a higher-status national language coexists with an Indigenous language. They include a Spanish-Quechua/Aymara transitional bilingual program (Peru), a Gaelic maintenance program in Scotland's Western Isles, and a Maori revitalization program (New Zealand). The fourth section discusses practical aspects of planning for language learning and emergent literacy in preschool environments, including group size and

organization, adult-child relationships, choice of language, instructional materials, staffing and staff training, adult and community participation, and administration. A brief "conclusion" and a list of almost 100 references conclude this part of the document. A special feature of the "annotated bibliography" which follows is that the annotations are written around themes (countries/communities and language use at the preschool level) and are similar in nature to essay reviews. Entries are listed alphabetically by country and information is provided under the following headings: document source; community (including language situation); educational system specifics; program (including characteristics/components); and comments. (MSE)

Luellen, Janice E. (1991). *An Abstract of "A Study of the Native American Early Childhood Education Curriculum The Circle Never Ends."* Dissertation/These – Doctoral Dissertation. (ERIC Number: ED339585). No full text available.

This paper summarizes an ethnographic study conducted in 1989-1990 assessing the effectiveness of the Denver Indian Center's preschool program in preparing Native American children for the transition to public school. The Center, a fully licensed child care facility, serves an intertribal community of approximately 18,200 Native Americans.

Makin, Laurie; Diaz, Criss Jones (2002). *Literacies in Early Childhood: Changing Views Challenging Practice.* Elementary and Early Childhood Education (PS031201). (ERIC Number: ED475381). Document Not Available from EDRS. MacLennan Petty, Suite 405, 152 Bunnerong Road, Eastgardens, NSW 2036, Australia (\$60.50, inc GST; \$55, outside Australia). Tel: (02)-9349-5811; Fax: (02)-9349-5911; e-mail: info@maclennanpetty.com.au; Web site; <http://www.maclennanpetty.com.au>.

Acknowledging that young children's early understandings about literacy occur within their cultural and linguistic communities, the book compiles articles challenging traditional views of literacy and suggesting positive new practices. Each chapter includes "reflection" and "followup" sections that reinforce the link between theory and practice, and actual examples of children's dialogue, artwork, and writing highlight the literary messages conveyed. The articles are as follows: (1) "Literacy as Social Practice" (Criss Jones Diaz and Laurie Makin); (2) "Theoretical Perspectives in Early Literacy Education: Implications for Practice" (Jo-Anne Reid and Barbara Comber); (3) "Many Roads through Many Modes: Becoming Literate in Early Childhood" (Julie Martello); (4) "Language and Social Practices: Everyday Talk Constructing School-Literate Practices" (Susan Danby); (5) "Literacy Transitions" (Laurie Makin with Sue Groom); (6) "Children as Writers" (Caroline Barratt-Pugh); (7) "Children as Readers" (Pauline Harris); (8) "Authentic Literacy Assessment" (Alma Fleet and Vanna Lockwood); (9) "Building on Home and Community Experiences in Early Childhood Education" (Julie Spreadbury); (10) "Other Words, Other Worlds: Bilingual Identities and Literacy" (Criss Jones Diaz and Nola Harvey); (11) "Indigenous Literacies: The Case of Maori Literacy" (Margie Hohepa and Stuart McNaughton); (12) "Indigenous Literacies: Moving from Social Construction towards Social Justice" (Wendy Hanlen); (13) "Literacy for All? Young Children and Special Literacy Learning Needs" (Margaret McNaught); (14) "Literacy and Gender in the Early Childhood Context: Boys on the Side?" (Nola Alloway and Pam Gilbert); (15) "Technoliteracy and the Early Years" (Susan Hill with Donna Broadhurst); (16) "Literacy, Music and the Visual Arts" (Laurie Makin and Peter Whiteman); (17) "Children's Worlds and Critical Literacy" (Criss Jones Diaz, Bronwyn Beecher, and Leonie Arthur); and (18) "New Pathways for Literacy in Early Childhood Education" (Laurie Makin and Criss Jones Diaz). Each of the articles contains references. (HTH)

Walter, Eileen L. (1994). *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Four-Year-Old Class at Lummi Headstart*. Reports – Research. (ERIC Number: ED366479). Full text available.

Literacy development was studied among 38 4-year-olds in Head Start on the Lummi Indian Reservation. Data consisted of observations during weekly visits throughout the school year, student writing samples, records of "pretend reading," responses to environmental print, and checklists assessing written language displays in the classrooms.

Walter, Eileen L. (1986). *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Three-Year-Old Class at Lummi Headstart*. Reports – Research. (ERIC Number: ED314745). No full text available.

A longitudinal study examined the factors that facilitate or hinder Native American children's literacy acquisition. Subjects, 18 three-year-old children attending Headstart classes on the Lummi Reservation in northwest Washington, were observed during their daily hour of free play for an entire school year. The subjects' experiences with drawing, writing, books, stories, and songs were observed.

Educational Theories and Models

There is a widespread, firm belief among Native American communities (American Indians, Alaska Natives, and Native Hawaiians) and among professional Native educators that meaningful educational experiences require an appropriate language and cultural context. From their perspective, such context supports the traditions, knowledge, and language(s) of the community as a starting place for learning new knowledge (Demmert and Towner, 2003).

A review of four ethnographic studies focusing on how teacher's personal lives affect teaching and how community culture and language relate to children's literacy and language. These studies inform us that teachers' personal lives and students' home cultures and languages are essential to literacy and language instruction (Fu, Lamme, Fang and Sabis-Burns, 2004).

A major criticism of basal readers and research-based reading programs is that the material is chosen for a generic American audience with few, if any, stories that relate to Indian culture. The language experience approach uses words from students' oral vocabularies, familiar stories, community oral histories, and predictable books to teach reading lessons (Reyhner, 2001).

Modern Western European ways of thinking are based on a print culture that uses verbal metaphors, and indigenous ways of thinking are based on an oral culture that uses visual metaphors. Visual metaphors provide a dominant mode of information processing and are used among indigenous groups to share cultural knowledge, yet Western culture is oblivious to it. One way of knowing involves reading people through nonverbal communication, but in Western culture, nonverbal communication can be virtually invisible. Problems occur when knowing and sensitive children from oral cultures such as American Indians are judged by people from cultures that do not know much about visual thinking (St. Clair, 2000).

The following educational theories, practices and models explore the factors that facilitate or hinder acquisition of literacy in Native American and Alaska Native children.

Research Literature

Apthorp, Helen S.; D'Amato, Elaine DeBassige; Richardson, Amy (2002). *Effective Standards-Based Practices for Native American Students: A Review of Research Literature*. Rural Education and Small Schools (RC023725). (ERIC Number: ED469297). Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices>. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This report reviews education programs and practices that have improved Native American student achievement in English language arts and mathematics. In Navajo tribal schools, teaching indigenous language and literacy first, followed by teaching English and promoting bilingualism, helped students perform well on tests of vocabulary, comprehension, and writing. In Hawaii, a culturally congruent English language arts program significantly improved Native Hawaiian children's achievement in reading. Emphasis on comprehension over mechanics and phonics allowed children to learn in ways that were congruent with their everyday experiences outside of school. The use of ethnomathematics, based on the same principles of cultural congruence, led to improved student achievement for Native Hawaiian children and Alaskan rural middle school students. All these programs required extensive collaboration and time. Although limited in scope, the evidence suggests that congruency between the school environment and the culture of the community is critical to educational success. Collaborative research and development efforts, carried out at the local level, are needed. Seven action steps are recommended in this regard. An appendix outlines McREL's plan for further research (contains 31 references.) (TD)

Benson, Chris, Ed. (1999). *Changing Practice*. Bread Loaf Rural Teacher Network Magazine Spring-Summer 1999. Rural Education and Small Schools (RC021981). (ERIC Number: ED435507). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This serial issue contains nine articles all on the subject of "changing practice," i.e., innovative practices of rural English teachers in the Bread Loaf Rural Teacher Network. "Byte-ing into Medieval Literature" (John Fyler) describes an online conference on medieval literature for rural high school students. "Literacy in Cattle Country" (Dan Furlow) tells how a New Mexico high school teacher based English instruction on community needs and idiosyncrasies and implemented interactive journal writing to engage students. In "Crossing Cultures, Changing Practices" (Kate Flint), an Oxford (England) University professor describes how implementing techniques she learned through Bread Loaf has increased her students' confidence and expanded her cultural horizons professionally and personally. "Fieldwork: A Research Approach to Creating Classroom and School Change" (Allison Holsten) recounts how student research on school culture engaged students and gave them a new perspective on their own behavior. "Learning To Be at Home: A Course in Cultures of the American Southwest" (John Warnock) describes how a writing teacher has students locate themselves, through writing, in their home culture, then strive to be "at home" with cultures of the American Southwest. "The Romance of Teaching: An Interview with Vito Perrone" (Chris Benson) explores the idea that good teaching is based on personal experience, inquiry, and a locally relevant curriculum. "Practice and Change in the Teaching Life" (Stephan Schadler) discusses

various teaching practices learned through participation in Bread Loaf, which ranks inquiry as paramount. "Staying Afloat: How Teaching Revises My Life" (Tilly Warnock) explains that we revise our worlds and ourselves through language, and that understanding writing as rewriting yields wonderful results. "Teaching outside the Comfort Zone" (Susan McCauley) describes the challenge of teaching in rural Alaska, where conventional educational practices are not relevant to the subsistence lifestyle of indigenous people. (TD)

Demmert, William G., Jr.; Towner, John C. (2003). *A Review of the Research Literature on the Influences of Culturally Based Education on the Academic Performance of Native American Students*. Final Paper. Rural Education and Small Schools (RC023978). (ERIC Number: ED474128). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880;Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

There is a widespread, firm belief among Native American communities (American Indians, Alaska Natives, Native Hawaiians) and among professional Native educators that meaningful educational experiences require an appropriate language and cultural context. From their perspective, such context supports the traditions, knowledge, and language(s) of the community as a starting place for learning new knowledge. This review collects, reports on, and critically analyzes the research literature to determine whether a culturally based education (CBE) curriculum improves the school performance of American Indian, Alaska Native, and Native Hawaiian students. Introductory sections discuss events of the past three decades supporting development of CBE, three theories underlying CBE interventions, an operational definition of the elements of CBE, definitions of experimental and quasi-experimental research, and the difficulties in conducting such research. The review found only four studies that could legitimately be classified as experimental or quasi-experimental. Because of these limited numbers, a small number of non-experimental comparative studies were added. Only one research project was found that provides insights on how researchers might show a direct connection between CBE and improved academic performance. Recommendations are presented for improving the research base on CBE for Native Americans. Data tables summarize the studies examined. Appendices describe the resources used in the literature search and present a lengthy annotated bibliography (contains 41 references.) (SV)

Demmert, William G., Jr. (2001). *Improving Academic Performance among Native American Students: A Review of the Research Literature*. Rural Education and Small Schools (RC023449). (ERIC Number: ED463917). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880;Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This literature review examines research-based information on educational approaches and programs associated with improving the academic performance of Native American students. A search reviewed ERIC's over 8,000 documents on American Indian education, as well as master's and doctoral dissertations and other sources of research on the education of Native Americans. Selected research reports and articles were organized into the following categories: early childhood environment and experiences; Native language and cultural programs; teachers, instruction, and curriculum; community and parental influences on academic performance; student characteristics; economic and social factors; and factors leading to success in college or college completion. The status of research and major research findings are reviewed for each of these categories; brief summaries of research findings with citations are included following the review of each

category. Also included are an annotated bibliography of more than 100 research reports, journal articles, and dissertations, most published after 1985; and a bibliography of 23 additional references to other literature reviews and non-Native studies. (SV)

Demmert, William G., Jr. (1993). *Language, Learning, and National Goals: A Native American View*. Languages and Linguistics (FL021044). (ERIC Number: ED355781). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

As part of a symposium on issues related to diversity and American education reform in the context of Goal 3 of the National Education Goals, this paper addresses public attitudes about languages that are different from official or national languages. It is noted that the use of a Native language as the medium of instruction to rebuild historical languages among Native peoples where those languages are being lost is gaining support among Native leaders, parents, and educators for social, educational, and cultural reasons. Focus is on three educational models that the American Indian, Native Alaskan, and Native Hawaiian have experienced: the Klawock model in Alaska (Tlingit language and culture), the Lower Kuskokwim School District model (Yup'ik language and culture), and the Punana Leo Hawaiian Language Preschool and Kaiapuni Hawai'i Public Hawaiian Language Schools model. A proposal for a community-based model of education is presented that begins with local knowledge and skills as a base from which to improve schools and schooling for Native children. It is concluded that the national goals must be consistent with the goals of the nation's local schools and communities which challenging us to build a multicultural, pluralistic society. Appended are 10 National Education Goals for American Indians and Alaska Natives (contains 10 references.) (LB)

Fox, Sandra J. (2002). *Creating a Sacred Place To Support Young American Indian and Other Learners in Grades K-3. Volume I. 2nd Edition [and] Volume II*. Rural Education and Small Schools (RC023681). (ERIC Number: ED467992). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This two-volume guide presents ingredients for developing a culturally relevant curriculum for American Indian students in the primary grades. A survey of Indian literature for young children yielded eight topic areas included here. The suggested approach to curriculum development is the integration of reading, language arts, math, and science based upon the Indian literature and other resources. Materials and activities are aligned with challenging content standards. Also included are ideas for art activities and promotion of tribal values. Indian studies classes and regular classes should be coordinated around the topic area so that Native language and cultural activities complement classroom instruction. The topic also provides a context for language instruction. Activities for parents and tutors are included as part of a comprehensive approach. The guide begins with descriptions of the roles of administrators, parents and tutors, and teachers and aides in creating a sacred place for learning. The eight units in these two volumes cover birds; sun, moon, and stars; food; beavers to buffalo; hares to horses; art; earth, air, water, and fire; and music and dance. Each 4-week unit contains background information on the topic, a suggested outline for formulating activities from American Indian literature, information about the suggested literature, further resources on the topic, a

vocabulary list, content standards, example activities developed by teachers of Indian children, pages for teacher ideas and lesson plans, and nursery rhymes and poetry. A final section of the guide lists additional resources and where to get books. (SV)

Francis, Norbert; Reyhner, Jon (2002). *Language and Literacy Teaching for Indigenous Education: A Bilingual Approach. Bilingual Education and Bilingualism*. Languages and Linguistics (FL027509). (ERIC Number ED471403). Document Not Available from EDRS. Multilingual Matters, UTP, 2250 Military Road, Tonawanda, NY 14150 (hardback: ISBN-1-85359-601-9, \$89.95; paperback: ISBN-1-85359-600-0, \$39.95). Web site: <http://www.multilingual-matters.com>.

This book presents a proposal for the inclusion of indigenous languages in the classroom. Based on fieldwork in the United States and Mexico, it explores ways in which the cultural and linguistic resources of indigenous communities can enrich the language and literacy program. There are nine chapters in two parts. Part 1, "A Survey of Indigenous Languages in Education in the Americas," includes: (1) "Prospects for Learning and Teaching Indigenous Languages"; (2) "State of the Languages"; and (3) "Language Policy and Language Planning: The Role of the School and Indigenous Language Literacy." Part 2, "Curriculum and Materials, Classroom Strategies," includes: (4) "Promoting Additive Bilingual Development"; (5) "The Bilingual Classroom"; (6) "Biliteracy: Teaching Reading and Writing in the Indigenous Language"; (7) "Language Assessment"; (8) "Conclusion: A Teaching Model for Realizing the Potential of Additive Bilingualism"; and (9) "Resources for Schools and Communities." Five appendixes contain indigenous stories, sample cloze passages, the UNESCO 1953 Declaration on the use of vernacular languages in education, and sample plates from a bilingual interview (contains approximately 350 references.) (SM)

Fu, Danling; Lamme, Linda L.; Fang, Andzhihui; Sabis-Burns, Donna (2004). *Using Ethnographic Tools to Inform Our Teaching*. Language Arts, v 81 n5, p428-30, May 2004. (Database: Professional Development Collection).

The article presents a review of four ethnographic studies focusing on how teacher's personal lives affect teaching and how community culture and language relate to children's literacy and language. These studies inform us that teachers' personal lives and students' home cultures and languages are essential to literacy and language instruction. The books are: "A Place to Be Navajo: Rough Rock and the Struggle for Self-Determination in Indigenous Schooling," by Teresa L McCarty. This book presents an ethnographic voyage into the development of the first community-controlled school in the Navajo Nation. "Teachers as Readers: Perspectives on the Importance of Reading in Teachers' Classrooms and Lives," edited by Michelle Commeyras.

Heredia, Armando; Francis, Norbert (1997). *Coyote as Reading Teacher: Oral Tradition in the Classroom*. Rural Education and Small Schools (RC021334). (ERIC Number: ED415064) . Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

Although traditional indigenous stories are widely recognized for their artistic merits and their role in the linguistic and cultural continuity of indigenous peoples, they are seldom used in schools. This paper discusses the instructional uses of traditional coyote stories, with particular reference to bilingual revitalization programs involving the teaching of indigenous languages. Instructional uses fall into two broad areas of school-based language learning: the development of academic discourse

proficiencies and the development of second-language proficiency (using original versions for indigenous language revitalization purposes and translations for students dominant in the indigenous language and learning the national language). Coyote stories vary widely in their structural complexity and themes. In this variability lies their power as a genre, from a pedagogical point of view. Two extended examples illustrate the features that, respectively, lend themselves to the two broad language learning objectives: developing textual consciousness and literacy-related discourse competencies and providing a source of second-language comprehensible input. The two stories are the Nez Perce "Coyote and the Shadow People," which has a complex story line similar to the Orpheus myth, and from central Mexico, "The Opossum and the Coyote," a simpler children's tale with repetitive structure (contains 17 references.) (Author/SV)

Holm, Agnes; Holm, Wayne (1995). *Navajo Language Education: Retrospect And Prospects*. Bilingual Research Journal, v19, p141-67, Winter 1995. (Database: EducationalAbs). Part of a special issue on indigenous language education and literacy. The growth and evolution of bilingual education on the Navajo Reservation and the ensuing outcomes for Navajo students, educators, and communities are described. Since schools were established on the Navajo Reservation over 120 years ago, most schools have been conducted in English only. In the late 1940s, schools began to use Navajo to help students to understand instruction in English. In the late 1960s, some high schools introduced Navajo as a foreign language elective. In recent years, several public schools have started to use Navajo and English as languages of instruction. An examination of two programs that use both Navajo and English as languages of instruction indicates the need for selection, intensity, and commitment; the need for whole school programs; the need for total programs; and the need for high expectations.

Hornberger, Nancy H. (1994). *Synthesis and Discussion: Vitality, Versatility, Stability--Conditions for Collaborative Change*. Journal of American Indian Education, v33 n3, p60-63, Spring 1994. Rural Education and Small Schools (RC510282). (ERIC Number: EJ491774). Clarifies themes common among articles in this volume, including the importance of collaboration between local and outside educators; the changing organization of language, literacy, and math instruction as local knowledge becomes the basis for curriculum; and enabling and disabling conditions for such change to occur (such as bilingual bicultural personnel and stability of personnel and funding). (LP)

Lakins, Leah (2003). *Standing Up for Children*. NEA Today, v21 n7, p22, April 2003. (Database: Professional Development Collection). Focuses on the role of school principal Lloyd Elms in providing education to Native American Indian students by teaching innovative reading skills. Details on Elms' Balanced Literacy Program; His views on children's learning process; Advantage of Elm's learning process to students.

Linton, Thomas H. (1973). *Region One Right-to-Read Project: 1972-73 Evaluation Report*. (ERIC Number: ED086424). No full text available. The Right-to-Read Project was introduced into 7 school districts in Region 1 (Texas) in September 1972. Bilingual program materials developed under an Elementary and Secondary Education Act (ESEA) Title VII grant were placed in 34 kindergarten classrooms with an enrollment of approximately 900 students.

Lipka, Jerry; Mohatt, Gerald V. (1998). *Transforming the Culture of Schools: Yup'ik Eskimo Examples. Sociocultural, Political, and Historical Studies in Education.* Rural Education and Small Schools (RC021868). (ERIC Number: ED431565). Document Not Available from EDRS. Lawrence Erlbaum Associates, Publishers, 10 Industrial Avenue, Mahwah, NJ 07430; Tel: 800-926-6579 (Toll Free); e-mail: orders@erlbaum.com; Web site: <http://www.erlbaum.com> (cloth: ISBN-0-8058-2820-6, \$49.95; paper: ISBN-0-8058-2821-4, \$24).

This book demonstrates that an indigenous teachers' group has the potential to transform the culture of schooling. Personal narratives by Yup'ik Eskimo teachers speak directly to issues of equity and school transformation. Their struggles represent the beginning of a slow process by a group of Yup'ik teachers (Ciulistet) and university colleagues to reconcile differences and conflict between the cultures of school and community. Their story provides insights for others involved in creating culturally responsive education that fundamentally changes the relationship between teachers and schooling, and between the community and schooling. This book is organized in four sections: introductory framework; description of the Cross-Cultural Education Development Program (alternative teacher education in rural Alaska Native communities) and narratives of three Yup'ik teachers depicting their struggles to be fully accepted as teachers; Yup'ik teaching methods and ways of incorporating ancient Yup'ik wisdom into schooling; and implications for wider change. Chapters are "Introduction: A Framework for Understanding the Possibilities of a Yup'ik Teacher Group" (Jerry Lipka); "The Evolution and Development of a Yup'ik Teacher" (Gerald V. Mohatt, Nancy Sharp); "Two Teachers, Two Contexts" (Gerald V. Mohatt, Fannie Parker); "Don't Act Like a Teacher! Images of Effective Instruction in a Yup'ik Eskimo Classroom" (Sharon Nelson-Barber, Vicki Dull); "Identifying and Understanding Cultural Differences: Towards a Culturally Based Pedagogy" (Jerry Lipka, Evelyn Yanez); "Expanding Curricular and Pedagogical Possibilities: Yup'ik-Based Mathematics, Science, and Literacy" (Jerry Lipka); and "Transforming Schooling: From Possibilities to Actuality?" (Jerry Lipka). An appendix describes methodology used in collaborative action research. An epilogue (Jerry Lipka, Gerald V. Mohatt) discusses declining university support, language shift, continuing development of Ciulistet teachers, and increasing involvement of Native Elders in educational development. Contains references in most chapters, photographs, and author and subject indexes. (SV)

McCarty, Teresa L. (1995). *Indigenous Language Education and Literacy: Introduction to the Theme Issue.* Bilingual Research Journal, v19 n1, p1-4, Winter 1995. (Database: EducationalAbs). (ERIC Number: EJ499395).

Part of a special issue on indigenous language education and literacy. An introduction to the issue is presented. The issue is based on a series of symposia held at recent annual meetings of the American Educational Research Association and the National Association for Bilingual Education. (MDM)The aim of the symposia and the special issue is to analyze the relationship between pedagogical change and sociopolitical and cultural developments that occurred in the wake of post-1960 bilingual reforms. There are four parts to the issue: a conceptualization of indigenous literacies, the demographics and the stakes involved in the survival of these language and cultural resources, descriptions of programs for Native Hawaiian and Navajo students, and how these issues relate to ongoing work in Navajo, indigenous Canadian, Hualapai, and Yup'ik education. Discusses the 13 papers in this special issue on American Indian and Alaska Native language education and literacy, the object of which is to critically examine the relationship of pedagogical change to larger sociopolitical and cultural processes affecting Native language, bilingual, and bicultural programs (contains 3 references.)

