

# DOWNLOAD PDF AMERICAN INDIAN STUDENTS IN COLLEGE DEBORAH WETSIT LACOUNTE

## Chapter 1 : "Counseling preferences of American Indian students at the University o" by Deborah Wetsit

*Deborah Wetsit LaCounte is the director of Indian Career Services at Eastern Montana College in Billings, Montana. She is of the Assiniboine and Klamath tribes and is enrolled in the Fort Belknap Reservation in Montana.*

Download KB Aanii! Hello My name is Barb Smutek. I reside in Sault Ste. Marie in the Upper Peninsula of Michigan. I am a member of the Sault Tribe of Chippewa Indians. I also have an amazing four year old daughter named Adriana! I was drawn to the program because of the opportunities provided by the cutting edge technology being utilized by the faculty and students. I am passionate about higher education opportunities, methods for retention of Native American students, accessibility of academic opportunities for Native American populations, resiliency of Native people, Native American identity, and the impacts of using different forms of technology. I hope to learn and conduct research using indigenous logic models, research design and learning about relevant evaluation methods for Native populations. My personal interests and identity as a Native American student will drive my practicum research. My overall research interests: My research interests include using culturally relevant research methods to study online retention and persistence of Native American undergraduate students. Opportunities for learning online coordinated with other sources of resilience could increase the number of successful Native American students. My specific research interests: My research interests that will be prevalent in my practicum plans have recently changed. I feel very fortunate that two weeks ago my advisor, Dr. Matt Diemer, shared some articles with me that really provided an "AHA" moment. I feel that my current research proposal is too broad and while these articles are changing the scope slightly I am still in the ballpark of my initial overall interests. For my practicum, I want use a social-psychological approach primarily looking at growth mind set and Native American undergraduate students. I have found a few very interesting studies that have focused primarily on personal beliefs and racial stereotypes. This topic is very new to me so I need to do quite a bit more reading on the topic. I will post my initial questions from my CEPb proposal to show where I started in thinking about my practicum project. Initial practicum research questions: Is there a relationship between using TPACK to effectively integrate content, pedagogy, and technology to successfully integrating authentic cultural experiences for indigenous youth? Can integrating technology-rich cultural resources and methods into the classroom benefit indigenous youth academically? Can changing teacher technological pedagogical knowledge increase the level of informal learning experiences similar to indigenous pedagogy? Do those experiences create opportunities for positive youth development related to protective factors such as strong ethnic identity or spirituality? Top 10 references Disclaimer - I still need to add more content to the annotations in this list. Compiled list was gathered before the practicum project change idea occurred. Online learning and the oral tradition: An examination of the strengths and challenges of an online native american leadership preparation program. Funded programs emphasize culturally responsive curriculum and instruction that address the needs of BIE and HIE schools and the challenges that the leaders of these schools face. This study examines one program funded by the OIE in that was offered in an online format in order to make the program accessible for participants who lived in remote geographic locations where travel served as a barrier to higher education and licensure opportunities and allowed participants to continue to serve their schools and communities while completing their coursework. The emphasis on written communication in an online format, however, is very different than the oral tradition of learning that has anchored and preserved Native culture. This paper examines the role of oral tradition in Indian culture and education, the values and structure of the OIE-funded preparation program, accommodations and enhancements of the program to provide culturally responsive curriculum and instruction, and the successes and challenges of those accommodations and enhancements in supporting the oral tradition of program participants. I consider this to be primarily theoretical in nature. Are public schools failing indian kids? American Indian Report, 17 9 , American Indian children have the poorest academic performance among public school students. Reasons include poverty, racism, cultural