McCarty, Teresa L. (1993). *Language, Literacy, and the Image of the Child in American Indian Classrooms*. *Language Arts*, v70 n3, p182-92, March 1993. Reading, English, and Communication (CS744924). (ERIC Number: EJ459198).

Describes how educators at one Navajo community school are transforming assumptions about schooling for Indigenous groups from a deficit model to one that views bilingualism, biculturalism, and multiculturalism as assets to be tapped. Bases the discussion on a long-term ethnographic study of the changes brought about through the implementation of bilingual whole-language pedagogy. (RS)

McLaughlin, Daniel (1995). *Strategies for Enabling Bilingual Program Development in American Indian Schools*. *Bilingual Research Journal*, v19, p169-78, Winter 1995. (Database: EducationalAbs).

Part of a special issue on indigenous language education and literacy. Utilizing comparative information from two Navajo community school contexts, the conditions that provide the means for schools to authentically use and validate local languages are identified. These conditions involve clarifying the reasons for teaching the oral and written vernacular, establishing a long-term commitment to the development and hiring of local individuals, establishing a long-term commitment to challenging the status-and-prestige hierarchy of oral and written English, and establishing a long-term commitment to dialogue with the community about the creation of complementary instructional and extracurricular school programs that aid the development of Navajo language in schools. Six social engineering strategies are presented as ways of developing bilingual programs and liaising with parents and families.

McLaughlin, Daniel (1994). *Critical Literacy for Navajo and Other American Indian Learners*. *Journal of American Indian Education*, v33 n3, p47-59, Spring 1994. *Rural Education and Small Schools* (RC510281). (ERIC Number: EJ491773).

Contrasts four educational theories that outline different diagnoses and prescriptive strategies for addressing minority student failure. Argues that critical theory offers the best possibilities for empowering Navajo and other American Indian students. Describes a bilingual language arts program, based on critical literacy instruction, that links community narratives to thematic studies. (LP)

Mellow, J. Dean (2000). *An Examination of Western Influences on Indigenous Language Teaching*. *Rural Education and Small Schools* (RC022657). (ERIC Number: ED445872). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

To examine the influence of Western perspectives on indigenous language teaching, a two-dimensional framework of approaches to language teaching is presented. An horizontal continuum concerning the nature of language ranges between form and function, and a vertical continuum concerning the nature of language learning ranges between construction and emergence, creating four quadrants into which language teaching approaches are grouped according to their basic assumptions. The formal-construction quadrant includes grammar practice, skills-based, and phonics approaches; the functional-construction quadrant contains the total physical response and functional-notional approaches; the formal-emergence quadrant includes the natural approach and innate language abilities such as Chomsky's language acquisition device; and the functional-emergence quadrant contains the whole language, emergent literacy, immersion, and communicative approaches. The model provides a useful way for indigenous language teachers to examine the assumptions and implications of various Western approaches to

language teaching and decide which are appropriate for their community. The model can also be used for examining underlying assumptions and properties of traditional, Indigenous approaches to language use, transmission, and acquisition. A principled eclectic approach may be most effective because language is both form and function, and can be internalized through practice and acquired through natural communicative use. It is important to involve the community in decisions about how to teach a language, so that local factors specific to particular indigenous languages are considered (contains 38 references.) (TD)

Reyhner, Jon (2001). *Teaching Reading to American Indian/Alaska Native Students*. ERIC Digest. Rural Education and Small Schools (RC023265). (ERIC Number: ED459972). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This digest summarizes ways to help young American Indian and Alaska Native children become fluent readers. There are numerous reading intervention programs, each with its own set of claims and counter-claims. Phonics approaches are designed for standard English speakers, and students with limited English abilities end up parroting what they read without comprehension. A major criticism of basal readers and research-based reading programs is that the material is chosen for a generic American audience with few, if any, stories that relate to Indian culture. The language experience approach uses words from students' oral vocabularies, familiar stories, community oral histories, and predictable books to teach reading lessons. The whole-language approach is compatible with Native beliefs and traditional teaching methods, but its lack of structure can overwhelm teachers. Balanced approaches draw on both phonics and whole-language methods. In balanced approaches, teachers can supplement basal readers with community and tribal reading materials. Using materials written in students' Native language improves reading skills in the Native language and English, and attitudes towards school. Parents can help their children by reading to them. Teachers should use reading materials that relate to children's lives and provide opportunities to learn new words and practice oral language in English and in their Native language (contains 19 references.)

Reyhner, Jon (1992). *Teaching American Indian Students*. Rural Education and Small Schools (RC018996). (ERIC Number: ED355058). Document Not Available from EDRS. University of Oklahoma Press, 1005 Asp Avenue, Norman, OK 73019-0445 (\$24.95).

This book consists of 18 essays that discuss teaching methods and resource material promoting productive school experiences for American Indian students. The first section of the book introduces the notion of empowerment of Indian students through multicultural education, foundations of Indian education, the history of Indian education, tribal and federal language policies, and a successful bilingual program. Section 2 discusses the importance of adapting teaching methods and curriculum to Indian culture and to the learning styles of Indian children. It also offers recommendations for promoting a positive working relationship between teachers and parents. Section 3 describes language and literacy development, the role of the first language in second language development, and the characteristics of American Indian English. Section 4 addresses the importance of Indian students' exposure to literature relevant to their culture and background. It provides suggestions for whole language teaching strategies, teaching strategies to enhance students' reading comprehension, and an overview of literature written by American Indians. Section 5 makes specific suggestions for teaching social studies,

science, mathematics, and physical education to Indian students. Appendices include population and education statistics of American Indians, sources and recommendations for Indian children's literature, resources in social studies, and extensive references. (LP)

Reyhner, Jon, Ed. (1986). *Teaching the Indian Child: A Bilingual/Multicultural Approach*. Rural Education and Small Schools (RC016089). (ERIC Number: ED283628). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Ideas about resources and methods especially appropriate for Indian students are presented in this book of 19 chapters by 17 authors. The bulk of the material is addressed to non-Native teachers, and teaching methods do not require knowledge of a Native American language. The opening chapter lays out evidence of the need for improving Native American education and describes problems contributing to poor achievement ranging from cultural differences to irrelevant curriculum. A chapter on bilingual education presents a rationale and defines components of successful programs. A discussion of self-concept and the Indian student urges teachers to expect success, respect students and their culture, and give students responsibility. Instructional methods and selected bibliographies are presented in chapters on reading comprehension, reading material selection, teaching Native American literature, the whole language approach, and English as a second language for Indian students. Specific chapters cover social studies, science, mathematics, and physical education curriculum for Native American students. Two chapters on Indian parents focus on children's early interactional experiences at home as they relate to later academic achievement and recommend ways to address parental involvement. Additional chapters deal with effective discipline for the Native American student, testing, and preserving Indian culture through oral literature. (JHZ)

Salisbury, Lee (1970). *Role Playing: Rehearsal for Language Change*. TESOL Quarterly, v4 n4, p331-336, Dec 1970. Teaching of English (TE900133). (ERIC Number: EJ033710).

Argues that in teaching standard English to groups which, like Eskimos and speakers of Hawaiian Pidgin, are quite removed from mainstream American culture, role playing, as natural human behavior, can provide the bridge between classroom drill and real-life utilization of new language patterns. (FB)

Sawyer, Don (1988). *The Writing Process and Native Students*. Canadian Journal of Native Education, v15 n2, p15-21, 1988. Rural Education and Small Schools (RC507134). (ERIC Number: EJ382734).

Reviews research examining factors that impede Native American writing success. Suggests specific instructional techniques for establishing background for successful reading and writing. Examines Indian cultural realities and applies them to teaching models. Provides general guidelines, observations and approaches for teaching English to Native Americans. Five research projects reviewed. (TES)

St. Clair, Robert N. (2000). *Visual Metaphor, Cultural Knowledge, and the New Rhetoric*. Rural Education and Small Schools (RC022656). (ERIC Number: ED445871). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Modern Western European ways of thinking are based on a print culture that uses verbal metaphors, and Indigenous ways of thinking are based on an oral culture that uses visual metaphors. Visual metaphors provide a dominant mode of information processing and are used among Indigenous groups to share cultural knowledge, yet Western culture is oblivious to it. One way of knowing involves reading people through nonverbal communication, but in Western culture, nonverbal communication can be virtually invisible. Problems occur when knowing and sensitive children from oral cultures such as American Indians are judged by people from cultures that do not know much about visual thinking. These children are aware of visual space, are sensitive to nonverbal communication, and understand that silence communicates. In writing English compositions for school, these children do not use the syllogistic reasoning of Aristotle because it is not part of their cultural knowledge, nor do they use the forms of logic that underlie the classical tradition of rhetoric. These students' writings have been criticized by their teachers as not having any structure. The fact that their structure is based on visual metaphor goes unnoticed. Teachers must be aware of the distinction between these two types of metaphors if they are to understand how Indigenous people learn. Two dominant American Indian metaphors--the journey and the Quaternity (recurrence of the number four)--are discussed, and aspects of visual literacy that inform both aesthetics and the psychology of visual thinking are examined (contains 43 references.) (TD)

Stiles, Dawn B. (1997). *Four Successful Indigenous Language Programs*. Rural Education and Small Schools (RC021349). (ERIC Number: ED415079). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper examines four indigenous language programs to compare common components, problems, and outcomes. The programs are Cree Way in Quebec, Canada, Hualapai in Arizona, Te Kohanga Reo (Maori) in New Zealand, and Punana Leo (Hawaiian) in Hawaii. These programs were chosen for four characteristics: (1) the languages are no longer transmitted to the younger generation (in the home or community); (2) the programs all have curriculum development, community support, parent involvement, and government support; (3) the programs exist in different countries; and (4) they are recommended as model programs for endangered indigenous languages. Each program's description covers historical background; program development; funding; parent, community, and academic involvement; and current status. Each program has a curriculum that combines indigenous language and cultural heritage, literacy, community involvement, and parent participation. Common problems are related to teacher availability, teacher training, lack of written materials, and funding. Outcomes of all programs have included decreased dropout rates, increased sense of heritage and identity, and improved test scores. It is concluded that the success of these types of programs depends on home and community initiative and involvement; culture cannot be separated from the language. It is also important to begin the program at an early age, preferably preschool; to have a firm theoretical foundation; and to have written teaching materials (contains 29 references.) (SAS)

Tharp, Roland G. Yamauchi, Lois A. (1994). *Effective Instructional Conversation in Native American Classrooms. Educational Practice Report: 10*. Rural Education and Small Schools (RC019727). (ERIC Number: ED372896). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY

10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site:
<http://www.nyu.edu/iesp>.

Instructional conversation (IC) is a dialogue between teacher and learner in which prior knowledge and experiences are woven together with new material to build higher understanding. IC contrasts with the highly routinized and teacher-dominated "recitation script" of traditional Western schooling. IC varies in form in different cultures, as do other discourse forms. Analysis of research on the formal and informal learning of Native Americans (including Native Hawaiians) indicates that successful Native American ICs are influenced by at least four basic psychocultural factors: (1) sociolinguistics (teacher and student expectations about conversational "wait time," participation structure, tempo, loudness, and nonverbal behavior); (2) cognition (Native American emphasis on the visual/holistic approach); (3) student motivation (enhanced by the use of culturally relevant curriculum materials and by teacher respect for student autonomy); and (4) social organization (Native American emphasis on small peer-oriented work groups). The evidence suggests that the nature of classroom activity settings influences the participation and engagement of American Indian and Alaska Native students in these activities. "Ideal" Native American activity settings embed ICs in the social context of small student-directed units engaged in joint productive activity that contextualizes formal knowledge in the immediate experience and concerns of the learners (contains 74 references.) (SV)

Trujillo, Octaviana V. (1997). *A Tribal Approach to Language and Literacy Development in a Trilingual Setting*. Speeches/Meeting Papers. (ERIC Number: ED415060). Full text available.

The language competency of members of the Pascua Yaqui Tribe encompasses, to varying degrees, the Yaqui language as well as community dialects of Spanish and English. This unique trilingual pattern has been functional for survival needs but has also been a barrier to educational achievement where competency in standard forms of Spanish and English is required. This paper provides historical background.

Walter, Eileen L. (1994). *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Kindergarten Classes at the Lummi Tribal School*. Reports – Research. (ERIC Number: ED366478). Full text available.

Literacy development was studied among 40 kindergarten students at Lummi Tribal School (Washington). Data consisted of observations during weekly classroom visits throughout the school year, student writing samples, records of "pretend reading," responses to environmental print, and teacher checklists concerning literacy experiences in student homes.

Whittaker, Andrea; Markowitz, Nancy Lourie; Latter, Jody (2000). *Windows into the Classroom: Observing and Evaluating Beginning Teachers' Developing Practice*. Assessment and Evaluation (TM031307). (ERIC Number: ED443825). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

An observation study examined four dimensions of beginning teacher practice that had been heavily emphasized in the first year of a partial internship program and that typically pose problems for first year teachers. These dimensions included: (1) literacy instruction; (2) instructional planning; (3) positive classroom environments and management; and (4) assessment practices that inform instruction. The partial internship program, the Triple L (Lifelong Learning and Leadership) Collaborative, is a school/university partnership for professional development beginning with

preservice education. Study participants were eight first-year teachers from a school district. Four were in the second year of the Triple L program, teaching full-time as interns in the district and the other four were first-year teachers who had completed other programs. Participants were interviewed early in the school year and later observed and evaluated during literacy instruction by a Triple L school district liaison. Overall, all the participants were rated as developing their practice in a satisfactory way, but teachers from the partial internship program received higher ratings than teachers who had completed other credential programs. Substantial differences favoring Triple L teachers were found in the areas of learning environments and literacy best practices. The results reveal several areas for improvement that have implications for further research and program evaluation. For example, all of the participants received their lowest ratings in the areas of planning and assessment. In addition to the information the study provided about the progress of these new teachers, the results support the use of the data collection and analysis techniques using developmental scales. Seven appendixes contain interview protocols, the observation summary sheet, two developmental scales for teaching practice, and observation results from fall 1998 and spring 1999. (SLD)

Role of Libraries

Information about library service to American Indians is poorly documented and difficult to obtain because there has been so little of it. There have been no libraries for Indians because there were no books in Indian languages, and no one to read those in the English language. The governmental programs to educate Indian children have not failed entirely, but have only begun to meet the needs of all children (Sargent, 1970).

The importance of translated children's books to the literary and cultural development of children is well documented, and the study of other countries is an important part of the school curriculum across grade levels (White and Bluemel, 2001).

Libraries are an integral part of family literacy efforts in the United States. The following citations explore library based family literacy programs and services within the United States.

Research Literature

DeCandido, GraceAnne A., Ed. (2001). *Literacy & Libraries: Learning from Case Studies. Adult, Career, and Vocational Education* (CE083439). (ERIC Number: ED465101). Document Not Available from EDRS. American Library Association, Order Fulfillment, P.O. Box 932501, Atlanta, GA 31193-2501 (\$40; ALA Members \$36). Tel: 866-746-7252; Fax: 770-442-9742; Web site: <http://alastore.ala.org/>. This book presents 22 personal narratives in which library directors, program administrators, teachers, tutors, librarians, and adult learners explain firsthand how literacy programs at libraries across the United States have changed people's lives. The following narratives are included: "Gloria's Story: 'She Wanted Me to Be Somebody'"; "A Learner in a Library Literacy Program in Hawaii" (Sondra Cuban); "'I Know This Is the Place for Me': Stories of Library Literacy Learners and Programs" (John Comings, Sondra Cuban, Hans Bos, Cate Taylor); "A Place in the World: Building a Learner-Centered Participatory Literacy Program" (Leslie McGinnis); "Relearning Literacy and Leadership in a Library-Based Literacy Program" (Sherry Drobner); "Charting the Course for Learner Leadership" (Taylor Willingham); "Whole Literacy in Plymouth: Literacy as a Library Service" (Dinah L. O'Brien); "Literacy, Diversity, and Learners" (Lynne A. Price); "Project READ: Redwood City

Public Library" (Kathy Endaya); "A Rural Public Library Literacy Program" (Konni P. Clayton); "Theme-Based Instruction and Tutor Training at the New York Public Library Centers for Reading and Writing" (Decklan Fox); "No Simple Answers" (Bruce Carmel, Anita Citron); "Creating a Community of Readers to Fight Functional Illiteracy" (Steve Sumerford); "Serving This Community" (Lou Saunders Sua); "Teaching Adult Literacy in a Multicultural Environment" (Gary E. Strong); "Literacy and Technology: Thinking through the Process" (Sarah Nixon, Tim Ponder); "The Brooklyn Pubic Library and Technology for Literacy" (Susan K. O'Connor, Debbie Guerra); "Computer Skills and Literacy" (Carol Morris); "Another Divide: Low-Literacy Adults and the New Technology" (Randall Weaver); "Public Library Literacy Programs: A Blueprint for the Future" (Martin Gomez); "The American Library Association's Literacy Initiatives: History and Hope" (Peggy Barber); "Bridging the Information Chasm: ALA's Office for Literacy and Outreach Services" (Satia Marshall Orange); and "Coda: Word" (Graceanne A. Decandido) (contains 52 references.) (MN)

Sargent, Nanette (1970). *Library Service to the American Indians in the Southwest*. Library and Information Sciences (LI003685). (ERIC Number: ED063003). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Information about library service to American Indians is poorly documented and difficult to obtain because there has been so little of it. There have been no libraries for Indians because there were no books in Indian languages, and no one to read those in the English language. The governmental programs to educate Indian children have not failed entirely, but have only begun to meet the needs of all children. To narrow the search for library service to Indians requires a close study of the entire area of Indian education. There is a whole plethora of material on the subject of education, but little on the role played by libraries. To find out what has been done in the way of library service to Indians, particularly in the Southwest, letters were written to the state librarians of New Mexico, Arizona, Kansas, California and Colorado, and others concerned with Indian affairs. The information on existing services and programs which resulted from these inquiries is presented as the major portion of this paper. (Author/SJ)

White, Maureen; Bluemel, Nancy (2001). *Using Outstanding Translated Children's Books in the School Setting To Promote an Understanding of Other Countries and Cultures*. U.S.; Texas: Reading, English, and Communication (CS217637). (ERIC Number: ED454551). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

The importance of translated children's books to the literary and cultural development of children is well documented, and the study of other countries is an important part of the school curriculum across grade levels. Therefore, purposes of the research were (1) to share results of research on outstanding translated children's books published from 1990-2000; (2) to provide a bibliography of these books that can be used by librarians, teachers, and students in a study of other countries; and (3) to present an application of a collaborative study on the use of translated books by a middle school librarian with teachers in a real-life setting. An appendix contains a 72-item recommended list of translated children's books (contains 11 references and 4 tables.) (Author/RS)

5.0 INDIGENOUS CHILDREN'S LITERACY DEVELOPMENT IN HAWAII

This section is a literature review of the research, studies, theories and models written on indigenous children's literacy development in the state of Hawaii. This review is not intended to be an exhaustive search of the research literature conducted on indigenous children in the state of Hawaii. Aurora Consulting project team did not formally assess the quality of the research. Literature research abstracts were screened about which research met the criteria of indigenous children's (PreK through 3rd grade) literacy development in the state of Hawaii.

Early History of Literacy

Research Literature

McCarty, Teresa L.; Watahomigie, Lucille J. (1998). *Indigenous Community-Based Language Education in the USA*. Language, Culture and Curriculum v11 n3 p309-24 1998. Languages and Linguistics (FL529193). (ERIC Number: EJ586035).

Provides an overview of indigenous-education programs in the United States, including Alaska and Hawaii. Discussion focuses on the historical context that has seen consistent attempts to eradicate the languages and life ways of Native Americans. Case studies are presented that illustrate the role of indigenous-language-education programs in strengthening indigenous languages and promoting indigenous language and education rights. (Author/VWL)

Present History of Literacy

Research Literature

Grootaert, Christiaan; Jackstadt, Stephen L. (1978). *Economic Education in Hawaii: A Historical Survey*. Educational Perspectives, v17 n2, p9-14, May 1978. ERIC Facility Contractor/CIJE Contractor (AA528983). (ERIC Number: EJ189797).

This article describes past and present economic education programs in Hawaii, and recent findings relating to the effectiveness of these programs and to the current level of economic literacy in Hawaii. (Editor)

Peyton, Tony (1999). *Family Literacy Legislation and Initiatives in Eleven States. Adult, Career, and Vocational Education* (CE078164). (ERIC Number: ED428183). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This report focuses on 11 states' efforts to develop state-funded family literacy initiatives either through legislation or other actions. An introduction defines family literacy. Part I includes in-depth case studies on seven states that have either passed or attempted to pass state family literacy legislation. For each state (Kentucky, Washington, Hawaii, Louisiana, South Carolina, Colorado, and Arizona), the report describes the background before enactment or attempted enactment of the legislation, the legislation itself, the funding history, the administrative structure of the program, and the current status of the legislated family literacy program. Each description concludes with a summary of key points. This information has been compiled by acquiring legislation from each of the seven states and conducting

interviews with people connected with the history of family literacy in each state. Part II looks at state-funded family literacy initiatives that have not relied on state legislation, but have been spurred by a keen interest from the Governor or First Lady or a particular state agency. The four states in this section are Nevada, Maryland, Pennsylvania, and Massachusetts. A conclusion proposes that creation of a promising statewide program hinges on three issues: impetus, initiator, and support; climate of the legislature; and content of the legislation. Appendixes contain a sample outline for state family literacy legislation and Kentucky's and Arizona's statutes. (YLB)

Language Immersion Programs

The Hawaiian Language Immersion program (HLI) began in 1987 with two small classes on two islands and within 6 years had grown, in response to parent interest, to serve 621 students in grades K-7 in 6 schools on 5 islands (Slaughter and Lai, 1994).

The following citations describe Hawaiian language immersion programs. The majority of the programs combine language learning with the culture of the student.

Research Literature

Hawaii State Department of Education (1979). *Hawaiian Language Program Guide*. Languages and Linguistics (FL012180). (ERIC Number: ED200029). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This guide presents the philosophy, goals, and objectives, as well as the scope and sequence of Hawaiian language instruction at various levels for the public schools of Hawaii. The emphasis is on cultural awareness and communicative competence on Levels I-III. The guide has six sections covering the following areas: (1) a general outline and explanation of goals, objectives, and performance expectations in culture and the four language skills; (2) suggestions for teaching listening, speaking, reading, and writing; (3) scope and sequence charts for language skills development and the essentials for oral and written communication; (4) an outline of the Hawaiian language curriculum, Levels I-III; (5) a description and outline of performance expectations in skills and content according to level; and (6) sample student and course evaluation forms. Completing the volume are a bibliography, an appendices containing useful expressions, pronunciation guides, listening quizzes, and recommendations of the 1978 Hawaiian spelling project and notes on it. (AMH)

Kawakami, Alice J., Dudoit, Waianuhea (2000). *Ua Ao Hawai'i/Hawai'i Is Enlightened: Ownership in a Hawaiian Language Immersion Classroom*. Language Arts, v77 n5, p384-91, May 2000. Database: Professional Development Collection.

Describes a Hawaiian language immersion program classroom that acknowledges both the language and culture of students while supporting the development of culturally grounded learners. Historical background of Native Hawaiians; Aspects of Hawaiian language and literacy; Essence of the Hawaiian language in the classroom; Conclusion.

Salisbury, Lee (1970). *Role Playing: Rehearsal for Language Change*. Teaching and English (TE900133). (ERIC Number: EJ033710).

Argues that in teaching standard English to groups which, like Eskimos and speakers of Hawaiian Pidgin, are quite removed from mainstream American culture, role playing, as natural human behavior, can provide the bridge between classroom drill and real-life utilization of new language patterns. (FB)

Seymour, Richard K. (1973). *European Languages and Culture in Hawaii*. Educational Perspectives, v12 n4, p3-5, Dec 1973. ERIC Facility Contractor/CIE Contractor AA517505. (ERIC Number: EJ090601).
Considers the role of languages and European culture in developing language programs. (RK)

Slaughter, Helen B. (1997). *Functions of Literacy in an Indigenous Second Language: Issues and Insights from an Ethnographic Study of Hawaiian Immersion*. Language and Linguistics (FL024694). (ERIC Number: ED410752). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This study explored the functions of literacy in the Hawaiian language that may be realized in an indigenous language immersion program when the indigenous language is a second language with severely restricted use in the wider community. It also examined the connections between Hawaiian language use, the local culture in Hawaii, and development of a broader base of Hawaiian literacy in the future. Data were drawn from a longitudinal study, begun in 1987, of succeeding cohorts of sixth-grade students and their teachers and parents. The latest evaluation involved 143 Hawaiian Language Immersion program (HLI) students and 50 English-medium fifth- and sixth-graders. The report details the students' perspectives on the functions of Hawaiian literacy in an immersion setting, including perceptions of (1) Hawaiian as a medium of instruction and language of survival in school, (2) ceremonial, aesthetic, and cultural dimensions of the language, (3) students as creators of Hawaiian stories and text, (4) students as readers of Hawaiian text, (5) students as translators, (6) bilingual empowerment through Hawaiian and English literacy, and (7) advantages to being bilingual (contains 17 references.) (MSE)

Slaughter, Helen B.; Lai, Morris (1994). *Indigenous Language Immersion as an Alternative Form of Schooling for Children of Hawaiian Ancestry: Lessons from a Six-Year Study*. Language and Linguistics (FL022474). (ERIC Number: ED375637). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

The Hawaiian Language Immersion program (HLI) is described and evaluated. HLI began in 1987 with two small classes on two islands and within 6 years had grown, in response to parent interest, to serve 621 students in grades K-7 in 6 schools on 5 islands. Participating students are taught entirely in Hawaiian until grade 5; in grades 5 and 6 one hour a day of instruction is in English, and immersion may continue into grade 7. The report contains an assessment of the program based on the status of the first sixth-grade cohort of participating students. Data used include: qualitative reading assessment in Hawaiian and English; reading, writing, and mathematics achievement data, tested in English; mathematics achievement, tested in Hawaiian; longitudinal data; comparison of participant and non-participant attitudes; and student, parent, and teacher interview data. An introductory section outlines positive and negative implementation factors influencing the first cohort, then results from the analyses listed above are summarized. Recommendations

include: assurance of adequate curriculum materials in the case of program expansion; reconsideration of the policy of teaching English language arts in Hawaiian; further consideration of participant interaction with non-participating students; continued support for the successful programs; better planning for students with special needs. (MSE)

Viadero, Debra (2004). *Keys to Success*. Education Week, v23 n32, p28-32, April 2004. Database: Professional Development Collection.

After a lifetime spent working with Native Hawaiian schoolchildren in Hawaii, Zuni and Navajo Indian students in the Southwest, and Latino pupils in California, Roland G. Tharp has distilled some wisdom for teachers who face increasingly diverse classrooms. With colleagues from the Center for Research on Education, Diversity, & Excellence, a federal research center at the University of California campus here, Tharp has identified five standards that he says mark effective instruction in classrooms with high concentrations of students from backgrounds outside the U.S. cultural mainstream. The standards evoke a classroom environment in which teachers and students are talking and working together to develop ideas and products, where complex thinking and language development is encouraged across the curriculum, and where teachers work to connect their lessons to students' lives.

Watson-Gegeo, Karen Ann (1989). *The Hawaiian language Immersion Program: Classroom Discourse and Children's Development of Communicative Competence*. Language and Linguistics (FL018681). (ERIC Number: ED321561). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

In its first year, the Hawaiian Language Immersion Program combined kindergarten and first-grade students in two classes. About half of the students had no speaking knowledge of Hawaiian; the remainder had attended Hawaiian-language preschools and/or spoke Hawaiian at home. Both teachers, fluent speakers of Hawaiian, were new to teaching. The teachers spoke only Hawaiian after the first 2 days of school, and students were reminded to speak in Hawaiian. By spring, lapses into English or pidgin became infrequent. Visiting parents were impressed with the warm relationships evident between children and teachers. Classroom organization combined adaptation to Hawaiian values and cultural practices with practices common to other elementary classrooms. While occasionally correcting students' Hawaiian, teachers more commonly modeled correct form or set up repeating routines to support student learning. Teachers treated students as true conversational partners, focusing primarily on content comprehension, with brief but significant instructional sequences inserted. Language learning in peer-peer interactions was encouraged. The students were found to take their work seriously, and were on task a high proportion of the time. (MSE)

Community and Parent Involvement

Children are greatly affected by their family members. During the last decade, the results of various studies have led to the elaboration of family literacy programs and have called attention to family members' influence on their children's literacy development. Successful literacy programs must be aware of the rich cultural resources and practices that families and communities provide (Saracho, 2004).

Research Literature

Adkins, Dorothy C., And Others (1968). *Development of a Preschool Language-Oriented Curriculum With a Structured Parent Education Program. Final Report.* Elementary and Early Childhood Education (PS001907). (ERIC Number: ED028845). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

The objectives of this project were to test (1) a structured language-oriented curriculum, used for an academic year in Hawaiian Head Start classes, and (2) a parent education program. Teachers in eight experimental classes used semi-structured language-strengthening activities along with structured lessons and were guided by supervisors. Eight control classes used other methods of language instruction. Audio and video tapes stimulated periodic teacher discussions, which led to continual revisions of the program. The parent program taught parents to work as aides through staff-parent meetings. The Illinois Test of Psycholinguistic Abilities, the Peabody Picture Vocabulary Test, and the School Readiness Tasks were used as pretests and posttests. Although the test results did not show impressive relationships, the enthusiastic reports by teachers and parents regarding the increased verbal ability of the children indicated a lack of appropriate instruments to measure verbal communication skills. A curriculum outline is included. (JS)

Saracho, Olivia N., Shirakawa, Yoko (2004). *A Comparison of the Literacy Development Context of United States and Japanese Families.* Early Childhood Education Journal, v31 n4, p261-67, June 2004. (Database: Professional Development Collection).

Families have a major impact on their children's lives. During the last decade, the results of various studies have led to the elaboration of family literacy programs and have called attention to family members' influence on their children's literacy development, as of June 2004. It is essential to become aware of the rich cultural resources and practices that families and communities practice in cultivating their children's literacy development. This article examines and compares the contribution of families in the U.S. and Japan to their children's literacy development, taking into consideration the extent to which these children are exposed to literacy resources inside and outside their home.

Preschool/Childcare Theories and Models

The various preschool and childcare theories and models presented demonstrate how to develop literacy and language skills in children birth through preschool in order to understand better the factors that facilitate or hinder Native American and Alaskan Native children's literacy acquisition.

The success of the Kamehameha Early Education Program (KEEP) in addressing the academic plight of Hawaiian children is by utilizing natal cultural data for curriculum design and development in the education of Hawaiian children (Jordan, 1984).

Kamehameha Schools' Prekindergarten Educational Program (PREP) was started in 1978 to prepare at-risk Hawaiian families and their children for success in school. PREP emphasizes language and literacy, family involvement, and Hawaiian culture. Language skills are developed through book-lending programs and through listening and writing centers. The program offers various ways for extended families to participate and play leadership roles in programs. Traditional Hawaiian language, songs, dances, and crafts are included in the program, and staff members try to model and teach traditional Hawaiian values to children. (Murray, 1994).

Research Literature

Adkins, Dorothy C., Crowell, Doris C. (1970). *Field Test of the University of Hawaii Preschool Language Curriculum. Final Report.* Elementary and Early Childhood Education (PS004447). (ERIC Number: ED048924). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Reports on a project designed (1) to explore the utility of the University of Hawaii Preschool Language Curriculum in a broad field-testing situation with teachers of varying skill and background; (2) to determine whether or not there is loss of effectiveness when the amount of supervision and consultation has been reduced from that provided in locally administered projects; and (3) to measure the effectiveness of the curriculum with groups using several nonstandard dialects other than Hawaiian pidgin. The curriculum was taught in 16 classes of Appalachian, Hawaiian, Indian, Mexican-American, northern urban, southern Negro, and Puerto Rican children. Children were given the PPVT and the ITPA initially and again after a 6-month interval. The change from pretest to posttest on each measure was computed for each class. The experimental teacher was ranked in terms of the total net gain and was also ranked independently by the project staff in terms of effectiveness in using the language curriculum. Both the rank order and tetrachoric correlation coefficients between these two variables were significantly different from zero beyond the .01 level of confidence. Appendixes comprise more than half the document. (Author/AJ)

Jordan, Cathie (1984). *Cultural Compatibility and the Education of Hawaiian Children: Implications for Mainland Educators.* Educational Research Quarterly, v8 n4, p59-71, 1984. Assessment and Evaluation (TM508980). (ERIC Number: EJ302168).

The success of the Kamehameha Early Education Program (KEEP) in addressing the academic plight of Hawaiian children by utilizing natal cultural data for curriculum design and development in the education of Hawaiian children is examined.

Rationale and approaches for balancing the home culture and the school agenda are outlined. (BS)

Murray, Vivian (1994). *Helping Families Succeed in Two Worlds*. Elementary and Early Childhood Education (PS022447). (ERIC Number: ED371853). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

Kamehameha Schools' Prekindergarten Educational Program (PREP) was started in 1978 to prepare at-risk Hawaiian families and their children for success in school. PREP's direct services include: (1) parent-infant educational services, including home visits to help parents prepare for a new baby and later learn appropriate child development activities; (2) a traveling preschool, which involves a teacher and aide conducting a 2-hour preschool session at a park or other community site; and (3) a center-based preschool held by a teacher and aide 5 days a week for full school hours. In addition, PREP has two support groups, including the Project Team, which develops curriculum, conducts training, provides consultation to staff, reviews assessments, and makes modifications; and the Evaluation and Data Management Department, which assesses attendance patterns, demographics, and participant outcomes. PREP emphasizes language and literacy, family involvement, and Hawaiian culture. Language skills are developed through book-lending programs and through listening and writing centers. The program offers various ways for extended families to participate and play leadership roles in programs. Traditional Hawaiian language, songs, dances, and crafts are included in the program, and staff members try to model and teach traditional Hawaiian values to children. PREP uses a variety of standardized and specifically developed assessment tools to measure program success. (AC)

Roberts, Richard n., Ed., (1993). *Coming Home to Preschool: The Sociocultural Context of Early Education. Advances in Applied Developmental Psychology, Volume 7*. Elementary and Early Childhood Education (PS023365). (ERIC Number: ED383468). Available on microfiche only. EDRS Price MF01 Plus Postage. PC not available from EDRS. Ablex Publishing Corporation, 355 Chestnut Street, Norwood, NJ 07648.

This collection of articles describes an interdisciplinary cooperative effort in the context of PREP (Prekindergarten Education Program) intervention. The PREP began with the intention of developing a culturally competent education system for Hawaiian children and their families. An introductory chapter "Applied Research and Program Development: Orthogonal or Complimentary Behavior?" (Richard N. Roberts) and introductory remarks by Irving E. Sigel are followed by sections on: (1) the social, and (2) the educational contexts of development in the home. The 11 chapters in these two sections are: "Growing Up Hawaiian: Autonomy and Solidarity in a Generational System of Interaction" (John J. D'Amato and Kristina Inn); "Kin and Calabash: The Social Networks of Preschool Part-Hawaiian Children" (Dale C. Farran, Jayanthi Mistry, Michelle Ai-Chang, and Hannah Herman); "Unpackaging Cultural Effects on Classroom Learning: Hawaiian Peer Assistance and Child-Generated Activity" (Thomas S. Weisner, Ronald Gallimore, and Cathie Jordan); "Development of the Home-Learning Environment Profile" (Robert W. Heath, Paula F. Levin, and Katherine A. Tibbetts); "Mother-Child Interactions and the Development of Verbal and Perceptual Skills in Part-Hawaiian Preschool Children" (Dale C. Farran and Thomas Darvill); "Quality and Quantity of Maternal-Child Interaction" (Richard N. Roberts and Margaret L. Barnes); "The Relationship Between Talking at Home and Test Taking at School: A Study of Hawaiian Preschool Children" (Mary Martini and Jayanthi Mistry); "The Social Context of Early Literacy

in Hawaiian Homes" (Paula F. Levin, Mary E. Brenner, and J. Mahealani McClellan); "Preschool Activities as Occasions for Literate Discourse" (Jayanthi Mistry and Mary Martini); "The Comprehension Reading Lesson as a Setting for Language Apprenticeship" (Gisela E. Speidel); and "The Family, the School, and the Interface" (Richard N. Roberts). (AA)

Educational Theories and Models

Earlier ethnographic studies indicate that Hawaiian people may employ sets of learning and teaching behaviors which differ widely from those usually used in public schools. Comparison of videotaped mother and child interactions of both Hawaiians and Midwesterners showed that Hawaiian mothers used fewer verbal directions than did Midwestern mothers, although interaction rates were the same in both groups. Children of Hawaiian mothers who were high in verbal direction were more advanced in school at the end of the first grade than were children of Hawaiian mothers who were low in verbal direction (Tharp, 1976).

In Hawaii, a culturally congruent English language arts program significantly improved Native Hawaiian children's achievement in reading (Apthorp, D'Amato and Richardson, 2002). Preservice Education for Teachers of Minorities (PETOM), a Hawaiian education program that believes education is most effective when children are taught through a process that is compatible with their home culture (Chattergy, 1993).

The following introduce a wide variety of educational theories, practices and models that explore how to develop literacy and language skills in Native Hawaiian children in order to better understand the factors that facilitate or hinder Native Hawaiian children's literacy acquisition.

Research Literature

Apthorp, Helen S.; D'Amato, Elaine DeBassige; Richardson, Amy (2002). *Effective Standards-Based Practices for Native American Students: A Review of Research Literature.* Rural Education and Small Schools (RC023725). (ERIC Number: ED469297). Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. Full text: <http://www.mcrel.org/products/standards/Practices> New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This report reviews education programs and practices that have improved Native American student achievement in English language arts and mathematics. In Navajo tribal schools, teaching indigenous language and literacy first, followed by teaching English and promoting bilingualism, helped students perform well on tests of vocabulary, comprehension, and writing. In Hawaii, a culturally congruent English language arts program significantly improved Native Hawaiian children's achievement in reading. Emphasis on comprehension over mechanics and phonics allowed children to learn in ways that were congruent with their everyday experiences outside of school. The use of ethnomathematics, based on the same principles of cultural congruence, led to improved student achievement for Native Hawaiian children and Alaskan rural middle school students. All these programs required extensive collaboration and time. Although limited in scope, the evidence suggests that congruency between the school environment and the culture of the community is critical to educational success. Collaborative research and

development efforts, carried out at the local level, are needed. Seven action steps are recommended in this regard. An appendix outlines McREL's plan for further research (contains 31 references.) (TD)

Chattergy, Virgie (1993). *Becoming a Teacher in a Multicultural Classroom*. Kamehameha Journal of Education, v4, p11-22, Fall 1993. Teaching and Teacher Education (SP523818). (ERIC Number: EJ497024).

Describes PETOM (Preservice Education for Teachers of Minorities), a Hawaiian education program that believes education is most effective when children are taught through a process that is compatible with their home culture. In their coursework, students develop cultural sensitivity and appreciation, analyze relevant cultural features, and create appropriate learning environments. (SM)

Jordan, Cathie (1983). *Cultural Differences in Communications Patterns: Classroom Adaptations and Translation Strategies*. Languages and Linguistics (FL013689). (ERIC Number: ED228900). Not available from EDRS.

This paper discusses patterns of communication, particularly teaching/learning communication, in Hawaiian families, and the ways that these patterns affect the behaviors, expectations, and skills that Hawaiian children bring to school. It also describes some examples of educationally effective adaptations to these expectations and skills which Kamehameha Early Education Program (KEEP) has made, and various strategies that KEEP has used in adapting its program to the culture of the children it serves. From observation at home and at school, it appears that the two major teaching strategies favored by the children are reminiscent of those used by siblings and mothers: modeling, or showing another how to do something, and intervention, or performing correct behavior for another. Two examples of KEEP's adaptations are small group settings for peer learning independent of the teacher, and the reading lesson in which children work together as a group, participating with the knowledgeable person (the teacher) in the learning task. These reading lessons are conducted in the "talk-story" style, a feature of Hawaiian family and social life. The strategies KEEP uses to translate Hawaiian communication patterns and other cultural features into classroom practices are described in a chart with commentary. (Author/AMH)

Kawai'ae'a, Keiki (2002). *Na Honua Maui Ola: Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments*. Teaching and Teacher Education (SP041704). (ERIC Number: ED479910). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This guidebook examines strategies, roles, and accountability measures necessary to embrace, share, and support the learning community in totality. The 16 guidelines offer strategies for each of five groups: learners, educators, schools/institutions, families, and communities. The guidelines include: incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual wellbeing of the learning community; maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's life spirit and perpetuate the success of the whole learning community; instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence; engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations; support lifelong love for Hawaiian language, culture, history, and values to perpetuate the unique cultural heritage of Hawaii; and cultivate a strong sense of

status to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family as well as local and global communities. Guidelines are in English and Hawaiian (contains 23 references.) (SM)

Kawakami, Alice J.; Au, Kathryn Hu-pei (1986). *Encouraging Reading and Language Development in Cultural Minority Children*. Topics in Language Disorders, v6 n2, p71-80, March 1986. Disabilities and Gifted Education (EC182179). (ERIC Number: EJ333148).

The article reviews approaches used in the Kamehameha Elementary Education Program (KEEP) in Hawaii to increase reading skills of educationally at-risk Polynesian-Hawaiian children (K-grade 3). Whole class story reading lessons and small group reading comprehension lessons are described. (CL)

Kimura, Larry Kauanoë (1981). *Lau Kukui: Level II Hawaiian Language Reader [and] Teacher's Guide*. Languages and Linguistics (FL012861). (ERIC Number: ED214402). Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This publication contains both a teacher's guide and a student workbook for the second year of study of the Hawaiian language and culture. The teacher's guide includes an introduction to teachers and a complete set of lessons for each reading. The lesson plans contain the following: (1) a statement of the content of the lesson, (2) exercises with keys, and (3) additional suggested individual or class activities. The lesson plans are keyed to the corresponding reading in the student book. The student section consists of an introduction to the students, 20 readings, grammatical notes, and a glossary. The text is illustrated with pen-and-ink drawings. (Author/AMH)

Maaka, Margaret J.; Lipka, Pamela A. (1996). *Inviting Children to be Literate: A Curriculum for the 21st Century*. Elementary and Early Childhood Education (PS025080). (ERIC Number: ED407067). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper presents preliminary information from the first part of a long-term study of curriculum development in a sixth grade classroom in Hawaii. It describes: (1) the teaching practices implemented; and (2) the literacy attitudes and habits that developed within this environment. A ten-year veteran teacher with teaching experience across the elementary school grade levels and her sixth grade, full inclusion class of 27 students are participating in the program. The teaching practices include sharing expectations and the offer of co-ownership of the curriculum for the year; inviting children to set up the room and develop and institutionalize the classroom guidelines; daily meetings as a class group to reinforce a sense of camaraderie and community pride; developing a non-competitive, collaborative learning and teaching environment; fostering independent learning; examining and monitoring relationships within the classroom, especially those that promote high self-esteem; developing methods of assessment that support rather than dictate the curriculum; and enthusiastically exploring the world of knowledge with the children and having fun doing so. The data, collected through classroom observations, a student survey, and student interviews, indicated that the curriculum, which is anchored in the assumption that people are valuable, able, and responsible, positively impacts the learning experience of children in this elementary classroom (contains 9 references.) (AA)

Piper, Paul S. (1994). *School-within-a-School: The Kapa'a Elementary School Model*. Educational Innovations in the Pacific, v1 n2, September 1994. Educational Management (EA026165). (ERIC Number: ED375469). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

This document describes the successful schools-within-a-school (SWS) program implemented at Kapa'a Elementary School in Hawaii. The SWS model addresses the issue of school size and its ramifications. In 1989, the school sought the help of a leading educational researcher, Dr. Mary Anne Raywid, to develop a change model that gave the teachers license to form collaborative teams based on their strengths and approaches to education. SWS allows teachers and students to create a discrete identification within the larger social structure of the school. The first school to originate within Kapa'a Elementary was Ke Kula Kaiapuni Hawaii O Kapa'a, the Hawaiian immersion school which began in 1989. SMILE, a school using a whole language approach to education came into being in 1991. EXPLORE School, founded at the same time as SMILE, encourages a hands-on inquiry approach to education. Other schools such as ENTERPRISE, COSMIC, and KALEIDOSCOPE focus on applied technology, critical thinking skills, and math-oriented curriculum respectively. The document describes necessary elements for making the SWS model work, the various schools within Kapa'a, and other SWS models. Kapa'a encountered several implementation problems, such as teacher resistance, "school hopping," difficulty in coordinating schedules, and a devastating hurricane. Problems were resolved by developing teacher-administrator liaisons, requiring a 1-year commitment from students and their parents, and providing teacher stipends for 10 paid planning days. The Kapa'a Elementary SWS program emerged from a grassroots movement by parents, teachers, and administrators to address problems manifested by the school's enormous size and student population. The model reflects one way of engaging all relevant parties in a child's education. (LMI)

Stoll, Amy (1998). *Reclaiming Native Education: Activism, Teaching and Leadership*. Cultural Survival Quarterly, v22 n1, Spring 1998. Rural Education and Small Schools (RC022695). (ERIC Number: ED455980). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 995-4564; Web site: <http://www.nyu.edu/iesp>.

The bulk of this theme issue of Cultural Survival Quarterly consists of a 41-page "focus" section on Indigenous peoples' efforts to regain control of their children's education and on the role of indigenous educators as agents of change. Following an introduction by Nimachia Hernandez and Nicole Thornton, the articles in this section are: "Contexts and Challenges of Educating Tibetan Children in the Diaspora" (Nawang Phuntsog); "The Educational and Cultural Implications of Maori Language Revitalization" (Linda Tuhiwai Smith); "Our Children Can't Wait: Recapturing the Essence of Indigenous Schools in the United States" (Cornel Pewewardy); "Teaching Tribal Histories from a Native Perspective" (Lea Whitford); "Native Hawaiian Epistemology: Exploring Hawaiian Views of Knowledge" (Manu Aluli Meyer); "Indigenous Rights and Schooling in Highland Chiapas" (Margaret Freedson Gonzales, Elias Perez Perez); "Chanob Vun ta Batz'i K'op of Sna Jrz'ibajom: An AlterNative Education in Our Native Languages" (Antonio de la Torre Lopez, translated by Bret Gustafson); "Who Can Make a Difference? Everybody Can! Sharing Information on Indigenous Educational Success--A Case Study from Australia" (Roberta Sykes); "Maya Education and Pan Maya Ideology in the

Yucatan" (Allan Burns); "Indigenous Legal Translators: Challenges of a University Program for the Maya of Guatemala" (Guillermina Herrera Pena, translated by Nicole Thornton); "What Exactly Is It That You Teach? Developing an Indigenous Education Program at the University Level" (Deirdre A. Almeida); and "Historical and Contemporary Policies of Indigenous Education in Mexico" (Salomon Nahmad, translated by Nicole Thornton). This issue also contains brief notes on educational, cultural, political, and health issues of indigenous peoples worldwide; book reviews; listings of resources and events; and updates on special projects. (SV)

Tharp, Cathie Jordan (1976). *Learning-Teaching Interactions Among Polynesian-Hawaiian Children in a School Context: Rationale, Method, and Preliminary Results*. Technical Report #67. Elementary and Early Childhood Education (PS009569). (ERIC Number: ED158866). Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper reports research on interactional patterns associated with teaching and learning among Polynesian-Hawaiian children. Earlier ethnographic studies indicate that Hawaiian people may employ sets of learning and teaching behaviors which differ widely from those usually used in public schools. Comparison of videotaped mother and child interactions of both Hawaiians and Midwesterners showed that Hawaiian mothers used fewer verbal directions than did Midwestern mothers, although interaction rates were the same in both groups. Children of Hawaiian mothers who were high in verbal direction were more advanced in school at the end of the first grade than were children of Hawaiian mothers who were low in verbal direction. Observation of Hawaiian child-child classroom interactions has resulted in the identification of information-seeking, help-seeking, and teaching patterns. Interaction of Hawaiian children is built on mutual involvement in the accomplishment of specific tasks. The rule-statements and verbal directions pervasively used by teachers in public schools are notably absent from Hawaiian child-child interactions. Further research into child-child teaching and learning is planned. (RH)

Tibbetts, Katherine A.; And Others (1992). *Development of a Criterion-Referenced, Performance-Based Assessment of Reading Comprehension in a Whole Literacy Program*. Assessment and Evaluation (TM018275) (ERIC Number: ED344931) Full text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-995-4564; Web site: <http://www.nyu.edu/iesp>.

This paper describes the development of a criterion-referenced, performance-based measure of third grade reading comprehension. The primary purpose of the assessment is to contribute unique and valid information for use in the formative evaluation of a whole literacy program. A secondary purpose is to supplement other program efforts to communicate and reinforce objectives for student performance and instructional practices. The Kamehameha Schools/Bishop Estate is a private non-profit educational institution in Hawaii. One of its largest and oldest projects is the Kamehameha Early Education Program (KEEP), which is designed to improve the literacy skills of Native Hawaiian children by improving the quality of instruction they receive. KEEP hires and trains teacher consultants for public elementary schools to provide training and support. An innovative student assessment was developed to determine student outcomes supplementing a portfolio approach with a criterion-referenced test with performance-based constructed response items. Assessment development was a collaborative effort of educators, students, and evaluators that

was field-tested in 1991. The prototype assessment directly taps curricular objectives in a format that is congruent with instructional practices. There is a 14-item list of references. (SLD)

Warschauer, Mark; Donaghy, Keola; Kuamoyo, Hale (1997). *Leoki: A Powerful Voice of Hawaiian Language Revitalization*. Computer Assisted Language Learning, v10 n4, p349-61. Language and Linguistics (FL527801). (ERIC Number: EJ561178). Gives an overview of the history of the Hawaiian language and the decline in number of speakers, chronicles efforts to revitalize it, and discusses the role of computing and online communications in this process, focusing on the Leoki bulletin board system, the first fully based on an indigenous language. Activities in an elementary school illustrate success of the approach. (MSE)

Role of Libraries

The importance of translated children's books to the literary and cultural development of children is well documented, and the study of other countries is an important part of the school curriculum across grade levels (White and Bluemel, 2001).

Libraries are an integral part of family literacy efforts. The following explores reports made on library based family literacy programs and services within Hawaii.

Research Literature

DeCandido, GraceAnne A., Ed. (2001). *Literacy & Libraries: Learning from Case Studies*. Adult, Career, and Vocational Education (CE083439). (ERIC Number: ED465101). Document Not Available from EDRS. American Library Association, Order Fulfillment, P.O. Box 932501, Atlanta, GA 31193-2501 (\$40; ALA Members \$36). Tel: 866-746-7252; Fax: 770-442-9742; Web site: <http://alastore.ala.org/>. This book presents 22 personal narratives in which library directors, program administrators, teachers, tutors, librarians, and adult learners explain firsthand how literacy programs at libraries across the United States have changed people's lives. The following narratives are included: "Gloria's Story: 'She Wanted Me to Be Somebody'"; "A Learner in a Library Literacy Program in Hawaii" (Sondra Cuban); "'I Know This Is the Place for Me': Stories of Library Literacy Learners and Programs" (John Comings, Sondra Cuban, Hans Bos, Cate Taylor); "A Place in the World: Building a Learner-Centered Participatory Literacy Program" (Leslie McGinnis); "Relearning Literacy and Leadership in a Library-Based Literacy Program" (Sherry Drobner); "Charting the Course for Learner Leadership" (Taylor Willingham); "Whole Literacy in Plymouth: Literacy as a Library Service" (Dinah L. O'Brien); "Literacy, Diversity, and Learners" (Lynne A. Price); "Project READ: Redwood City Public Library" (Kathy Endaya); "A Rural Public Library Literacy Program" (Konni P. Clayton); "Theme-Based Instruction and Tutor Training at the New York Public Library Centers for Reading and Writing" (Decklan Fox); "No Simple Answers" (Bruce Carmel, Anita Citron); "Creating a Community of Readers to Fight Functional Illiteracy" (Steve Sumerford); "Serving This Community" (Lou Saunders Sua); "Teaching Adult Literacy in a Multicultural Environment" (Gary E. Strong); "Literacy and Technology: Thinking through the Process" (Sarah Nixon, Tim Ponder); "The Brooklyn Public Library and Technology for Literacy" (Susan K. O'Connor, Debbie Guerra); "Computer Skills and Literacy" (Carol Morris); "Another Divide: Low-Literacy Adults and the New Technology" (Randall Weaver); "Public Library Literacy Programs: A Blueprint for the Future" (Martin Gomez); "The American Library Association's Literacy Initiatives: History and Hope" (Peggy Barber); "Bridging the

Information Chasm: ALA's Office for Literacy and Outreach Services" (Satia Marshall Orange); and "Coda: Word" (Graceanne A. Decandido). (Contains 52 references.) (MN)

6.0 INDIGENOUS CHILDREN'S LITERACY DEVELOPMENT IN CANADA

This section is a literature review of the research, studies, theories and models written on indigenous children's literacy development in Canada. This review is not intended to be an exhaustive search of the research literature conducted on indigenous children in Canada. Aurora Consulting project team did not formally assess the quality of the research. Literature research abstracts were screened about which research met the criteria of indigenous children's (PreK through 3rd grade) literacy development in Canada.

Early History of Literacy

From the 1940s to the 1960s, missionary schools and federally administered public schools prevented the teaching of indigenous culture and language from one generation to the next. As a result, indigenous languages (non-English languages) of Canadian people have declined. The primary focus of literacy at these schools was for indigenous children to read and write in the English language (Fogwill, 1994).

A historical overview of Aboriginal education in the Maritime Provinces of Canada reveals that an Aboriginal form of literacy that existed before European contact met all the requirements of a valid literacy and is worthy of respect (Doige, Lynda A. Curwen, 2001).

Research Literature

Doige, Lynda A. Curwen (2001). *Literacy in Aboriginal Education: An Historical Perspective*. Canadian Journal of Native Education, v25 n2, p117-28, 2001. Rural Education and Small Schools (RC515445). (ERIC Number: EJ649467).

A historical overview of Aboriginal education in the Maritime Provinces of Canada reveals that an Aboriginal form of literacy that existed before European contact met all the requirements of a valid literacy and is worthy of respect. Teachers' understanding and valuing of Aboriginal literacy would transform Aboriginal education (contains 26 references.) (SV)

Fogwill, Lynn (1994). *Literacy: A Critical Element in the Survival of Aboriginal Languages. Chapter 16*. Canada; Northwest Territories: Rural Education and Small Schools (RC020245). (ERIC Number: ED386353). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Six Aboriginal languages have been designated as official languages of the Northwest Territories (Canada) along with English and French. However, more than legislation is needed to support efforts to reclaim Aboriginal languages and culture. Both missionary schools and federally administered public schools (1940s-60s) disrupted the transmission of culture and language from one generation to the next. In the last decade, significant changes have occurred that return control of education to the community level and support development of curriculum and materials in Aboriginal languages. Although Inuktitut is considered a highly viable language across the Arctic, Dene languages are declining in use and need

aggressive intervention to ensure their survival. Three types of interventions are particularly critical. First, a new school system must meet the cultural and linguistic needs of children. Such interventions have included Inuktitut immersion programs that incorporate learning experiences from an Inuit cultural perspective, and the Dene Kede curriculum developed under the guidance of Elders. Second, adults, especially young adults, must have opportunities and reasons to recover their language and culture. Community-based language and literacy programs in Coral Harbour (Inuktitut), Hay River Reserve (Slavey), Lutsel K'e (Chipewyan Dene), and Rae-Edzo (Dogrib Dene) illustrate factors contributing to success or failure of such programs. Finally, flourishing languages must adapt to new circumstances and technologies. With this in mind, the territorial literacy office has initiated a series of workshops to develop writers and encourage development of a Northern Aboriginal-languages literature. (SV)

Present History of Literacy

Not until the mid-1980s was attention focused on the need for services adapted to Aboriginal children. During this time and through the early 1990s, a handful of national inquiries determined that Aboriginal childcare was important not only to address economic barriers to employment and education, but also to preserve and transmit Aboriginal culture. A decade later, this need was addressed (Greenwood, 2001).

Barriers exist between Canadian indigenous people and contemporary educational systems. These include poverty, social bias, limited English language skills and cultural differences. These barriers further contribute to the erosion of traditional Aboriginal culture identity, and pride (George, 2001).

In addition to English and French, six Aboriginal languages are designated as official languages of the Northwest Territories (Canada). To bolster further efforts to reclaim Aboriginal languages and culture, control of education has returned to the community level, and support has been given to develop curriculum and materials in Aboriginal languages (Fogwill, 1994).

Canadian Inuit and Mohawk indigenous schools illustrate the meeting of formal and traditional education models and suggest the dangers in oversimplified "learning style" dichotomies (Stairs, 1994).

Aboriginal peoples are attempting to maintain and revitalize their own culture while borrowing useful elements from the other Canadian cultures (Friesen; Friesen, 2002).

Research Literature

Friesen, John W.; Friesen, Virginia Lyons (2002). *Aboriginal Education in Canada: A Plea for Integration*. Canada; Alberta: Rural Education and Small Schools (RC024240). (ERIC Number: ED481074). Document Not Available from EDRS. Detselig Enterprises Ltd., 210-1220 Kensington Road N.W., Calgary, Alberta T2N 3P5, Canada (\$25.95). Tel: 403-283-0900.

This book is an appeal to First Nations leaders in Canada to promote educational integration--a mixing of ideas in which non-Aboriginal people are taught those elements of Native culture and philosophy that support a reverence for the Earth and all living things. The benefits of such an undertaking cannot be overemphasized since the very existence of the planet may be at stake. This book describes the history of First Nations education in Canada, leading up to this moment, when

Aboriginal peoples are attempting to maintain and revitalize their own cultures while borrowing useful elements from the "other" Canadian culture. Chapters discuss: (1) the need for culturally integrated education; (2) current challenges related to the teaching milieu, language maintenance, differences in learning styles, culturally relevant curriculum, and incorporating Indigenous knowledge; (3) traditional Aboriginal philosophy and world view (holistic perspective, appreciation for life and family, caring and sharing society, spiritual sense of community); (4) traditional Aboriginal pedagogy (dimensions and structure of oral tradition, emergence of written forms, legends); (5) Canadian Aboriginal education (history, 20th-century developments, the Royal Commission on Aboriginal Affairs and First Nations responses); (6) the residential school phenomena (origins of the system, life in residential schools); (7) Metis education; and (8) 21st-century challenges (Aboriginal self-government, land claims, residential school litigations, urban transitions) (contains 236 references and an index.) (SV)

George, Priscilla (2001). *The Holistic/Rainbow Approach to Aboriginal Literacy*. Canada; Ontario: Languages and Linguistics (FL801525). (ERIC Number: ED467323). Available on microfiche only EDRS Price MF01 Plus Postage. PC Not Available from EDRS. For full text: <http://www.nald.ca/fulltext/abo-hol/abo-hol/PDF>.

This paper describes approaches to literacy in Canadian Aboriginal communities. It provides statistical data on education, employment, income, culture, language, and social issues among Canadian Aboriginal people, comparing Aboriginal people on and off the reserve. The statistics demonstrate issues that Aboriginal literacy learners bring with them to learning situations (e.g., poverty, social bias, limited language skills, and cultural differences). They highlight the erosion of traditional Aboriginal cultures and identities, which has resulted in a loss of pride in Aboriginal identity. Aboriginal organizations and communities are in various stages of healing from the aftermath of a system that traditionally told them to put aside who they were and do things the mainstream way because it was best for them (via the Indian Act, the reserve system, and residential schools). Staff of First Nations Technical Institute developed a Medicine Wheel Model of Learning that uses a holistic approach and incorporates traditional Aboriginal knowledge and methodologies. The greatest obstacle to implementing the holistic approach is funder criteria that focus specifically on measurable performance indicators to evaluate learner progress. However, there is medical and educational research that affirms the holistic approach. The Rainbow Approach to Literacy is a multimedia kit on Aboriginal literacy that uses different colors to represent different Aboriginal literacies. (Adjunct ERIC Clearinghouse for ESL Literacy Education) (SM)

Greenwood, Margo (2001). *An Overview of the Development of Aboriginal Early Childhood Services in Canada*. Canada; British Columbia: Rural Education and Small Schools (RC023141). (ERIC Number: ED456954). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage; New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

In the guise of equality, citizenship, integration, and policy change, the door has opened to allow the development of Aboriginal early childhood services in Canada. Recognition of the need for early childhood services specific to Aboriginal people did not become prominent until the mid-1980s. A decade later, services came into being. Little time was given to communities for planning and development, and capacity, including implementation resources, was often limited. Coinciding with this development of services were government research and development initiatives designed to support the creation of service delivery models, training models, program and evaluation models, and research-specific studies. In the late 1980s and

early 1990s, a handful of national inquiries determined that Aboriginal child care was important not only for addressing economic barriers to employment and education, but for preserving and transmitting Aboriginal culture. Given the historical and contemporary context of assimilation, Aboriginal people want control of child care programs for their children. With the introduction of the National Children's Agenda (2000), there is hope that Aboriginal children will be included in a meaningful way, although no specific announcement for Aboriginal children has been made. There continues to be a need for further exploration of Aboriginal early childhood from both a policy and services delivery perspective. Studies that give voice to community and that document services as they are being developed may also prove to be valuable sources for future early childhood service development (contains 68 references.) (TD)

Stairs, Arlene (1994). *Indigenous Ways to Go to School: Exploring Many Visions*. Journal of Multilingual and Multicultural Development, v15 n1, p63-76, 1994. (ERIC Number: EJ488118).

Canadian Inuit and Mohawk indigenous schools illustrate the meeting of formal and traditional education models and suggest the dangers in oversimplified "learning style" dichotomies. The western cultural package of standard literacy practice, schooling, and abstract thought is challenged (contains 46 references.) (Author/LB)

Language Immersion Programs

For social, educational, and cultural reasons, many Native leaders, parents and educators support using a student's Native language to teach the curriculum. In this manner, the student is immersed in his/her language (Demmert, 1993).

Successful immersion programs incorporate culture-based learning experiences, and recognize the need to adapt the Native language as changing circumstances and technology dictate. Such programs can be enhanced by the increased publication of new Native literature. (Fogwill, 1994).

Successful Indigenous language revitalization efforts have these five characteristics: (1) a sense of group solidarity; (2) emphasis on literacy; (3) environments that allow immersion in the target language; (4) use of the language in the media; and (5) a large or isolated population of speakers and potential speakers (Anonby, 1999).

Research Literature

Alberta Dept. of Education, Edmonton. Language Services Branch (1990). *Aboriginal Language and Culture Programs. A Curricular Framework (Early Childhood Services-Grade 9)*. Canada; Alberta: Languages and Linguistics (FL018854). (ERIC Number: ED323797). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

A conceptual and practical structure for designing a local Native language and culture curriculum for preschool through grade 9 is presented. The first section outlines the program's philosophy, rationale, and general and specific learner expectations, and offers an overview of the suggested linguistic and cultural content of such a program. The second section more specifically describes program content for each instructional division (early childhood through grade 3, grades 4-6, and grades 7-9), including elements of traditional culture, legends, daily routines, and

contemporary cultural events and activities appropriate to that level. This section also contains a list of the most common linguistic functions and notions as a frame of reference for teachers to plan lessons, chart individual student progress, and keep records of what has been taught. (A more detailed list of notions and functions is appended). Section three presents guidelines and suggestions for implementation, addressing aspects of program development and community involvement, issues related to Aboriginal language teaching (dialect variation, literacy, and orthography), language development and communicative competence, and tailoring program elements to suit local needs. (MSE)

Anonby, Stan J. (1999). *Reversing Language Shift: Can Kwak'wala Be Revived? Canada; British Columbia: Rural Education and Small Schools* (RC021959). (ERIC Number: ED428926). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

This paper discusses the status of the endangered Kwak'wala language on Vancouver Island, British Columbia, and efforts to revive it. Kwak'wala, also known as Kwakiutl, belongs to the Kwakiutlian group of the Wakashan language family. Following a description of Kwak'wala's historic decline and current status (mostly elderly speakers comprising about 4 percent of the population), the paper discusses characteristics of successful language revitalization efforts. Examples from Indigenous populations around the world illustrate the importance of these five characteristics: a sense of group solidarity, emphasis on literacy, environments that allow immersion in the target language, use of the language in the media, and a large or isolated population of speakers and potential speakers. Drawing on the characteristics and activities of successful programs, suggestions are outlined for the design of a Kwak'wala revitalization program. Efforts to implement these suggestions had varying degrees of success. Most community members expressed a desire to revive Kwak'wala but were not willing to do much themselves, preferring instead to shift responsibility to the schools. After some initial enthusiasm, community interest faded and classes dwindled to a few individuals, although some were very motivated. The most successful community activity was a short-term culture and language immersion camp. It appears that unless the community is willing to radically change the way it approaches Kwak'wala, the language will die completely in a few decades (contains 25 references.) (SV)

Burnaby, Barbara J. (1982). *Language in Education among Canadian Native Peoples. Language and Literacy Series.* Canada; Ontario: Rural Education and Small Schools (RC013683). (ERIC Number: ED224629). Available on microfiche only EDRS Price MF01 Plus Postage. PC Not Available from EDRS. The Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6 (\$5.50 each). Intended to provide Native community members, teachers and administrators in Native schools, and teachers in training an overview of current research on language issues relating to Canadian Native education, the book presents general background information on Native peoples in Canada and the education systems that serve them. Existing and potential programs for English/French and Native language development in Native schooling are outlined in terms of language both as a medium and a subject of instruction. Effectiveness of these programs, along with the impact of social use of language on school programs and questions regarding the acquisition of reading skill among Native students, is also discussed. Suggestions and information to assist in community school language decisions, individual school program decisions, school system program design, and the planning of teacher training are also provided. (ERB)

Burnaby, Barbara (1996). *Aboriginal Language Maintenance, Development, and Enhancement: A Review of Literature. Canada; Ontario: Rural Education and Small Schools* (RC020519). (ERIC Number: ED395730). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>. This paper offers a general review of literature relating to the maintenance, development, and enhancement of Aboriginal languages in North America, particularly Canada. Drawing primarily on sociolinguistics, several concepts about language usage and change are outlined that are useful for the purposes of thinking about language maintenance. Next, the current status of Aboriginal languages in Canada is considered through census figures and other broad data, national surveys of factors that influence language change and maintenance, scales of language vitality, and comparisons with recent immigrant language groups in North America. Finally, sources are examined that outline strategies for Aboriginal language maintenance. These include sources covering language values and support for endangered languages, general guidance on language retention and renewal, general policies and program provisions in schools, descriptions of specific bilingual and Native language programs, teachers and their training, research and evaluation, development of instructional materials, literacy in Aboriginal languages, orthography development, Aboriginal language development in family and community settings, and Aboriginal language maintenance in other countries (contains 80 references.) (SV)

Calgary Roman Catholic Separate School District, Alberta (Canada) (1996). *Nanagusja: A Tsuut'ina (Sarcee) Language Development Program. Teacher's Guide*. Canada; Alberta: Languages and Linguistics (FL024571). (ERIC Number: ED436084). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>. Nanagusja is a Tsuut'ina (Sarcee) language development program designed to complement the Tsuut'ina community's endeavors to revive and maintain the Tsuut'ina language. It is also anticipated that Nanagusja will have a positive effect on the affective, cognitive, and psychomotor development of the Tsuut'ina youth who are exposed to this resource. The program is composed of 10 video programs, a teacher's guide, and a unit plan book. The teacher's guide, presented here, is designed to help teachers structure lessons and make material in the unit plan book more accessible to students. It includes the following sections: Resource Description (Videotapes, Teacher's Guide, Unit Plan Book); Program Statement (Rationale, Nanagusja Philosophy, General Goals, Statement of Content); Specification of Content (Cultural Content, Evaluation of Cultural Learning, Issues in the Teaching of Culture); Language and Language Development (What Is Language, Language Development and Acquisition, Communicative Competency, Language Variants, Literacy, Orthography); Guidelines for Implementation (Overview of Methodology, Minimum Requirements for Success); Guidelines for Planning (Unit Planning, Lesson Planning); Methodology (Introduction, Proposed Core Teaching Techniques); four appendices (Language Learning, Sample Lessons for Unit 1, Sample Lessons for Unit 2, Games); footnotes, and a 39-item bibliography. (KFT/JLR)

Calgary Roman Catholic Separate School District, Alberta (Canada) (1996). *Nanagusja: A Tsuut'ina (Sarcee) Language Development Program. Unit Plan Book: Units One to Ten*. Canada; Alberta: Languages and Linguistics (FL024570). (ERIC Number:

ED436083). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

Nanagusja is a Tsuut'ina (Sarcee) language development program composed of 10 video programs, a teacher's guide, and a unit plan book. The unit plan book, presented here, includes 10 units with 12 to 15 lessons each. Each unit begins with notes to the teacher and a Unit Overview Chart to be used to plan activities for each class. The teacher must adapt the chart to meet the needs of each group of students. Some students may be able to progress through the unit more quickly than others. Each unit includes themes, dialogues, games, poems, and activities for daily routines, reading and writing, total physical response, and evaluation. Teachers are encouraged to speak Tsuut'ina as much as possible in the classroom and to engage in daily activities that will help students gain comfort with Tsuut'ina sounds, build their vocabulary base, learn Tsuut'ina grammar, develop literacy in Tsuut'ina, learn about the culture, and keep them motivated. (KFT/JLR)

Dorais, Louis-Jacques (2001). *Why Do They Speak Inuktitut? Language and Identity in Iqaluit*. Canada; Quebec: Rural Education and Small Schools (RC023951). (ERIC Number: ED473889). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

Residents of Iqaluit, the capital of Nunavut, discussed why they use Inuktitut or English in different circumstances. Interviews with 50 Inuit adults in Iqaluit inquired about their language usage with six categories of people: their parents, children, spouse, siblings, friends, and fellow workers. No gender differences were found, although some answers varied with age. Almost all respondents spoke only Inuktitut with their parents. About half spoke Inuktitut to their children all or most of the time, with respondents over 50 being the least likely to speak English to their children. Younger parents tended to use mostly Inuktitut with preschool children, but used mostly English or both languages with older children. Dual-language use between spouses was related to younger age and linguistically mixed marriages. Spouses who spoke mostly Inuktitut to each other were older or did so to model the language for their children. Similarly, older respondents were more likely to speak only Inuktitut to their siblings. Workplaces were generally bilingual; speaking English was necessary because of non-Inuit workers and the need to deal with non-Inuit topics. Iqaluit may be rightfully considered a diglossic community, since both languages are needed on a daily basis. However, Inuktitut is not considered an inferior language. Almost all Inuit residents speak Inuktitut fluently, transmit it to their children, and link it to their Inuit identity. (Author/SV)

Feurer, Hanny (1993). *Beyond Multilingual Education: The Cree of Waskaganish*. Canadian Journal of Native Education, v20 n1, p87-95, 1993. (ERIC Number: EJ473349).

Traces the 20-year development of the Cree Way Project in Waskaganish, Quebec, which now provides total Cree immersion from preschool through grade 4, trilingual instruction (Cree, English, and French) in upper elementary and secondary grades, culturally adapted curriculum and teaching methods, and extensive culture-based education, including outdoor education and bush camp experiences. (SV)

Freeman, Kate; Stairs, Arlene; Corbiere, Evelyn (1995). *Ojibway, Mohawk, and Inuktitut Alive and Well? Issues of Identity, Ownership, and Change*. Bilingual Research Journal, v. 19, p39-69, Winter 1995. Database: EducationAbs.

Part of a special issue on indigenous language education and literacy. The writers discuss the life and death of three indigenous languages, Ojibway, Mohawk, and Inuktitut, in eastern Canada. A review of the demographics and contexts of language change highlights the marked difference between the revival emphasis for Mohawk and the maintenance emphasis for the still flourishing and broadly literate Inuktitut. For all three languages, the subjects of identity and ownership are approached through both in-school and community out-of-school language use efforts and controversies, extending from teacher education to organized community programs to family and everyday life habits. The writers further discuss the issues of the diversification of language forms, the development of indigenous literacies, and new Native uses of the national languages.

Jancewicz, Bill; MacKenzie, Marguerite; Guanish, George; Nabinicaboo, Silas (2002). *Building a Community Language Development Team with Quebec Naskapi*. U.S.; Arizona: Rural Education and Small Schools (RC023391). (ERIC Number: ED462237). Full Text from ERIC .Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

The Naskapi language is unique in northern Quebec because of the Naskapi people's late contact with Europeans, their geographic isolation, and the high proportion of Naskapi speakers in their territory. For the last two decades, a language development strategy has been emerging in the community as outside language specialists have been invited to help with specific projects and growing numbers of Naskapi speakers have become involved. During this period, little progress was made by the education system to increase Naskapi literacy rates. However, the Naskapi Nation Council and Naskapi Development Corporation were committed to language maintenance. Assisted by linguists from the Summer Institute of Linguistics, their projects have included compilation of the Naskapi lexicon as the standard reference for orthography; documentation of Naskapi grammar; audio taping of legends and oral history with a view to their eventual publication in Naskapi, French, and English; development of a system for keyboarding the Naskapi syllabic script; training for prospective Naskapi newspaper editors and radio announcers; translation of the Bible into Naskapi; and development of school curricula in Naskapi, beginning with preschool and first-grade materials. Efforts to maintain the Naskapi language will continue to require the expertise and partnership of non-Naskapi specialists and Naskapi speakers themselves. (SV)

McEachern, William Ross (1988). *Materials Development for Native Language Programs*. Canadian Journal of Native Education, v15 n1, p39-42, 1988. Rural Education and Small Schools (RC506941). (ERIC Number: EJ376718)

Oral tradition and newness of literacy in Canadian Indian languages create lack of Indian reading materials. Paper examines need for more American Indian-language reading materials for second-language instruction. Suggests Indian literacy programs and other first steps toward producing Native literature. (TES)

Valentine, Lisa Philips (1995). *Making It Their Own: Severn Ojibwe Communicative Practices*. *Anthropological Horizons*. U.S.; New York: Rural Education and Small Schools (RC021632). (ERIC Number: ED422154). Document Not Available from EDRS. University of Toronto Press, 340 Nagel Dr., Cheektowaga, NY 14225; toll-free phone: 800-667-0892 (cloth: ISBN-0-8020-0643-4, \$55.00; paper: ISBN-0-8020-7596-7, \$21.95).

Using a discourse-centered approach to ethnography, this book provides an empirically based, contemporary overview of a rapidly changing First Nations village in northern Ontario (Canada). Data were collected in the 1980s during a 2-year residence and follow-up visits in the Severn Ojibwa community of Lynx Lake, a remote subarctic village in which the Native language, Ojibwa, is completely viable and used by every member of the Native community. Analyses illustrate the ways in which a society is indexed through its discourse, and how changes in society affect language use. The portrayal of Lynx Lake and its unique brand of self-determination demonstrates that cultural change and the adoption of modern technology in Native communities need not result in the loss of Native identity or language. Chapters cover diverse topics, including: (1) characteristics of the Severn Ojibwa language variety and of the Lynx Lake community; (2) changes in communication networks induced by technological imports into Lynx Lake; (3) usage of Severn Ojibwa, Cree, and English in various social contexts, and different types of code switching; (4) English literacy, the very high literacy rate in Ojibwa using Cree syllabics, and community means of learning and teaching syllabics; (5) the intersection of music, language, and literacy; (6) church discourse and the role of the Anglican church in community life and identity; (7) first-person narratives and storytelling; (8) genres of legend and myth; and (9) the use of discourse as a tool in sociocultural analysis. Appendices include a typological overview of Severn Ojibwa and Ojibwa speech terms. (Contains 152 references, chapter notes, and an index.) (SV)

Community and Parent Involvement

Literacy programs that encourage family members to come into the classroom to read with their child allow the teacher to become more effective, and facilitate friendship and respect between the teachers and families (Streelasky, 2001).

The traditions of respect and intergenerational transmission of knowledge through Elders empower Native student teachers, and are relevant to the field of child and youth care (Cooke-Dallin, Rosborough & Underwood, 2000).

Research Literature

Ball, Jessica; Pence, Alan (2001). *Constructing Knowledge and Training Curricula about Early Childhood Care and Development in Canadian Aboriginal Communities*. Canada; British Columbia: Rural Education and Small Schools (RC022932). (ERIC Number: ED451995). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

The Meadow Lake Tribal Council (MLTC) (Saskatchewan) and the University of Victoria (British Columbia) developed a bicultural postsecondary training curriculum in early childhood care and development that incorporated both Euro-Western and Aboriginal knowledge. Since the MLTC sought curricula using representative Cree and Dene cultures rather than generic pan-Aboriginal culture, seven groups of Aboriginal communities partnered with the university to co-construct a 2-year curriculum delivered entirely in their communities. Tribal Elders played key roles in developing the curriculum. A steering committee in each community had

responsibility to raise funds; recruit instructors, students, Elders, and practicum supervisors; and provide facilities and supports for teaching and learning. Four of the community groups were able to recruit Native American instructors. A 2-year evaluation using interviews, questionnaires, focus groups, participant observations, community forums, and record reviews was completed in 2000. Positive program impacts included unprecedented high rates of Aboriginal student retention, program completion, leadership, and application of training to relevant vocations within their communities; revitalization of intergenerational relationships through tribal Elders' involvement in curriculum construction, teaching, and learning; enhanced community cohesion; and reinforcement of valued cultural concepts and practices (contains 37 references.) (TD)

Canning, Patricia M. (1986). *The Nain Daycare Project*. Canadian Journal of Education, v11 n1, p1-8, Winter 1986. Assessment and Evaluation (TM511183). (ERIC Number: EJ333776).

The Pavitsiak Centre, a preschool daycare center, was established in Nain, Northern Labrador. Residents include Inuit Natives and settlers of European ancestry. The program's initial success is related to meeting community needs, coordinating planning with primary teachers, involving and supporting parents, and preserving the Inuit cultural heritage. (GDC)

Cooke-Dallin, Bruce; Rosborough, Trish; Underwood, Louise (2000). *The Role of Elders in Child and Youth Care Education*. Canadian Journal of Native Education, v24 n2, p82-91, 2000. Rural Education and Small Schools (RC514757). (ERIC Number: EJ630057).

Some postsecondary programs in child and youth care for First Nations students in British Columbia are offered locally and employ Elders as teachers because they understand their cultures and communities. The strengths found in the traditions of respect and intergenerational transmission of knowledge through Elders are empowering to Native students and relevant to the field of child and youth care. (TD)

Cooke-Dallin, Bruce; Rosborough, Trish; Underwood, Louise (2000). *The Role of Elders and Elder Teachings: A Core Aspect of Child and Youth Care Education in First Nations Communities*. Canada; British Columbia: Rural Education and Small Schools (RC023059). (ERIC Number: ED455063). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

First Nations communities have particular needs to maintain cultural values as a central aspect of community. Elders, as the bearers of traditions and experience, are both the appropriate source and the appropriate vehicle for the maintenance and transmission of those values. On Vancouver Island, Malaspina University College delivers Child and Youth Care (CYC) First Nations 2-year diploma programs that incorporate the teachings of local Elders through weekly seminars. Themes and topics covered in the seminars are subsequently woven into assignments and evaluation for other courses in the curriculum. This strategy aims to produce human services practitioners who understand the people, issues, and dynamics of the local area, as well as larger themes concerning worldview and identity. At the same time, provision of education in the home area lowers the monetary and social costs typically incurred when students go away to college. This paper defines Elders and their traditional roles as teachers and role models; describes the relationship between Elders and the teachings, the ongoing educational and social impact of oral tradition in Native communities, and the nature of intergenerational

transmission of culture within the community; and discusses elements of the CYC program concerned with community connections, student engagement, and protocols of respect and proper conduct in the Elder Teachings course. (SV)

Streelasky, Jodi (2001). *Literacy Boxes in a Pre-Kindergarten Classroom: Exploring Parent-Child Involvement*. Canadian Children, v26 n2, p30-33, Fall 2001. Elementary and Early Childhood Education (PS534139). (ERIC Number: EJ665077).

A pre-kindergarten program serving poor urban Aboriginal families in Saskatchewan, Canada, used parent-created literacy boxes based on a topic of interest to their child and themselves. It was found that the literacy box experiment encouraged families to come into the classroom to read with their child, allowed the teacher to become more effective, and facilitated friendship and respect between the teacher and families. (KB)

Preschool/Childcare Theories and Models

Childcare services for Native children should be holistic, be age- and developmentally appropriate, reflect the children's home environment, help with the transition from home to school, transmit Native cultures and language, and be accountable (Greenwood & Shawana, 2002).

Early child educational programs are an integral and accepted part of education in most areas of Canada. Most of these programs are organized at the request of parents and local school committees. Programs have a low adult-child ratio of between 1-to-6 and 1-to-10, providing maximum attention for each child. Programs are designed to meet the children's need: not to live apart from their parents and family; to feel secure and loved; to be safe, protected against physical, moral and social hazards; to be active in exploring and moving about freely, using the senses in experimenting with various things; to develop means of communication through language, art, music, science, and other fields; to feel pride in their own achievements; to play, have adequate recreation, and enjoy life (Lewis, 1974).

The utility of teaching reading using rhyme-based reading strategies with preschoolers concludes that phonological awareness and word reading can be enhanced in prereaders (Walton, Bowden, Kurtz & Angus, 2001).

Research Literature

Ball, Jessica; Pence, Alan R. (1999). *Beyond Developmentally Appropriate Practice: Developing Community and Culturally Appropriate Practice*. Young Children, v54 n2, p46-50, March 1999. Elementary and Early Childhood Education (PS529026). (ERIC Number: EJ584402).

Describes how Canada's University of Victoria worked with the Meadow Lake Tribal Council representing Aboriginal communities to develop the generative preschool curriculum model, an early childhood education (ECE) training program embracing community- and culturally-appropriate practice. Concludes that early indicators of program impact support the use of culturally- and community-appropriate practice as central tenets of ECE training programs and services. (KB)

Colbert, Judith A. (2000). *Contextual Factors That Support Developmental Transitions: An International Perspective with Examples from Aboriginal/First Nations Programs*. Canada; Ontario: Elementary and Early Childhood Education (PS028825). (ERIC Number: ED444736). Full Text from ERIC. Available in paper and on microfiche

EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This study examined the role of contextual factors in providing quality early care and education services, focusing on program models from Aboriginal/First Nation settings in four countries. Methods included a search of published literature from mainstream and Aboriginal sources, an electronic search of unique Royal Commission on Aboriginal Peoples sources, intervenor briefs, public testimony, and personal interviews. The findings indicated that mainstream literature, dominated by U.S. work, focuses on the effects of child care, quality, and context. Aboriginal literature, international in scope, focuses on cultural and linguistic issues, community development, Aboriginal child care needs, and strategies. Systems and models for delivering early childhood services for Aboriginal children in four countries are described. Kenya's system prompts communities to define their needs and create programs to meet those needs, and serves an indigenous and varied population. New Zealand's system has been successful in providing quality services for Maori children but has not been able to provide a context for effective transitions. In the United States, the Child Care Bureau provides support for tribal child day care, and the American Indian Programs Branch of the Head Start Bureau supports comprehensive child development programs for Alaska Natives and American Indians. Federal government initiatives in Canada have resulted in an increase in early childhood programs for Aboriginal children. Based on the study, it was concluded that examples from Kenya and New Zealand highlight the importance of focusing discussion on planning and policies before programs are launched to ensure that contextual factors, including a supportive infrastructure and community and family supports, are in place (contains 27 references.) (KB)

Dunning, Paula (2000). *Aboriginal Head Start*. Education Canada, v39 n4, p38-39, Winter 2000. Database: Professional Development Collection.

Focuses on the Aboriginal Head Start (AHS) programs for Aboriginal children in Canada. Types of services provided to children under the AHS programs; Cultural elements; Family and community involvement in the programs.

Greenwood, Margo; Shawana, Perry (2000). *Whispered Gently through Time. First Nations Quality Child Care: A National Study*. Canada; British Columbia: Rural Education and Small Schools (RC023369). (ERIC Number: ED462224). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Beginning in 1994, various national and First Nations initiatives in Canada have increased the availability of child care for Aboriginal children. However, the speed of these initiatives has not allowed time for First Nations communities to define their wishes for the care of their children. This report documents the opinions of First Nations communities on quality child care and presents recommendations for program development. An extensive literature review examines Canada's Aboriginal population, the historical context of Aboriginal-White relations in Canada, the need for Aboriginal child care services, traditional child-rearing practices, First Nations jurisdiction and authority in child care, research on quality child care, and diversity issues in child care. Interviews with key informants and focus groups in First Nations communities were conducted in British Columbia, Saskatchewan, and Ontario, which have very different contexts in terms of provincial legislation and licensing and the extent and duration of First Nations child care programs. Participants identified historical, social, and political influences affecting development of

Aboriginal child care services; aspects of quality child care related to the physical environment, caregivers, caregiver training, educational and cultural programming, content of teaching, parent and community involvement, and child grouping; and supports and barriers created by child care regulatory schemes. Extensive recommendations are offered in each of these areas and are summarized in tabular form. Appendices include study questionnaires list of Steering Committee members, study permission forms and letters, and individual reports on the three provinces (contains 124 references.) (SV)

Greenwood, Margo; Shawana, Perry (2002). *Appropriateness of Outcome-Based Framework for Aboriginal Child Care*. Canada; British Columbia: Rural Education and Small Schools (RC023663). (ERIC Number: ED468507). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

A study examined the appropriateness of outcome-based regulation for Aboriginal child care in British Columbia (BC). Interviews were conducted with 15 key informants selected from five BC regions. Focus groups held in four BC regions included Aboriginal leaders, Elders, policy makers, provincial licensing officers, frontline workers, and parents using child care services. Among the results and recommendations were that child care services for Native children should be holistic and age- and developmentally appropriate, reflect the children's home environment, help with the transition from home to school, transmit Native culture and language, and be accountable. Administration and delivery should be decided by First Nations communities and involve Elders, community members trained in early childhood education, and extended family. Although they represent a starting point, standards and regulations developed by the province have no cultural accountability and limit services in First Nations communities. First Nations people should develop First Nations standards and regulations that are culturally appropriate and reflect developmental principles. Monitoring should be an annual community process that involves regional and national bodies. Outcome-based regulations are subjective and require individuals that are knowledgeable of child development. Outcome-based regulations must be implemented respectfully, fairly, and equitably. They must be based on the needs and priorities of individual communities. Implementation begins with Chief and council and the community. Appendix A is an annotated bibliography containing 126 entries. Other appendices present participants and study materials. (TD)

Lewis, Norah (1974). *Nistum a kesikak (Cree Words Meaning "The First Day")*. [Programs for Indian Preschool Students in Canada]. Rural Education and Small Schools (RC010067). (ERIC Number: ED143483). Full Text from ERIC, Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Early Childhood Education Programs are an integral and accepted part of the education of almost all American Indian children in Canada, with one or more programs being available on most reserves. Most of the programs were organized at the request of parents and local school committees. Nursery School or K1 Programs involve 4-year-olds. In many areas these are separate programs and, in some cases, the only educational program available. Some small communities offer a combined program for 4- and 5-year-olds to make the operation of a program feasible. Kindergarten or K2 Programs for 5-year-olds are established on many reserves. All programs have a very low adult-child ratio of between 1 to 6 and 1 to

10, which provides maximum attention for each child. All programs meet the children's need: not to live apart from their parents and family; to feel secure and loved; to be safe, protected against physical, moral and social hazards; to be active in exploring and moving about freely, using the senses in experimenting with various things; to develop means of communication through language, art, music, science, and other fields; to feel pride in their own achievements; to play, have adequate recreation, and enjoy life. Intended to provide the reader with an understanding of the philosophy of preschool Indian education in Canada, this publication describes the program, its purpose and scope; discusses the roles of parents, teachers, and the community; and discusses training programs for preschool workers. (NQ)

Power, Kerith; Roberts, Dianne (2000). *Early Childhood Education as a Contact Zone--Emergent Indigenous Leadership in Australia and Canada*. Australia; New South Wales: Rural Education and Small Schools (RC023230). (ERIC Number: ED459026). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Contact zones are social spaces where different cultures meet, often in highly asymmetrical relations of domination and subordination. The field of early childhood education is one such contact zone. This paper discusses how one Aboriginal principal of an Aboriginal preschool and primary school in Australia, has to deal with various constructions from the dominant culture concerning children, families, and the care-giving and educational roles of women, as well as the power relations of racial politics. This principal walks in and out of the mainstream in ways that give the school principal the maximum power. One option is to avoid the common Aboriginal attitude of "They're up there and we're down here," and concentrate on what skills are needed to function. For example, the principal can code-switch between standard English and Aboriginal English depending on the environment he or she is in. This strategy goes beyond language to a concept known as double vision, where an individual takes from the dominant culture things that open doors, yet still feels comfortable with oneself. Parallel situations were observed in the Wahkowotin (Good Relations) Schools cluster in Alberta, where Canada Natives were given the opportunity to design a school. Nevertheless, although a Cree language and culture associate teacher was present in each classroom with the certified teacher, there was not one Canadian Aboriginal person were not in charge. The paper concludes that the power imbalance of colonial times continues today, but some indigenous leaders manage to exert positive power (contains 13 references.) (TD)

Reynolds, Gretchen (1998). *Welcoming Place: An Urban Community of Inuit Families*. Canadian Children, v23 n1, p5-11, Spring 1998. Elementary and Early Childhood Education (PS529809). (ERIC Number: EJ602079).

Describes a visit by an early childhood educator to the Tungasuvvingat Inuit Head Start Program in Ottawa. Explains how this program, funded by Health Canada under the Aboriginal Head Start Initiative, emphasizes retention of the Inuit culture and language in its curriculum activities and materials, special events, daily routines, parent education and resources, and staffing. (TJQ)

Toronto Univ. (Ontario). Centre for Urban and Community Studies (2000). *Early Childhood Care and Education in Canada: Provinces and Territories, 1998. Fourth Edition*. Canada; Ontario: Elementary and Early Childhood Education (PS028548). (ERIC Number: ED440783). Full Text from ERIC. Available in paper and on microfiche

EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Noting that in Canada, regulated child care and most other early childhood services are under provincial jurisdiction, this report provides statistical and other information on early childhood care and education services for each province and territory in Canada. Data were collected by means of questionnaires sent to each provincial/territorial child care office, interviews with officials, and follow-up interviews to ensure that information was accurate. Part 1 of the report discusses the federal role in early childhood care and education. Part 2, the bulk of the report, contains the following information for each province and territory: (1) relevant legislation; (2) official responsible for child care; (3) child care services available; (4) policies regarding children with special needs; (5) Aboriginal child care programs; (6) demographic and family leave information; (7) statistics on child care spaces; (8) standards and regulations; (9) funding; (10) municipal role; (11) child care planning and development; (12) related services such as kindergarten and Aboriginal Head Start; (13) history of child care in the province/territory and recent developments; and (14) key provincial child care organizations. This part also presents nationwide information on Aboriginal early childhood care and education, discusses issues of flexibility, accessibility, and cultural integrity, and describes government programs and policies. Parts 3 and 4 contain tables detailing national and provincial/territory statistics for the most recent information and trend data (contains approximately 175 references.) (KB)

Walton, Patrick D.; Bowden, Michael E.; Kurtz, Shelly L.; Angus, Mary (2001). *Evaluation of a Rime-based Reading Program with Shuswap and Heiltsuk First Nations Prereaders.* Reading and Writing: An Interdisciplinary Journal, v14 n3-4, p229-64, June 2001. Reading, English, and Communication (CS761036). (ERIC Number: EJ629160). Examines the utility of teaching reading using rime-based reading strategies with prereaders. Measures rhyming, phoneme identity, letter-sound knowledge, phonological working memory, First Nations language speaking ability, and reading. Concludes that progress in phonological awareness and word reading can be enhanced in prereaders by adding experience with rime-based strategies to the reading program. (SG)

Educational Theories and Models

Literacy is more than the development of reading and writing skills. Aboriginal literacy is a holistic concept, with spiritual, physical, mental, and emotional aspects, involving relationships between self, community, nation and creation (Antone, 2003).

Successful programs share several critical features: a safe and welcoming environment, supportive community leadership, competent program staff, community support resources, adequate human and financial resources, relevant personalized programming, and appropriate curriculum (Sabourin & Globensky, 1998).

The staff of First Nations Technical Institute developed a Medicine Wheel model of learning that uses a holistic approach and incorporates traditional Aboriginal knowledge and methodologies. The greatest obstacle to implementing the holistic approach is funder criteria that focus specifically on measurable performance indicators to evaluate learner progress (George, 2001). Teaching methods follow the four parts of Medicine Wheel teachings: spiritual, emotional, physical and mental (Pheasant-Williams, 2003).

Canadian student teachers who took a course in Aboriginal children's literature suggest that expressing and exploring ideas and feelings about issues like stereotyping help them develop a supportive kinship, promoting learning that transforms attitudes (Doige, 1999).

Literacy is discussed in the broadest sense. From an Aboriginal perspective, literacy is about sustaining a worldview and culture, re-symbolizing and reinterpreting past experience while honoring traditional values, living these values, and visioning a future in which an Aboriginal way of being will continue to thrive. Meaningful Aboriginal literacy is transformative, developing and finding expression in everything that is done (Gamlin, Peter, 2003).

Research Literature

Agbo, Seth (2002). *Unstated Features of Cultural Deprivation or Discontinuity: Culture Standards for Administrators and Teachers of Aboriginal Students*. Journal of Educational Administration and Foundations, v16 n2, p10-36, 2002. Educational Management (EA540122). (ERIC Number: EJ655389)

Examines a curriculum-development project utilizing participatory research to address cultural standards for non-Aboriginal administrators and teachers of Aboriginal schools. Explores premise that to work effectively with Aboriginal children and to enable them to achieve desirable academic standards, administrators and teachers need to abide by certain cultural standards and benchmarks (contains 35 references.) (Author/PKP)

Alberta Learning, Edmonton (2003). *Curriculum Handbook for Parents, 2003-2004: Grade 1*. Canada; Alberta: Elementary and Early Childhood Education (PS031581). (ERIC Number: ED481160). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Noting that parents are vital partners in the educational system, this handbook provides parents with information about the Grade 1 curriculum in Alberta, Canada. Based on the Alberta Learning "Programs of Study: Elementary Schools," the handbook describes the knowledge, skills, and attitudes students in Alberta are expected to demonstrate upon completion of the Grade 1 curriculum. Following introductory material that includes information on Aboriginal education, supports for learning, and assessment, the handbook's sections are: (1) "Overview of Grade 1"; (2) "English Language Arts"; (3) "Mathematics"; (4) "Science"; (5) "Social Studies"; (6) "Information and Communication Technology"; (7) "Physical Education"; (8) "Health and Life Skills"; (9) "Art and Music"; (10) "Drama"; and (11) "Languages Other Than English." Each section includes samples of what students are expected to learn in each subject. The handbook concludes with a one-page questionnaire requesting feedback on the handbook. (HTH)

Alberta Learning, Edmonton (2003). *Curriculum Handbook for Parents, 2003-2004: Grade 2*. Canada; Alberta: Elementary and Early Childhood Education (PS031582). (ERIC Number: ED481161). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Noting that parents are vital partners in the educational system, this handbook provides parents with information about the Grade 2 curriculum in Alberta, Canada. Based on the Alberta Learning "Programs of Study: Elementary Schools," the

handbook describes the knowledge, skills, and attitudes students in Alberta are expected to demonstrate upon completion of the Grade 2 curriculum. Following introductory material that includes information on Aboriginal education, supports for learning, and assessment, the handbook's sections are: (1) "Overview of Grade 2"; (2) "English Language Arts"; (3) "Mathematics"; (4) "Science"; (5) "Social Studies"; (6) "Information and Communication Technology"; (7) "Physical Education"; (8) "Health and Life Skills"; (9) "Art and Music"; (10) "Drama"; and (11) "Languages Other Than English." Each section includes samples of what students are expected to learn in each subject. The handbook concludes with a one-page questionnaire requesting feedback on the handbook. (HTH)

Alberta Learning, Edmonton (2003). *Curriculum Handbook for Parents, 2003-2004: Grade 3*. Canada; Alberta: Elementary and Early Childhood Education (PS031583). (ERIC Number: ED481162). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Noting that parents are vital partners in the educational system, this handbook provides parents with information about the Grade 3 curriculum in Alberta, Canada. Based on the Alberta Learning "Programs of Study: Elementary Schools," the handbook describes the knowledge, skills, and attitudes students in Alberta are expected to demonstrate upon completion of the Grade 3 curriculum. Following introductory material that includes information on Aboriginal education, supports for learning, and assessment, the handbook's sections are: (1) "An Overview of Grade 3"; (2) "English Language Arts"; (3) "Mathematics"; (4) "Science"; (5) "Social Studies"; (6) "Information and Communication Technology"; (7) "Physical Education"; (8) "Health and Life Skills"; (9) "Art and Music"; (10) "Drama"; and (11) "Languages Other Than English." Each section includes samples of what students are expected to learn in each subject. The handbook concludes with a one-page questionnaire requesting feedback on the handbook. (HTH)

Antone, Eileen M. (2003). *Aboriginal Peoples: Literacy and Learning*. Literacies: Researching Practice, Practicing Research, n1, p9-12, Spring 2003. (ERIC Number: EJ672508)

A three-phase research project included a literature review on Canadian Aborigine literacy, interviews and focus groups, and a symposium and follow-up workshops. Findings were as follows: (1) Aboriginal literacy has a distinct, culturally appropriate holistic perspective; (2) no single educational practice is best; (3) funding tied to criterion-based outcomes is not culturally appropriate; and (4) Aboriginal literacy reflects distinct world views. (SK)

Antone, Eileen (2003). *Culturally Framing Aboriginal Literacy and Learning*. Canadian Journal of Native Education, v27 n1, p7-15, 2003. Rural Education and Small Schools (RC516231). (ERIC Number: EJ673667).

More than just the development of reading and writing skills, Aboriginal literacy is a holistic concept, with spiritual, physical, mental, and emotional aspects, involving relationships between self, community, nation, and creation. Models are presented for incorporating traditional Aboriginal knowledge and methodologies into Aboriginal learning to counteract the assimilation process that continues to be detrimental to Native societies. (TD)

Bougie, Evelyn; Wright, Stephen C.; Taylor, Donald M. (2003). *Early Heritage-language Education and the Abrupt Shift to a Dominant-language Classroom: Impact on the Personal and Collective Esteem of Inuit Children in Arctic Quebec*. International

Journal of Bilingual Education & Bilingualism, v6 15, p349-73, 2003. Database: Professional Development Collection.

This research explored the impact of the abrupt shift from heritage-language to dominant-language education on Inuit children's personal and collective self-esteem. Specifically, the following question was addressed: will early heritage-language education serve as an inoculation against the potential negative impact of being submerged in a dominant second-language environment, or will it just delay the negative impact of this submersion? Results show that the shift from heritage-language to dominant second-language instruction in Grade 3 was associated with a significant decrease in personal self-esteem. As for collective self-esteem, results show no effects of the abrupt shift into a dominant-language classroom. However, a clear pro-White bias for all Inuit children at both the fall and the spring of Grade 3 emerged. The results suggest that a more gradual introduction to the dominant language may be needed in order to protect minority-language children's personal sense of self-worth. In addition, the data suggest that early heritage-language education did not prevent the development of negative collective self-views for Inuit children in the community and cannot fully protect children from the negative impact of late submersion in dominant second-language instruction. The implications for bilingual education programmes are discussed. (Abstract from Author)

Campbell, Mary Ellen (1991). *The 5 B's of Success for Teaching Aboriginal Students. Monograph No. 5.* Canada; Saskatchewan: Rural Education and Small Schools (RC018696). (ERIC Number: ED345919). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This paper proposes teaching strategies that promote positive interactions and scholastic success among Native American students. It is written from the perspective of a non-Native educator who has taught on reservations and at a federal boarding school. While the strategies are geared to the teaching of Native students, the underlying principles may be applicable to any student. Teachers must recognize the value of learning, see themselves as lifelong learners, and keep an open mind about other ways of doing things. Courses in Native Studies, multicultural education, and cross-cultural communication are useful. The five "B's" all have to do with Belief. Teachers must believe first in themselves as learners, and second in their students; they must hold high expectations for student success, and be aware of and sensitive to home and community situations. Thirdly, teachers must believe that Native people are responsible for themselves and are capable of choosing their own future. Fourth, teachers must believe that the school and its staff can fulfill their mission. And finally, teachers must believe in what they teach, have a rationale for their subject materials, and recognize the need for relevance to students' lives. Personal vignettes illustrate each of these points. Seven resources for classroom techniques and activities are listed. (SV)

Candline, Mary (1992). *Stages of Learning: Building a Native Curriculum. Teachers' Guide, Student Activities--Part I, Research Unit--Part II.* Canada; Manitoba: Rural Education and Small Schools (RC020085). (ERIC Number: ED382427). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This language arts curriculum developed for Native American students in Manitoba (Canada) consists of a teachers' guide, a student guide, and a research unit. The

curriculum includes reading selections and learning activities appropriate for the different reading levels of both upper elementary and secondary students. The purpose of the unit is for students to develop skills in brainstorming, biography writing, letter writing, note taking, researching, interviewing, spelling, and vocabulary. Reading selections focus on Elijah Harper, an Ojibway Cree Indian who helped defeat the Meech Lake Accord, an amendment to Canada's Constitution proposed in 1987. The Meech Lake Accord would have transferred power from the federal government to provincial governments and would have failed to take into account the interests of Natives, women, and minorities. The curriculum also includes reading selections on the creation of the Aboriginal Justice Inquiry and on Crazy Horse. The guide includes directions for pre-reading activities, ideas for discussions, post-reading activities, and answers to student learning activities. Students work together using notes from class discussions to write a biography of Elijah Harper. Students are then required to write a biography on a Native person of their choice who has been recognized for making a contribution to Native culture. The guide also includes additional resources; information on interviewing, letter writing, brainstorming, biographies, and spelling; background information on the Meech Lake Accord and the Aboriginal Justice Inquiry; and additional ideas for classroom activities. The student activities guide includes comprehension questions for discussion or written response; vocabulary, grammar, and spelling exercises drawing on the content of the reading selections; and supplementary word search activities. The research unit, written for upper elementary and secondary students covers the following topics: how to research, choosing a topic, organizing research, making notes, finding reference materials, using guide words, using the card catalogue, using the encyclopedia, using periodicals, making a research diary, using a bibliography, organizing by subtopics, organizing by outlining, using tables and graphs, and reference review. Each topic includes student learning activities. (LP)

Cardinal, Phyllis (1999). *Aboriginal Perspective on Education: A Vision of Cultural Context within the Framework of Social Studies. Literature/Research Review*. Canada; Alberta: Rural Education and Small Schools (RC022196). (ERIC Number: ED437244). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This literature and research review was conducted to provide an Aboriginal perspective to the work of the Western Canadian Protocol Social Studies K-12 Project. The Project is a positive step toward rebuilding cooperative relationships between Aboriginal and non-Aboriginal peoples, and will also provide the students of western Canada with an understanding and respect for diversity. The first three sections of this paper review: (1) the history of Aboriginal education (traditional education, meaning of special talents and giftedness, analytical theory of Aboriginal philosophy, missionary schools, residential schools, assimilation policies, integration of provincial services to Aboriginal peoples beginning in the 1970s, and increasing local control of education); (2) the current educational status of Aboriginal students (racism and cross-cultural insensitivity, psychological stress and identity conflict, culturally biased standardized testing, and differences in learning styles); and (3) the need for curriculum review and reform (cultural needs and differences, the value of multicultural education, importance of self-esteem and identity, need for teacher knowledge of cultural and ethnic differences, need to stabilize Indigenous languages, incorporation of Aboriginal values into the social studies curriculum, and rationale for curriculum reform). A cooperative or mutualistic curriculum development model is recommended that involves provincial governments working closely with Aboriginal parents and communities. Specific recommendations for the

social studies curriculum framework cover Aboriginal languages, identity and diversity, Aboriginal history, community, and Aboriginal education (contains 50 references.) (SV)

Cumming, Peter (1997). *Drop Everything and Read All Over: Literacy and Loving It*. Horn Book Magazine, v73 n6, p714-17, Nov/Dec 1997. Database: Professional Development Collection.

Discusses the school activities at Inuit communities in Canada's eastern Arctic under the supervision of the author. Incorporation of Inuktitut and English languages in the curriculum; Strategic approaches in dealing with the issue of creating desire for reading; Information on the different literacy programs of the school; Effectiveness of the programs in the lives of the Inuit children.

Doige, Lynda Ann Curwen (1999). *Beyond Cultural Differences and Similarities: Student Teachers Encounter Aboriginal Children's Literature*. Canadian Journal of Education, v24 n4, p383-97, Fall 1999. Assessment and Evaluation (TM523341). (ERIC Number: EJ625779).

Studied the interactions of 14 to 20 Canadian teacher education students taking a course in Aboriginal (Canadian First Nations) children's literature. Observations of these students suggest that expressing and exploring ideas and feelings about issues like stereotyping help students develop a supportive kinship promoting learning that transforms attitudes. (SLD)

Duquette, Cheryll (2000). *Becoming a Teacher: Experiences of First Nations Student Teachers in Isolated Communities*. Canadian Journal of Native Education, v24 n2, p134-43, 2000. Rural Education and Small Schools (RC514762). (ERIC Number: EJ630062).

Research examined the experiences of 14 student teachers living in isolated areas who completed the University of Ottawa's 2-year community-based Native teacher education program. Factors contributing to successful completion included a personal support network, program elements that fostered a sense of social and institutional integration, and personal characteristics such as goal orientation and persistence. (TD)

Gamlin, Peter (2003). *Transformation and Aboriginal Literacy*. Canadian Journal of Native Education, v27 n1, p16-22, 2003. Rural Education and Small Schools (RC516232). (ERIC Number: EJ673668).

Literacy is discussed in the broadest sense. From an Aboriginal perspective, literacy is about sustaining a world view and culture, resymbolizing and reinterpreting past experience while honoring traditional values, living these values, and visioning a future in which an Aboriginal way of being will continue to thrive. Meaningful Aboriginal literacy is transformative, developing and finding expression in everything that is done. (Author/TD)

LaFrance, Brenda (1994). *Empowering Ourselves: Making Education and Schooling One*. PJE. Peabody Journal of Education, v69 n2, p19-25, Winter 1994. Database: Professional Development Collection.

Reports on efforts of the Mohawk community to place western learning into an indigenous worldview. Background on Akwesasne Indian reserve; Traditional concept of education among the Mohawk Indians; Introduction of western schooling; Role of the school in the struggle for survival by First Nations people; Integration of western concepts into indigenous teaching.

Mader, Christina (1998). *Reverence for the Ordinary*. Canadian Journal of Native Education, v22 n2, p171-87, 1998. Rural Education and Small Schools (RC513072). (ERIC Number: EJ582492).

A Canadian teacher-educator's research into what has meaning for Bush Cree students became a reciprocal learning-teaching relationship. What emerged is a reverence for the ordinary, and the researcher's realization that in Cree society, the medium and the message are one, just as education and culture are one (contains photographs used in the research, notes, and 22 references.) (TD)

Maheux, Gisele; Simard, Diane (2001). *The Problematic of the Practice of Teachers' Training in Inuit Communities within a Perspective of Knowledge Construction in Collaboration*. Canada; Quebec: Rural Education and Small Schools (RC024037). (ERIC Number: ED476005). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

In response to requests by two communities in Nunavik (northern Quebec), an Inuit teachers' training program has been offered since 1985 to community school personnel by the Universite du Quebec en Abitibi-Temiscamingue. The language used by the students, teachers (or teachers-to-be), and professional resources in the program is Inuktitut. The development of professional knowledge and know-how in education comes up against the conceptual limits of the language. Therefore, as part of the training, a language-building process has developed throughout the years. The working approach is collaborative. Inuit teachers and pedagogical counselors know their first language and their culture. The university professors have expertise in curriculum development and academic discourse. Each group has its own cultural identity, so to ensure the harmonious development of the project, the principles of equal status and interdependence of the partners have been adopted in an interactive, intercultural process. The process must integrate the Native Inuit way of transmitting knowledge and literacy on one part, and the analytical cognitive model of the mainstream culture on the other part. The use of Native first language can not be limited to the oral medium. The development of writing presupposes that agreements on a common alphabet and on writing conventions are made, yet Native languages have multiple dialects and a lack of official and legitimate structures to solve such questions. (TD)

Manitoba Dept. of Education and Training, Winnipeg (1995). *Native Studies: Early Years (K-4). A Teacher's Resource Book*. Canada; Manitoba: Rural Education and Small Schools (RC020736). (ERIC Number: ED400144). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This curriculum guide was developed to give a Native American perspective to the social studies curriculum for Native students in Manitoba (Canada). The curriculum is appropriate for students in grades K-4 and is based on Native values such as respect, caring, sharing, honesty, kindness, and faith. The first section of the guide outlines three units of study for each grade level that focus on the incorporation of Native language, literature, and cultural knowledge and activities. Topics include career awareness, understanding self and others, seasonal activities, food, clothing, shelter, health and safety, communications, transportation, recreation, traditional roles of men and women, child rearing, survival in the environment, leadership, Native languages, and the lifestyles and cultures of other indigenous peoples. Each unit includes teacher information, topics, materials needed, and learning activities. The second section includes a conceptual framework for using the curriculum and

identifies learner outcomes for each grade level based on First Nations and Metis cultures. The framework is intended to assist schools in integrating Native perspectives into curricula, enable students to learn the history of Manitoba and Canada before European settlement, and give the perspectives of Native people since that time. Also includes a bibliography, a glossary, and information on assessment of student achievement. (LP)

- New, D.A.** (1992). *Teaching in the Fourth World*. Phi Delta Kappan, v73 n 5, p396-98, 1 Jan 1992. Database: Professional Development Collection.
Recounts the author's experiences as a principal/teacher in a remote Eskimo village. Challenges faced teaching children of the 'Fourth World'--indigenous peoples locked into nations they can never hope to rule; working with Native cultures and languages; students' difficulties applying what they learn; why traditional methods of teaching are not always appropriate; progress made despite the many obstacles.
- Olson, David R.** (1994). *Aboriginal Literacy. Critical Notice*. Interchange v25 n4 p389-94 Dec 1994. Teaching and Teacher Education (SP524022). (ERIC Number: EJ502311).
Persistent low levels of school literacy among Canadian Natives is discussed in terms of language, script, culture, and pedagogy. Low literacy level is only a problem when defined by the narrow Western conception of literacy. When writing is taken as a graphic means of preserving and communicating information, then Native cultures have always been literate. (SM)
- Pheasant-Williams, Shirley** (2003). *The Development of Ojibway Language Materials*. Canadian Journal of Native Education, v27 n1, p79-83, 2003. Rural Education and Small Schools (RC516240). (ERIC Number: EJ673676).
Revitalization of the Nishinaabeg language started in 1998 with the development of language materials. A committee on Nishinaabemwin orthography advised on the development of the text and writing system. Teaching methods follow the four parts of Medicine Wheel teachings: spiritual, emotional, physical, and mental. An interactive hockey game and a book that organizes words into six themes have been developed. (TD)
- Rodriguez, Carmen; Sawyer, Don** (1990). *Native Literacy Research Report*. Canada; British Columbia: Languages and Linguistics (FL800421). (ERIC Number: ED339254). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.
Concern that Canadian Native illiteracy was being ignored or addressed ineffectively prompted this report, which includes a literature review, findings from a survey in several Native communities, and an overview of innovative practices and illustrative programs. The survey, conducted with 56 potential literacy learners from 8 geographically and culturally representative communities, focused on the perceived purposes and values of literacy, barriers to learning to read and write, and positive learning environments. The results indicated that the adult learners were motivated by a complex set of factors and past barriers, including personal, socioeconomic, and institutional factors. There was a strong preference for on-reserve, all-Native situations with a "watch then do" approach to learning. Analysis of the survey of successful programs suggested principles of effective Native literacy programs that can be organized into four categories: community-based, student-centered, experiential, and personal support. These principles are illustrated in a chart. Appended are a flow chart showing steps for conducting a survey, the survey form

used, a list of the Native literacy programs surveyed, and a report on Aboriginal literacy (the Snowdrift case study) (contains 57 references.) (LB)

Sabourin, Beverly; Globensky, Peter Andre (1998). *The Language of Literacy: A National Resource Directory of Aboriginal Literacy Programs*. Canada; Manitoba: Rural Education and Small Schools (RC022676). (ERIC Number: ED446888). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This directory presents, in narrative form, core information about the operations of approximately 100 Aboriginal literacy programs throughout Canada. To qualify for inclusion in the directory, each program had to offer basic, functional, or advanced literacy training; offer literacy training in English, French, or an Aboriginal language; be "Aboriginal controlled"; and attract learners who are "return students." The program profiles are arranged by province and include contact information, host organization, communities served, program mission and objectives, program features, and unusual features or concerns. Some Quebec program descriptions are presented in French. Programs are hosted primarily by First Nation Band Councils and Aboriginal community centers. The programs in the directory have met and overcome a number of challenges: the isolation and onerous responsibilities of literacy practitioners, inadequate financial resources, the need to provide a safe and welcoming environment, the need to develop a curriculum that is both culturally relevant and relevant to adults' lives, transportation and daycare obstacles, learners' personal problems that decrease motivation, and inadequate access to technology and technical assistance. Successful programs share several critical features: a safe and welcoming environment, supportive community leadership, competent program staff, community support resources, adequate human and financial resources, relevant personalized programming, and appropriate curriculum. Information is presented on funding and support available from the National Literacy Secretariat, and an agenda for a national Aboriginal literacy conference is suggested (contains the interview protocol.) (SV)

Role of Libraries

The cross-cultural character of libraries requires their services to reflect the wants and needs of Native communities. Other cross-cultural characteristics include library education for indigenous personnel, cross-cultural experiences and training of non-Native personnel, and multicultural librarianship (Hill, 1997).

Research Literature

Alberta Dept. of Education, Edmonton (1992). *Native Library Resources for Elementary, Junior and Senior High Schools. Fourth Edition*. Canada; Alberta: Rural Education and Small Schools (RC020511). (ERIC Number: ED393627). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This annotated bibliography lists over 300 instructional materials and teaching guides relevant to Native education in Alberta (Canada). The bibliography includes materials related to Native history, culture, traditional values, lifestyles, legends,

family life, children, and contemporary issues. The bibliography is divided into four sections: Native education project books developed in Alberta with input from Native people; books for elementary students; books for junior and senior high school students; and audiovisual materials for students and teacher reference. Each book entry includes title, author, publisher, publication date, price, description, a brief annotation, and ISBN number. Audiovisual listings include title, distributor, production date, format, running time, grade level, brief description, and catalogue number. The guide also includes ordering information for materials and a list of audiovisual suppliers. (LP)

Gallagher-Hayashi, Diane (2004). *Connecting with Aboriginal Students*. Teacher Librarian, v31 n5, p20-24, June 2004. Database: Professional Development Collection. Discusses the need to improve education for Aboriginal children in North America. Background on the education of Aboriginal children in North America before the European settled in; Ways of making a library a welcoming place for the students; Use of the medicine wheel research model in nurturing Aboriginal students for growth and development.

Hills, Gordon H. (1997). *Native Libraries: Cross-Cultural Conditions in the Circumpolar Countries*. U.S.; Maryland: Rural Education and Small Schools (RC021537). (ERIC Number: ED419661). Document Not Available from EDRS. Scarecrow Press, Inc., 4720 Boston Way, Lanham, MD 20706 (\$59.50).

This book draws on an extensive literature review and personal experience to examine cross-cultural issues in the development of libraries for Arctic indigenous communities. Although the book highlights circumstances in Alaska, its geographical scope is circumpolar, including Canada, Greenland, and the former Soviet Union and present-day Russian Federation. The main focus is the cross-cultural character of library development, the meeting of oral and written traditions, and the possibility of transforming concepts of a "library" and its services to reflect the wants and needs of Native communities. Other themes include library education for indigenous personnel, cross-cultural experiences and training of non-Native personnel, and the multicultural librarianship. Chapters are: (1) "Preservation and Continuity of Heritage: A Sampler"; (2) "The Subsistence vs. the Capitalist Culture: Subarctic Eskimos"; (3) "Oral and Written Traditions, Literacy, and the Native Orthographies"; (4) "Urbanization, Modernization, and the Migration to Cities"; (5) "Multiculturalism and Biculturalism: Native Library Progress in Canada and Greenland"; (6) "Imperial Russia, Revolutionary Russia, and 'Russia Reborn': Will Libraries Benefit Northern Nationalities?" (including source notes and annotated bibliography); (7) "A Potpourri: Culture Shock, the Author's Background, Multicultural Librarianship"; and (8) "Jobs and Library Education vs. Native Communities." Appendixes include a magazine article on Alaska village libraries, questionnaires used to survey 85 graduate library schools, and brief notes on Native library provision in northern Scandinavia. Also included are source notes, extensive bibliographies (partially annotated), and an index. (SV)

Smith, Patricia L. (1974). *Beyond the City: Library Service to Children in the Northwest Territories, Canada*. Northwest Territories Public Library Services, Hay River. Information & Technology (IR001858). (ERIC Number: ED105829).

The objectives and programs involved in public library service to children in the Northwest Territories (NWT) are not very different from those of other small public library systems. However, program operation is affected by the vast distances involved, the isolation of the communities, and the presence of ethnic groups whose language had no written form until a century ago. Service to this area is

provided by the Northwest Territories Public Library Services. During the six years since a children's librarian was appointed, new facets of the children's program have gradually been introduced. Through cooperation with the Department of Education, visits are made to schools for storytelling and talks on library services. NWT aids local librarians through workshops, booklists, and the encouragement of interlibrary loan. A wide range of children must be provided for, including those for whom English is a second language. There is still a deficit of materials suited to the languages and cultures of these children. The Department of Education has been given the sole responsibility for audiovisual materials, but improved cooperation between the schools and the NWT libraries will allow for a sharing of media resources and improved service to small communities. (Author/SL)

Wertheimer, Ruth Jacobs; Foy, Kathleen M. (1980). *Children of Immigrants and Multiethnic Heritage: Australia, Canada, the United Kingdom, and the United States*. *Library Trends*, v29 n2, p335-51, Fall 1980. Information & Technology (IR508729). (ERIC Number: EJ239069).

Discusses the role of the library in the life of an immigrant child or the child of immigrants or immigrant descendants. Twenty-two references are cited. (FM)

7.0 INDIGENOUS CHILDREN'S LITERACY DEVELOPMENT IN NEW ZEALAND

This section is a literature review of the research, studies, theories and models written on indigenous children's literacy development in New Zealand. Most of the literature reviewed is research conducted on the Maori children's literacy development. This review is not intended to be an exhaustive search of the research literature conducted on indigenous children in New Zealand. Aurora Consulting project team did not formally assess the quality of the research. Literature research abstracts were screened about which research met the criteria of indigenous children's (PreK through 3rd grade) literacy development in New Zealand.

Early History of Literacy

When the Maori made first landfall on the islands of New Zealand, they already practiced a range of pedagogies and curricula, including: students and teachers at the center of the educative process, life-long intergenerational learning, gradual learning from a familiar starting point, recognition of and encouragement of giftedness, and learning and teaching conducted from the students' strengths. Maori contact with the Western European educational system has been characterized by tension; the encounters of two different world views and ways of operating were sometimes contradictory. Maori appreciation of literacy helped achieve new ways of communication and information gathering; non-Maori considered Maori failure within the European system to be the fault of Maori opposition, indifference, willfulness and limited capacities; Maori suspected that European education was a tool of the colonial enterprise and that the education on offer was irrelevant and poorly delivered; non-Maori disapproved of Maori child-rearing and educational practices; Maori disapproved of the type of discipline meted out by non-Maori teachers. The current focus on gaps between Maori and non-Maori performance is perceived in the context of what the dominant community deems is, and is not, important; perhaps a focus on gaps between Maori aspirations and achievements would be more appropriate. The way in which Maori educated themselves and their young appears to be applicable today, and many of the hallmarks of Maori education proved that traditional values and operating standards can be translated into contemporary contexts (Hemara, 2000).

Research Literature

Hemara, Wharehuia (2000). *Maori Pedagogies: A View from the Literature*. New Zealand: Elementary and Early Childhood Education (PS029117). (ERIC Number: ED448892). Available on microfiche only EDRS Price MF01 Plus Postage. PC Not Available from EDRS. New Zealand Council for Educational Research, Education House, P.O. Box 3237, Wellington, New Zealand. Tel: 64-4-384-7939; Fax: 64-4-384-7933; Web site: <http://www.nzcer.org.nz>.

During the last decade the New Zealand government and its education, health, and welfare sectors have increasingly focused their attention on gaps between Maori, non-Maori, and Maori failure within the education sector and society generally. This has created a sense of despair and sometimes panic among Maori and Pakeha (non-Maori) educationists and commentators. However, it has taken a long time for those who work within the system to appreciate that the way in which education services are delivered may have "failure" written into their outcomes. This review of traditional and contemporary Maori pedagogies from a wide range of records and publications explores traditional teaching, learning, and child rearing practices and

how they apply within the European context. The literature reveals that when the Maori made first landfall, they already practiced a range of pedagogies and curricula, including: students and teachers at the center of the educative process, life-long intergenerational learning, gradual learning from a familiar starting point, recognition and encouragement of giftedness, and learning and teaching conducted from the students' strengths. Maori contact with the Western European education system has been characterized by tension; the encounters of two different world views and ways of operating were sometimes contradictory: Maori appreciation of literacy helped achieve new ways of communication and information gathering; Pakeha (and some Maori) considered Maori failure within the European system to be the fault of Maori opposition, indifference, willfulness and limited capacities; Maori (and some Pakeha) suspected that European education was a tool of the colonial enterprise and that the education on offer was irrelevant and poorly delivered; Pakeha disapproved of Maori child-rearing and educational practices; Maori disapproved of the type of discipline meted out by Pakeha teachers. The review suggests that the current focus on gaps between Maori and non-Maori performance is perceived in the context of what the dominant community deems is, and is not, important, and that perhaps focusing instead on gaps between Maori aspirations and achievements would be more appropriate. The ways in which Maori educated themselves and their young appear to be applicable today, and many of the hallmarks of Maori education proved that traditional values and operating standards can be translated into contemporary contexts. (HTH)

Present History of Literacy

During the last decade, the New Zealand government and its education, health, and welfare sectors have increasingly focused their attention on gaps between Maori and non-Maori, and on Maori failure within the education sector and society in general (Hemara, 2000).

There has been a growing focus in New Zealand on the early literacy learning of young children. This focus has challenged early childhood teachers to ensure there are appropriate literacy events within their programs (Foote, Smith & Ellis, 2004).

In 1988, the government of New Zealand focused on the goals of equity, quality, efficiency, effectiveness and economy in its early childhood services. Policies were set to establish: (1) regulations, codes of practice, charter guidelines, and state bulk grant funding for early childhood centers; (2) early childhood curriculum guidelines; and (3) a qualifications framework for early childhood education. In 1989, new agencies were established to implement these reforms, and since that time, the reforms have been successfully implemented (Garden, 1992).

Research Literature

Ewing, John L. (1972). *The Currie Report: Ten Years Later*. Education, v21 n6, 1972. Educational Management (EA006841). (ERIC Number: ED102720). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

The Currie Report, or the Report of the Commission on Education in New Zealand, which appeared in 1962, has been generating changes on a broad front within the New Zealand educational system throughout the last ten years. Eight areas of

concern were identified by that Commission. The "most clamant" was the recruitment and training of teachers. Second was the need for improvements in teachers' conditions of service. Third, the Commission sought ways of further involving laymen in the control and management of schools by restructuring administration at the district level. Maori education was the fourth area of concern. Fifth, the Commission wished to see instituted some regular system of national assessment in the basic subjects along with a system of checks at certain points in children's progress throughout the system. Suggestions for a reorganization of the school system grew out of an examination of the sixth area of concern, while the seventh centered on obtaining a sounder legal basis for the admission of voluntary religious teachers into the schools and for daily religious observances. Finally, the Commission examined the important question of State aid to private schools. This report reviews the achievements of the last ten years. (Author/WM)

Foote, Lyn; Smith, John; Ellis, Fiona (2004). *The Impact of Teachers' Beliefs On the Literacy Experiences of Young Children: A New Zealand Perspective*. Early Years: Journal of International Research & Development, v24 n2, p135-47, Sep 2004. Database: Professional Development Collection.

There has been a growing focus in New Zealand on the early literacy learning of young children. This emphasis has challenged early childhood teachers to ensure there are appropriate literacy events within their programme. The aim of this study was to identify early childhood teachers' knowledge and beliefs about literacy learning and examine how these translated into literacy practices. Four early childhood settings were chosen--two sessional kindergartens and two full-day early learning centres. Eight early childhood teachers from four different centres were interviewed. All teachers held a recognized early childhood qualification and were working within the framework of Te Whaariki, the New Zealand early childhood curriculum. Five children in each setting were observed using narrative observations. All teachers were committed to providing meaningful and purposeful literacy experiences within a play-based programme. However, although teachers had created rich early literacy environments, there was some tendency toward formal skills-based interactions. The children themselves created many opportunities for authentic and rich literacy events. (Author)

Garden, Carol F. (1992). *Early Childhood Care and Education Reforms in New Zealand*. New Zealand: Elementary and Early Childhood Education (PS021056). (ERIC Number: ED353077). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

In response to parents' needs, New Zealand has developed a diverse range of early childhood care and education services. These services include kindergarten programs; child care centers with trained staff; play centers that are parent cooperatives; Te Kohanga Reo (Maori speaking centers) located on tribal property; home-based networks (clusters of homes under the supervision of chartered home-based care arrangers); preschool classes in primary schools; the early childhood department of the New Zealand Correspondence School; and play groups funded by the Early Childhood Development Unit. Although these services are commendable, there are problems of fragmentation, inequality, and unacceptable diversity in the range of standards within and between services. In 1988, the government of New Zealand focused on goals of equity, quality, efficiency, effectiveness, and economy in its early childhood services. Policies were set to establish: (1) regulations, codes of practice, charter guidelines, and state bulk grant funding for early childhood centers; (2) early childhood curriculum guidelines; and

(3) a qualifications framework for early childhood education. In 1989, new agencies were established to implement these reforms, and since that time, the reforms have been successfully implemented. In spite of some difficulties in adjusting to changes in certain programs, most services have seen clear advantages from the reforms. (MM)

Language Immersion Programs

The curriculum of successful indigenous language programs combines indigenous language and cultural heritage, literacy, community involvement and parent participation. Common problems are related to teacher availability, teacher training, lack of written materials, and funding. Outcomes of successful programs include decreased dropout rates, increased sense of heritage and identity, and improved test scores (Stiles, 1997).

Research Literature

Fleras, Augie (1989). *Te Kohanga Reo: A Maori Renewal Program in New Zealand*. Canadian Journal of Native Education, v16 n2, p78-88, 1989. (ERIC Number: EJ404325).

Describes establishment of language renewal program, Te Kohanga Reo, for Maori preschool children. The plan reinforces a sense of community through local collaboration and promotion of Maori cultural values. Examines the influence of Maori social and cultural values in the program's organization, content, and style. Contains 36 references. (Author/DHP)

Harrison, Barbara (1998). *Te Wharekura o Rakaumangamanga: The Development of an Indigenous Language Immersion School*. Bilingual Research Journal, v22 n2/3/4, p297-316, Spring/Fall 1998. Database: Professional Development Collection.

Describes the development of the Maori language immersion program in Rakaumanga School in New Zealand. History of the Waikato tribe; Details on the school program; Assessment of school performance; System for training school teachers in the country; Result of the immersion program.

Hohepa, Margie; Smith, Graham Hinganga (1992). *Te Kohanga Reo Hei Tikanga Ako i te Reo Maori: Te Kohanga...* Educational Psychology, v12 n3/4, p333-46, 1992. Database: Professional Development Collection.

Argues that understanding the effectiveness of Te Kohanga Reo for language development and for classroom discourse requires a theoretical framework which enables language acquisition to be seen as culturally contextualized and research strategies that enable cultural context to be understood. Description and literal translation of Te Kohanga Reo; Methodology; Results of the study.

Johnston, Bill; Johnson, Kimberly A. (2002). *Preschool Immersion Education for Indigenous Languages: A Survey of Resources*. Canadian Journal of Native Education, v26 n2, p107-23, 2002. (ERIC Number: EJ665134).

Reviews the literature about preschool immersion education for indigenous languages. Describes the two oldest and best known of such programs: Kohanga Reo ("language nests") in Aotearoa/New Zealand and Punana Leo in Hawaii. Looks at existing U.S. programs, particularly Arapaho preschools in Wyoming. Outlines major themes and issues in developing such programs. (Contains 64 references and a list of resource web sites.) (Author/SV)

Nicholson, Rangi (1997). *Marketing the Maori Language*. New Zealand: Rural Education and Small Schools (RC021344). (ERIC Number: ED415074). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Although the New Zealand government is spending millions of dollars to teach the Maori language in preschool language nests and immersion primary schools, its language policies are unlikely to succeed because they do not address the perceived low social status of the language. A marketing paradigm outlines how language can be viewed as a product and promoted to a target audience along with appropriate distribution and price (costs in personal energy and potential ridicule). As with any product, the enhancement of a language's status can be planned; the first step is a situation analysis, in this case a survey of Maori usage and related public opinion. A 1990 survey of 225 New Zealand adults (14 percent Maori) found that although most respondents had little or no understanding of Maori, two-thirds agreed that the language has a place in contemporary New Zealand society. Support for this statement was higher among younger than older respondents. One-third of respondents (84 percent of Maoris and 25 percent of non-Maoris) were willing to make a personal effort for Maori language survival. In 1995, the declaration of Maori Language Year aimed to encourage Maori people to learn and use the language, celebrate the language's place in New Zealand history and society, and generate goodwill toward the language among the wider New Zealand population. The Year was celebrated by a large number of New Zealanders, and it appears that the public's passive tolerance of the language in contemporary society will allow its active and explicit promotion (contains 11 references.) (SV)

Reyhner, Jon (2000). *Native Languages: Te Kohonga Reo*. American Language Review, v4 n1, p29-30, Jan-Feb 2000. (ERIC Number: EJ599363).

Discusses efforts at language revival and maintenance of American Indian languages. Describes models used in New Zealand to maintain the Maori language and in Hawaii to preserve the Hawaiian language. Suggests that language and cultural revival efforts are generally healthy for America. (Author/VWL)

Roberts, Mihi (1999). *The Evolution of Maori Education in a Predominantly Non-Maori School*. New Zealand: Rural Education and Small Schools (RC023657). (ERIC Number: ED467411). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Since the late 1970s, the New Zealand government has instituted educational reforms to increase Maori participation and success in education. These reforms required Treaty of Waitangi principles to be incorporated into school policies, devolved responsibility to local boards of trustees with community representation, required Maori culture to be reflected in school policies and practices, and ensured that instruction in Maori culture and language was provided when requested. The Forest Lake school, which in 1978 had an all-White staff (except for the author) and 10 percent Maori students, set up its first bilingual unit in 1982. The school developed an educational environment that is sensitive to Maori values and empowering to all students. The partial immersion course develops competency in both English and Maori and is flexible. The total immersion course delivers all subjects in Maori. The school has two parent groups, one Maori and one White, which merge when they need answers. The school now has nine Maori staff, a Maori deputy principal, and a Maori principal. Maori resources are produced along

with English resources. There has been a 51 percent increase in Maori students. Multi-level classrooms allow students to move at their own pace without the shame of being held back. Reading tests for year-6 children showed that partial and total immersion Maori girls compared very favorably with mainstream pupils. Three Maori boys were up to standard and the remainder scored at a slightly lower rate in English. However, since partial and total immersion students can read in two languages, they are considered advanced. (TD)

Smith, Linda Tuhiwai (1998). *The Educational and Cultural Implications of Maori Language Revitalization*. Cultural Survival Quarterly, v22 n1, p27-28, Spring 1998. (ERIC Number: EJ613613).

Maori language revitalization in New Zealand has had government support since 1982. Programs include schools that teach entirely in Maori and are based on Maori philosophy and pedagogy, as well as immersion programs and bilingual classes. School programs are complemented by community-based adult and preschool programs. Teacher shortages, dialect problems, and intergenerational tensions are discussed. (TD)

Stiles, Dawn B. (1997). *Four Successful Indigenous Language Programs*. U.S.; Arizona: Rural Education and Small Schools (RC021349). (ERIC Number: ED415079). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This paper examines four indigenous language programs to compare common components, problems, and outcomes. The programs are Cree Way in Quebec, Canada, Hualapai in Arizona, Te Kohanga Reo (Maori) in New Zealand, and Punana Leo (Hawaiian) in Hawaii. These programs were chosen for four characteristics: (1) the languages are no longer transmitted to the younger generation (in the home or community); (2) the programs all have curriculum development, community support, parent involvement, and government support; (3) the programs exist in different countries; and (4) they are recommended as model programs for endangered indigenous languages. Each program's description covers historical background; program development; funding; parent, community, and academic involvement; and current status. Each program has a curriculum that combines indigenous language and cultural heritage, literacy, community involvement, and parent participation. Common problems are related to teacher availability, teacher training, lack of written materials, and funding. Outcomes of all programs have included decreased dropout rates, increased sense of heritage and identity, and improved test scores. It is concluded that the success of these types of programs depends on home and community initiative and involvement; culture cannot be separated from the language. It is also important to begin the program at an early age, preferably preschool; to have a firm theoretical foundation; and to have written teaching materials (contains 29 references.) (SAS)

Community and Parent Involvement

Though education has long been used to force assimilation of indigenous populations, it is now an instrument with which indigenous peoples can reclaim and revalue their languages and cultures, and thereby improve their academic success. Community-based education allows indigenous peoples to regain a measure of direct control over the educational process (May 1999).

For years, Maori tribes have wanted their own people to be trained as teachers, and in turn to teach their own language and culture in their tribal regions. However, many Maori teachers absorbed too much of European New Zealanders' ways and did not meet their community's expectations. Maori-education preschools were graduating five-year-olds who were bilingual, Maori-English speakers, but Maori parents and communities became increasingly concerned that state primary-school teachers were unprepared to continue or maintain these students' Maori language development. Maori communities challenged the educational system to become more sensitive to Maori needs (Moana; Selby, 1999).

Research Literature

May, Stephen, Ed. (1999). *Indigenous Community-Based Education*. United Kingdom; England: Rural Education and Small Schools (RC022056). (ERIC Number: ED432435). Document Not Available from EDRS. Multilingual Matters Ltd., 325 Chestnut St., Philadelphia, PA 19106 (\$49.95).

After a long history as a tool of forced assimilation of indigenous populations, education is now a key arena in which indigenous peoples can reclaim and revalue their languages and cultures and thereby improve the academic success of indigenous students. Community-based education offers a means by which indigenous peoples can regain a measure of direct control of the educational process. This book presents a multinational perspective on indigenous community-based educational initiatives. Following an introduction by Stephen May, the chapters are: (1) "Community-Based Education for Indigenous Cultures" (David Corson); (2) "Indigenous Education and the Ecology of Community" (Mark Fettes); (3) "Language and Education Rights for Indigenous Peoples" (Stephen May); (4) "Emancipatory Maori Education: Speaking from the Heart" (Arohia Durie); (5) "Indigenous Community-Based Language Education in the USA" (Teresa L. McCarty, Lucille J. Watahomigie); (6) "The Sociopolitical Context of Establishing Hawaiian-medium Education" (William H. Wilson); (7) "Towards a New Age in Innu Education: Innu Resistance and Community Activism" (James Ryan); (8) "Minorities with a Minority: Language and the School in the Sami Areas of Norway" (Jon Todal); (9) "Miscommunication between Aboriginal Students and Their Non-Aboriginal Teachers in a Bilingual School" (Anne Lowell, Brian Devlin); and (10) "Authenticity and Unification in Quechua Language Planning" (Nancy H. Hornberger, Kendall A. King) (contains references in each chapter.) (SV)

Moana, Whare Te; Selby, Rachael (1999). *Monitoring a Maori Teacher Training Programme in Aotearoa New Zealand*. New Zealand: Rural Education and Small Schools (RC023651). (ERIC Number: ED467405). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

For years, Maori tribes have wanted their own people to be trained as teachers and to return to teach their own language and culture in their tribal regions. Many Maori who returned from colleges of education had absorbed too much of European New Zealanders' ways and did not meet their community's expectations. Maori-education preschools were graduating 5-year-olds who were bilingual, Maori-English speakers, but Maori parents and communities became increasingly concerned that state primary-school teachers were unprepared to continue or maintain these students' Maori language development. Maori communities challenged the educational system to become more sensitive to Maori needs. As a result, the Wangunui Regional Community Polytechnic developed an innovative teacher training program. As a relatively new course, it is under the spotlight for

various reasons. It is Maori driven and supported; it receives funding that might otherwise go to traditional providers; it is located within a community polytechnic rather than a college of education; students are placed within a school with a support teacher for 60 percent of their time; it is expanding to small towns and communities throughout the country at a speed that may alarm some traditional colleges that have resisted outposts; and the students are selected by the tribes, not the institution. A Maori educator monitors the course to protect it, foster its development, and ensure its effectiveness. Fifty-two Maori students have completed the course; all have gotten teaching jobs in their communities. (TD)

Tangaere, Arapera Royal; McNaughton, Stuart (1994). *From Preschool to Home: Processes of Generalisation in Language Acquisition from an Indigenous Language Recovery Programme*. International Journal of Early Years Education, v2 n1, p23-40, Spring 1994. (ERIC Number: EJ486894).

This case study examined the effects of a Maori language and culture immersion preschool program on a preschooler's English and Maori language usage at home. School and home observations revealed the importance of the child's role in acquiring bilingual expertise, the presence of complementary activities at home, and shared cultural commitments. (MDM)

Preschool/Childcare Theories and Models

In 1982, the first Maori-initiated and -operated childcare center opened in New Zealand. Called Kohanga Reo ("language nest"), it inaugurated a new movement, and by 1990, 612 such centers existed. The Kohanga Reo childcare centers provide care and education of young children, and delivery of services to families. Most provide full daycare. They operate in a variety of settings, such as schools, community houses, private homes, churches, and Marae (Maori meeting places). The Ministry of Education licenses them. The centers feature immersion of children in the Maori language and culture, and "whanau" development: the involvement of Maori elders in Kohanga Reo operation. The Kohanga Reo seeks to develop bilingual and bicultural children who can interact competently in both Maori and non-Maori worlds. The early education program fuses children's cultural needs with their developmental needs (Farquhar & Laws, 1991).

Early childhood education in New Zealand includes the education of children from birth until entry into school. A national early childhood curriculum is expected to support the partnership between Maori people and the Crown, established by the Treaty of Waitangi. National curriculum reform was initiated in the late 1980s to improve the quality of education and thereby ensure the future successful participation by young people in formal education, the economy, and in New Zealand society. (Brewerton, 1996).

Research Literature

Brewerton, Melissa (1996). *Te Whariki: National Early Childhood Curriculum Guidelines and Its Relationship with the New Zealand Curriculum for Schools*. Australia; Tasmania: Elementary and Early Childhood Education (PS024769). (ERIC Number: ED408015). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Early childhood education in New Zealand includes the education of children from birth until entry into school. A national early childhood curriculum is expected to

support the partnership between Maori people and the Crown established by the Treaty of Waitangi. This paper discusses the development of some national guidelines for early childhood education, "Te Whariki", and their relationship to the national school curriculum. National curriculum reform was initiated in the late 1980s to improve the quality of education and thereby ensure the future successful participation by young people in formal education, the economy, and in New Zealand society. The development of guidelines for a national curriculum to improve the quality of early childhood education was part of this process of reform, although the early childhood curriculum guidelines are not actually part of the national school curriculum framework. Four key principles were identified as integral to early childhood education: empowering children, holistic development, relationship with family and community, and responsive, reciprocal relationships with people, places, and things. Five development aims were identified as fundamental to children: well-being, belonging, contributing, communicating, and exploring. The developers of Te Whariki had the difficult task of ensuring a degree of consistency with the school curriculum without jeopardizing the integrity of an early childhood curriculum. This raised issues about the place of learning objectives and assessment and evaluation in early childhood education (contains 14 references.) (SD)

Cazden, Courtney B. (1990). *Differential Treatment in New Zealand: Reflections on Research in Minority Education*. Teaching and Teacher Education, v6 n4, p291-303, 1990. Teaching and Teacher Education (SP520108). (ERIC Number: EJ419310).

Differential treatment, unequal participation of children in classroom lessons, and research documenting differential treatment of first-year Maori students are discussed. A description is given of an in-service intervention with New Zealand teachers involving changes in the setting events in which teachers and students interact around beginning literacy tasks. (IAH)

Cazden, Courtney B.; And Others (1990). *Language Planning in Preschool Education with "Annotated Bibliography."* U.S.; Massachusetts: Languages and Linguistics (FL018902). (ERIC Number: ED324929). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

A discussion of language in preschool education reviews research findings on children's language acquisition and its relationship to their general development and examines issues to be considered in making decisions for each community and program. The first section summarizes basic knowledge about preschool language development, facilitating language development at this stage, and the specific language problems faced by multilingual preschool children at home and in group care. The second section looks more closely at the sociolinguistic dimensions affecting language choice and proficiency. In the next section, three preschool program descriptions are given, each involving a situation in which a higher-status national language coexists with an Indigenous language. They include a Spanish-Quechua/Aymara transitional bilingual program (Peru), a Gaelic maintenance program in Scotland's Western Isles, and a Maori revitalization program (New Zealand). The fourth section discusses practical aspects of planning for language learning and emergent literacy in preschool environments, including group size and organization, adult-child relationships, choice of language, instructional materials, staffing and staff training, adult and community participation, and administration. A brief "conclusion" and a list of almost 100 references conclude this part of the document. A special feature of the "annotated bibliography" which follows is that the annotations are written around themes (countries/communities and language

use at the preschool level) and are similar in nature to essay reviews. Entries are listed alphabetically by country and information is provided under the following headings: document source; community (including language situation); educational system specifics; program (including characteristics/components); and comments. (MSE)

Davison, Claire; Stevens, Ken (1997). *Mobile Pre-School Units and the Provision of Early Childhood Education in Rural New Zealand Communities*. *Rural Educator*, v18 n3, p28-31, Spring 1997. (ERIC Number: EJ545108).

Mobile preschool units provide a viable solution to the problem of delivering preschool education to isolated rural New Zealanders. Advantages include delivery of bicultural education to Maori children, a low teacher-student ratio, provision of qualified teachers, and enthusiastic parent participation. Disadvantages include inadequate buildings, inability to display children's work, and short time available at each site. (TD)

Farquhar, Sarah-Eve; Laws, Karina (1991). *A Preferred Child Care Education Service: The Quality of Te Kohanga Reo*. New Zealand: Elementary and Early Childhood Education (PS020302). (ERIC Number: ED341507). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

After six decades of supposed equal resource sharing among all cultural groups, in 1982 the first Maori-initiated and operated child care center opened in New Zealand. Called a "Kohanga Reo" ("language nest"), it inaugurated a new movement, and by 1990 there were 612 such centers. This paper first describes the characteristics of Te Kohanga Reo programs, and then reports on a research study of parent attitudes toward them. Te Kohanga Reo are early childhood centers for the care and education of young children and the delivery of services to families. Most provide full-day care. They operate in a variety of settings, such as schools, community houses, private homes, churches, or Marae (Maori meeting places). They are licensed by the Ministry of Education. The centers feature immersion of children in the Maori language and culture, and "whanau" development: the involvement of Maori Elders in Kohanga operation. Te Kohanga Reo is aimed at developing bilingual and bicultural children who can interact competently in both Maori and Pakeha worlds. The early education program fuses children's cultural needs with their developmental needs. Findings from a survey of 12 families in two programs suggest a high degree of congruency between people's aspirations and the pedagogy of Te Kohanga Reo (contains 15 references.) (LB)

Flavell, Marie V. (1991). *Early Intervention and Te Kohanga Reo: Working in Partnership*. New Zealand: Elementary and Early Childhood Education (PS020290). (ERIC Number: ED341495). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

The Kohanga Reo, or "language nest" centers, provide places where Maori children can learn their Native language. In its partnership with Te Kohanga Reo, the New Zealand Early Intervention Service has: (1) sent representatives to Maori tribal committee meetings; (2) ensured Kohanga Reo representation on early intervention management teams; (3) provided in-service training for teachers; (4) worked with local health care professionals in the treatment of ear disease in children under 3 years of age and the education of these children about the disease; and (5) provided workshops for local people on teaching children with special needs. Some issues of

concern in the partnership with Te Kohanga Reo include the constraint of government regulations on Kohanga Reos' operations; the need for Maori language materials; and the need for more bilingual classes. Issues relating to children with special needs include teaching special needs children through all their senses; providing them with more guidance during play than is given to other children; and encouraging Maori applicants to enroll in a college course on the education of special needs children. (BC)

Guild, Diana E.; Lyons, Lesley; Whiley, Jennie (1998). *Te Whaariki: New Zealand Guidelines for an Early Childhood Curriculum*. International Journal of Early Childhood, v30 n1, p65-70, May 1998. (ERIC Number: EJ566672).

Describes the early childhood education system in New Zealand, and "Te Whaariki," the comprehensive National Early Childhood Education Curriculum Guidelines. Includes a discussion of the curricular aims, theoretical underpinnings, and foundational principles and goals; also discusses meeting the needs of children with special needs, the Maori immersion curriculum, and professional development. (KB)

McDonald, Geraldine (1976). *Recent Research on Language Development in Young Children*. Elementary and Early Childhood Education (PS008971). (ERIC Number: ED133052). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

This document reviews recent research on language development and discusses some of the methods for encouraging language used in commercially produced lesson plans such as the Peabody Language Development Kit, the Peabody Early Education Kit and the Distar Language Program. An argument is presented against the concept that some children (particularly from minority groups) have "no language" and cites personal research with Maori children which suggests that the types of skills being tested make considerable differences in the results. It is also suggested that children in structured programs fail to maintain gains because these gains are simply an increase in vocabulary and older children, who are more mature, more socially confident and often better motivated to learn than younger children, can rapidly catch up with gains made by younger children. It is also argued that it makes little difference whether children start their formal schooling at 5, 6 or 7 years of age and that the kind of "structure" which would be desirable in preschools is to have teachers who are well trained and possess an up to date knowledge about language development. (MS)

Ministry of Education, Wellington (New Zealand) (1998). *Quality in Action = Te Mahia Whai Hua: Implementing the Revised Statement of Desirable Objectives and Practices in New Zealand Early Childhood Services*. New Zealand: Elementary and Early Childhood Education (PS028071). (ERIC Number: ED435485). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Recognizing the contributions of quality early childhood education in providing a foundation for children's later learning and in supporting families, the New Zealand government developed Desirable Objectives and Practices (DOP), requirements to enhance quality in chartered early childhood programs. This publication was developed to assist management and educators in New Zealand early childhood services to implement the 1996 revised Statement of Desirable Objectives and Practices, which convey the government's expectations for the standard of

education and care that early childhood services provide. The introduction describes the New Zealand context for early childhood education and explains the relationship of the DOPs to practice within "kohanga reo" and to "Te Korowai," the charter between Te Kohanga Reo National Trust Board and the Ministry of Education. This section is presented in both English and Maori. Each DOP is then examined in detail, beginning with the guiding principles and following the order in which the DOPs are given in their three main divisions: (1) Learning and Development; (2) Communication and Consultation; and (3) Operation and Administration. The document ends with a list of legislation relevant to early childhood services and a glossary of terms. For each DOP or subsection, the following information is provided: (1) a DOP statement; (2) implications for management and educators, and examples of high-quality practice; (3) understandings, values, beliefs, and practices significant to Maori; (4) illustration of good practice; (5) indicators that a service is meeting DOP requirements; (6) reflective questions for practitioners to consider their practice; and (7) a recommended reading list. (KB)

Ritchie, Jenny (2003). *Bicultural Development within an Early Childhood Care and Education in Aotearoa/New Zealand: Views of Teachers and Teacher Educators*. International Journal of Early Years Education, v23 n1, p7-19, March 2003. Database: Professional Development Collection.

Discusses the views of several childhood educators on the role of early childhood care and education settings in terms of delivery of biculturally relevant programs in New Zealand. Background on efforts to revitalize the Maori language and culture; Definition of biculturalism; Analysis of the relationship between language and culture.

Wright, Judith, Ed.; Podmore, Valerie, Ed. (1997). *Early Childhood Folio 3: A Collection of Recent Research*. New Zealand: Elementary and Early Childhood Education (PS025937). (ERIC Number: ED413080). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This booklet is a collection of articles addressing current issues in early childhood education. The first article, "Would You Like to Pack Away Now?: Improving the Quality of Talk in Early Childhood Programs," (Laurie Makin) addresses how teachers talk to children. The second article, "Persistence When It's Difficult: A Disposition to Learn for Early Childhood," (Margaret Carr) addresses learning attributes for 4-year-olds. The third article, "Emergent Literacy in Kindergartens," (Claire J. McLachan-Smith and Alison St. George) examines literacy readiness. The fourth article, "Quality Childcare: Do Parents Choose It?" (Anne B. Smith and Shanee I. Barraclough) addresses parental choice of child care. The fifth article, "The Technical Language Children Use at Home," (Marilyn Fleer) examines technology education. The sixth article, "Anau Ako Pasifika: A Home-Based Early Childhood Project for Pacific Islands Families in Aotearoa/New Zealand," (Diane Mara) describes a program that enhances children's language. The seventh article, "Good Practice to Best Practice: Extending Policies and Children's Minds," (Anne Meade) describes the positive changes in early childhood education policy in New Zealand in the late 1980s. The eighth article, "Te Kohanga Reo: More than a Language Nest," (Arapera Royal Tangaere) describes the Maori movement. The ninth article, "Ethical Quandaries for Neophyte Early Childhood Practitioners," (Kennece coombe and Linda Newman) addresses professional ethics in early childhood teacher education. The tenth article, "Factors Impacting on Children's Adjustment to the First Year of School," (Kay Margetts) addresses children's adjustment to school. (SD)

Educational Theories and Models

There has been a growing focus in New Zealand on the early literacy learning of young children. This focus has challenged early childhood teachers to ensure there are appropriate literacy events within their programs (Foote; Smith; Ellis, 2004).

Research Literature

Bishop, Russell; Glynn, Ted (1998). *The Development of Kaupapa Maori Education Initiatives in Aotearoa, New Zealand*. Education Canada, v38 n2, p50-56, Summer 1998. (ERIC Number: EJ572431).

Historically, the Pakeha (European) New Zealand government's educational policies have subjugated the Maoris' destiny to its own needs. However in the last 20 years, an intensified political consciousness among Maori has resulted in schooling initiatives that maintain their culture. Discusses the success of Maori-language preschools, development of Maori primary schools, and introduction of a Maori language curriculum. (TD)

Clay, Marie M. (1982). *Observing Young Readers: Selected Papers*. U.S.; New Hampshire: Reading, English, and Communication (CS008221). (ERIC Number: ED264527). Document Not Available from EDRS. Heinemann Educational Books Inc., 70 Court St., Portsmouth, NH 03801 (\$12.50, paper).

The reports of research in this monograph reflect 18 years of observation of the behaviors of children learning to read in New Zealand schools. The first section of the monograph urges teachers to look more closely at language behaviors in their classrooms to see how children go about the tasks set before them. The second section reports on studies that investigated the reading behaviors of young children, including such factors as the syntax of reading errors, reading errors and self-correction behavior, the spatial characteristics of the open book, and juncture, pitch, and stress as reading behavior variables. The articles in the third section focus on the oral language and early reading progress of children of culturally diverse backgrounds (Polynesian, Maori, Samoan, Scottish, Pakeha, Melanesian, and so forth), and report on studies that examined such language variables as the development of morphological rules, sentence repetition, and dialects. The articles in the fourth section describe the development and implementation of an early instructional program that undercut a high proportion of reading difficulties in the second year of school, while the articles in the last section explore some of the interrelationships among oral language learning, early reading, and early writing. (HOD)

Clay, Marie M. (1976). *Early Childhood and Cultural Diversity in New Zealand*. Reading Teacher, v29 n4, 333-42, Jan 1976. Reading, English, and Communication (CS702526). (ERIC Number: EJ129229).

Concludes that learning to read well is related to attitudes in the child's cultural group. (RB)

Grey, A. (1976). *Who Is Literate?* Literacy Discussion 7, 2, 37-55, Sum 76. Adult, Career, and Vocational Education (CE505629). (ERIC Number: EJ147690).
Outlines a literacy program among the Maori and Aborigines in the South Pacific. Three stages are implemented and a fourth is being developed. Focus is on the social-cultural context and its relationship to literacy. (ABM)

Long, Don S. (1994). *Literacy in Pacific Islands Languages in New Zealand Schools.* Journal of Reading, v38 n2, p146-48, Oct 1994. Reading, English, and Communication (CS748301). (ERIC Number: EJ490703).

Discusses the dramatic demographic changes which have profoundly altered the reading programs in many New Zealand schools. Notes that more than a thousand schools and preschools teach bilingually or run immersion programs in a language other than English (such as Maori or Samoan). Suggests that reading is best taught in the language spoken at home (and most fluently). (RS)

Maguiness, Colleen (1999). *Show Us How: A School-Wide Programme for Reluctant Readers.* New Zealand: Reading, English, and Communication (CS013971). (ERIC Number: ED442076). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

Westerns Springs College in Auckland, New Zealand is an inner city coeducational secondary school of 670 multicultural and diverse students. Achievement test results in reading comprehension and vocabulary grouped students at the top and bottom of the scale. Reading was identified as a significant barrier to learning and in 1997 staff agreed to begin sustained silent reading (SSR) in conjunction with a peer reading program for those students who needed support. The aim was to establish communities of readers. The program took place in vertical form time with the form tutor--vertical forms are made up of students from year 9 to year 13. Ethnic groups are organized into the same form: Maori, Samoan, Cook Island, Tongan, Nuiean, and Japanese. To find out what students thought about SSR and why a growing number were reluctant readers, a research project was carried out using problem-based methodology developed by Robinson (1993). Selected students were interviewed, and practices, reading behaviors, and constraints were summarized for each student, who was then classified as a reluctant reader or a reader. The readers were focused on the material and clear about their preferences and selections; they were intrinsically motivated. The eight reluctant readers read for less than 10 minutes out of the 20-minute reading session. Reluctant readers focused on the external locus of control. They were not ready to fulfill the model of SSR where the locus of control was on the student--they needed support (contains a 12-item bibliography.) (NKA)

Marshall, James D. (2000). *Technology, Education and Indigenous Peoples: The Case of Maori.* Educational Philosophy and Theory, v32 n1, p119-31, April 2000. (ERIC Number: EJ649439).

The formal introduction of technology into the New Zealand curriculum and educational objectives related to creating the "knowledge society" raise philosophical questions about the nature or essence of technology, the identity of the self, and implications for Maori and their beliefs in the intertwined relationships of humans and all aspects of the environment (contains 22 references.) (SV)

May, Stephen A. (1993). *Beyond Basket Weaving: Multicultural Education and Whole-School Reform.* United Kingdom; England: Urban Education (UD029642). (ERIC Number: ED366665). Full Text from ERIC. Available in paper and on microfiche

EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212- 9954564; Web site: <http://www.nyu.edu/iesp>.

This paper outlines the various limitations of several multicultural education initiatives and explores the conditions necessary for making multicultural education actually work. The conditions examined include the centrality of first language maintenance and the reconstituting of curriculum, pedagogy, evaluation, and organization at the school level. In addition, the paper discusses the controversy of multiculturalism versus antiracist education and assimilation. The multicultural educational program initiated at the Richmond Road School in Auckland, New Zealand is offered as an example of what can be achieved when multicultural education is combined with a critically conceived approach to whole-school reform. Reasons for its success are examined, focusing on the facts that: (1) the various school structures necessary to establishing an effective approach to multicultural education have been developed over many years; (2) the change process has involved staff cooperatively and collaboratively; (3) a high degree of theoretical literacy in multiculturalism was developed among teachers; and (4) a conversancy with theory resulted in an approach to multicultural education that was considered workable for staff and served the interests of all concerned. It is concluded that the structural changes implemented at Richmond Road demonstrate that multicultural education can be effectively reconceived in order to make a difference for minority children (contains 54 references.) (GLR)

McDonald, Geraldine (1978). *A Foot in Both Worlds*. Australian Journal of Early Childhood, v3 n4, p31-36, Dec 1978. (ERIC Number: EJ194774).

Focuses on the early childhood care and education of Maori children in New Zealand preschool groups and the efforts made to help them cope successfully in both Maori and Western worlds. (CM)

Stoll, Amy, Ed. (1998). *Reclaiming Native Education: Activism, Teaching and Leadership*. U.S.; Massachusetts: Rural Education and Small Schools (RC022695). (ERIC Number: ED455980). Full Text from ERIC. Available in paper and on microfiche EDRS Price MF01/PC02 Plus Postage. New York University, Institute for Education and Social Policy, 726 Broadway, 5th Floor, New York, NY 10003, Tel:212-998-5880; Fax: 212-9954564; Web site: <http://www.nyu.edu/iesp>.

The bulk of this theme issue of Cultural Survival Quarterly consists of a 41-page "focus" section on indigenous peoples' efforts to regain control of their children's education and on the role of indigenous educators as agents of change. Following an introduction by Nimachia Hernandez and Nicole Thornton, the articles in this section are: "Contexts and Challenges of Educating Tibetan Children in the Diaspora" (Nawang Phuntsog); "The Educational and Cultural Implications of Maori Language Revitalization" (Linda Tuhiwai Smith); "Our Children Can't Wait: Recapturing the Essence of Indigenous Schools in the United States" (Cornel Pewewardy); "Teaching Tribal Histories from a Native Perspective" (Lea Whitford); "Native Hawaiian Epistemology: Exploring Hawaiian Views of Knowledge" (Manu Aluli Meyer); "Indigenous Rights and Schooling in Highland Chiapas" (Margaret Freedson Gonzales, Elias Perez Perez); "Chanob Vun ta Batz'i K'op of Sna Jrz'ibajom: An AlterNative Education in Our Native Languages" (Antonio de la Torre Lopez, translated by Bret Gustafson); "Who Can Make a Difference? Everybody Can! Sharing Information on Indigenous Educational Success--A Case Study from Australia" (Roberta Sykes); "Maya Education and Pan Maya Ideology in the Yucatan" (Allan Burns); "Indigenous Legal Translators: Challenges of a University Program for the Maya of Guatemala" (Guillermina Herrera Pena, translated by Nicole Thornton); "What Exactly Is It That You Teach? Developing an Indigenous

Education Program at the University Level" (Deirdre A. Almeida); and "Historical and Contemporary Policies of Indigenous Education in Mexico" (Salomon Nahmad, translated by Nicole Thornton). This issue also contains brief notes on educational, cultural, political, and health issues of indigenous peoples worldwide; book reviews; listings of resources and events; and updates on special projects. (SV)

Townsend, Michael A. R. (1984). *Toward a Literate, Multicultural Society in New Zealand*. Contemporary Educational Psychology, v9 n3, p201-06, July 1984. Assessment and Evaluation (TM509000). (ERIC Number: EJ303633).

This article describes two major issues of national significance in New Zealand: remediation of reading problems in young children and solution of the problem of meeting educational needs of urban minority groups, particularly students from urban Polynesian communities. (BW)

Wilkinson, Ian A. G.; Townsend, Michael A. R. (2000). *From Rata to Rimu: Grouping for Instruction in Best Practice New Zealand Classrooms*. Reading Teacher, v53 n6, p460-71, March 2000. Reading, English, and Communication (CS758670). (ERIC Number: EJ601094).

Investigates how a select group of New Zealand teachers organize their classrooms for reading instruction to avoid the pitfalls that may be associated with ability grouping and yet meet the needs of students of diverse backgrounds and abilities. Offers 3 fundamental reasons why these groups may provide effective contexts for learning as one part of an integrated language arts program. (SR)

Wylie, Cathy (1999). *Ten Years On: How Schools View Educational Reform*. New Zealand: Educational Management (EA030943). (ERIC Number: ED451600). Available on microfiche only EDRS Price MF01 Plus Postage. PC Not Available from EDRS. New Zealand Council for Educational Research, Distribution Services, P.O. Box 3237, Wellington, New Zealand. Tel: 04-801-5324; Fax: 04-384-7933; e-mail: sales@nzcer.org.nz.

This report describes the findings of the New Zealand Council for Educational Research's 1999 national survey, in its series looking at the impact of educational reform on primary and intermediate schools. In 1989 reforms were enacted that abolished the Department of Education and began elections for boards of trustees who took responsibility for each school as an individual entity. The report covers such areas as funding, staffing, advisory services and professional development, boards of trustees, workload issues, curriculum, parental satisfaction, parental involvement in schools, increasing competition between schools, and key issues for people in schools. A summary of the main gains of the past decade is also given. The main educational issues for people in schools, including parents, remain resource-based. The main source of dissatisfaction for people in schools is workload and paperwork required by decentralization. The reforms were intended to improve the learning outcomes for children from low-income homes, and Maori children. These children are still underperforming others, on average, and the schools that serve them have gained least, often losing students. It is difficult to say if student achievement as a whole has benefited from the shift to school self-management. Parental satisfaction remains high. Another gain from reform is constructive partnerships that have been formed through the boards of trustees and school professionals. Appendixes cover characteristics of survey responses and sources of information and advice (contains 50 references.) (DFR)

Role of Libraries

Libraries are an integral part of family literacy efforts. The following explores reports made on library based family literacy programs and services within New Zealand.

Research Literature

Woodhouse, Helen; And Others (1993). *New Zealand Libraries*. Wilson Library Bulletin, v67 n8, p32-54, April 1993. Information & Technology (IR527127). (ERIC Number: EJ464416).

Special section on libraries in New Zealand addresses the implications of the two cultures (i.e., Maori and British), public library service, innovation in teaching library and information studies, library services for Maori people, library services to schools, services to children, and key strategic issues facing the library and information industry. (EA)

APPENDIX A

Discussion Guide
Pre-K-3rd Grade Literacy Programs
(One interview per literacy program)

Program or activity name/title: _____

Description of activities: _____

(i.e. book distribution, reading circles, reading skills, etc.)

Does the program or activity involve parents? _____

Is the parental involvement required or optional?

Describe the types of program activities that involve parents.

Average grade or age of target population: _____

Number of children served annually? _____

When did the program begin? _____

Who provides funding, or are there fees for services, etc? _____

What is the length of time/period of funding?

Does it have an annual renewal, one time renewal or other similar restrictions?

How sustainable is the funding?

Are there any program partners (not funders)? _____

Who assists with the activities of the program other than with funding?

Are there program evaluation tools in place? _____

What, if any measures are used to evaluate the program (i.e. number of kids served, # of books given out, test scores)?

How are the measurements used?

What does the program do with the measurements once taken (i.e. report to funding agencies, make decisions regarding the program, just keep due to interest)?

Who conducts the evaluation (i.e. program, funder, independent party)?

How's it working? How effective are the evaluation measures?

Why was the program undertaken? _____

What was the underlying motivation? Goal? Purpose? Hoped for outcome?

Does the program have cultural content within the curriculum? _____

What cultures, ethnicities or languages are included in program?

What types of materials are used?

Are there any literacy needs not being met – any gaps in your program? _____

In the community served?

In the field of literacy?

Do you have any suggested names for follow-up? _____

Programs or people we should contact?

(One Interview per literacy program)

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