incompatibility, low teacher expectations, high student mobility, lack of American Indian teachers, communication and learning differences, and cultural bias in standardized tests. New Mexico initiatives to improve the situation include family literacy programs, full-day kindergarten, charter schools, and Native teacher recruitment. TD I consider this to be primarily empirical in nature. A sense of community in distance education: Dissertation Abstracts International Section A: Humanities and Social Sciences, , A sense of community, connectedness, and positive learning experiences are important to promoting student success in distance education. The current study utilized the survey research method through a directly administered structured questionnaire developed by Rovai. Descriptive and inferential statistical analyses were utilized to analyze the data collected from the survey responses. Participants in this study included American Indian tribal college students that were 18 years and older and enrolled in distance education courses at a tribal college. The study tested fifteen research hypotheses which analyzed the perceptions of sense of community, connectedness, and learning experiences in distance education courses and various types of distance education delivery modalities. ANOVAs and t-tests were used to test the hypotheses. The statistical analyses found no significance for all research hypotheses except two hypotheses. The on-campus tribal college students perceived a greater sense of community and learning experiences compared to off-campus tribal college students enrolled in distance education courses. The greater perceptions of sense of community and learning experiences of on-campus tribal college students compared to off-campus tribal college students enrolled in distance education courses may be the result of face-to-face interaction, access to resources, and geographic location. This dissertation study discusses its findings and the way these results may assist tribal college administrators, faculty, and staff in developing distance education courses and providing support to American Indians enrolled in distance education at tribal colleges. Culturally responsive schooling for indigenous students in the USA. Teaching Education, 20 1 , In this article, we outline culturally responsive schooling CRS for Indigenous youth and situate this concept within a larger history of US federal and community-based efforts to educate Indigenous youth in the USA. We will argue throughout this paper that a growing body of literature points to the fact that community- and culture-based education best meets the educational needs of Indigenous children. Contains 4 tables, 6 figures, and 4 notes. Culturally responsive teaching for american indian students. ERIC digest Archives at <http://> Instead, it relies on the development of certain dispositions toward learners and a holistic approach to curriculum and instruction. This framework reflects elements that researchers found to be crucial to culturally responsive education: Educating the native student at a distance. Tribal College, X 3 , The article in this issue by Dr. Deborah Wetsit describes the efforts of the Montana Consortium to keep the "human being" in distance education. The Montana system and some tribal college distance education systems in North Dakota and South Dakota rely upon interactive video to connect instructors with students congregated in distant classrooms. Cultural gulfs can endanger any non-Indian instructor trying to reach Indian students, especially when they are separated by not only culture but also geography. Based upon solid scholarship about Indian student learning, the Montana Consortium has carefully designed its system to bridge these gulfs. For example, the Montana Consortium encourages instructors to travel to reservation tribal colleges and visit their students in person. The value of this cultural bridge was demonstrated earlier by the University of Alaska-Fairbanks off campus Bachelors of Education degree. Starting in , the university has placed faculty members in Native communities to reduce the cultural distance and to give the faculty the opportunity to learn about indigenous knowledge. The tribal colleges must exercise care, however. All the advantages listed above have their counterpoints. One of the pioneers in video distance education, Bay Mills Community College, has launched a distance education program in the Internet-based, asynchronous learning environment, as discussed in an article in this issue by Bay Mills President Martha McLeod and the program director, Thomas Davis. When they offer classes to students around the world, must Bay Mills administrators consider how long they can maintain their current open enrollment policy and remain a tribal college? Tribal colleges now serve all students in their community, Indian or non-Indian. However, their mission is to serve primarily Indian students, and their federal funding is allocated on the basis of Indian

students only. If one tribal college attracts thousands of new, distant students, this would take federal funding away from sister colleges. Many state universities are also building distance education programs. Some tribal college administrators fear that their neighboring universities may become reluctant to accept tribal college classes for transfer; the universities could make more money by providing their own courses at distance to the reservation communities. It is important to the students, however, that the tribal colleges continue to exist. They also offer a firm, tribally-specific cultural foundation that mainstream schools cannot provide. One of the most ambitious regional efforts at distance education is the Western Governors University. This multi-state effort immediately received much attention from the federal government and the press but not initially from students. New media, technology and internet use in indian country: Quantitative and qualitative analyses New American Foundation. As digital communications and the Internet become increasingly pervasive, Native Americans continue to lack access to this digital revolution. Native Americans are among the last citizens to gain access to the Internet, with access to broadband often unavailable or overly expensive in Native communities. The role of connectedness in american native school success. International Journal on School Disaffection, 5 1 , Educators in the Northern Plains have long discussed dropout rates among American Native youth. Human potential is lost in allowing any one American Native student to drop out of school. The problems among this group of adolescents are apparent, yet nebulous. This document investigates the complexities of achieving school success among American Native Youth. A foundation for understanding these complexities is limited within the confines of this article; nonetheless, the author attempts to provide a basis for understanding Native school disaffection. This article discusses issues relevant to any of these tribes.

**Chapter 2 : CEP Summer - Barb's Page**

*American Indian students in college Lacounte, Deborah Wetsit American Indians do not strive to assimilate into the white culture. Higher education must recognize Indian college students' perspective to effectively meet their needs.*

This paper explores minority access to higher education in Israel in general, and among the Received 17 January Negev Bedouin Arabs, in particular. The Negev Bedouin community has undergone major Received in revised form 29 May changes during the past 60 years, and has the lowest socio-economic level of any Accepted 1 June population group in Israel. In most societies, it is also recognized as a major avenue to greater economic rewards and social mobility, making it Keywords: The paper concludes Social change that the following structural and policy changes are needed to improve the access of the Negev Bedouin community to higher education: Introduction This paper explores minority access to higher education in Israel in general, and among the Negev Bedouin Arabs, in particular, in light of the international literature on minority access to higher education. Over the past half century, with the formation of nation-states and the encroachment of modernization, Bedouin life throughout the Middle East has changed to varying degrees. This change has been particularly dramatic for the Bedouin Arabs living in the Negev desert who are part of the Palestinian Arab minority in Israel, and currently number over , Abu-Saad, , Prior to , estimates of the Bedouin population in the Negev ranged from 65, to 90, Falah, ; Maddrell, In the late s and early s the Israeli government began implementing plans to resettle the Negev Bedouin population into seven government urban-style townships. The provision of services i. The settlement program, however, has only been partially successful. The government- planned towns, to their disadvantage, lack basic infrastructure and services found in modern, urban settlements of comparable size in the Jewish sector, such as internal sources of employment, public libraries, recreational and cultural centers, internal and external public transportation networks, etc. Due to the loss or restriction of their traditional livelihood, the Negev Bedouin have become more and more dependent upon integration into the Israeli labor market for their subsistence. However, they remain on the social, economic and political periphery of modern, western-oriented Israeli society, and educational attainment is one of the key factors affecting their status. Higher education and minorities: However, in many societies, full and equal access of all citizens to higher education remains a problem. Several factors contribute to this pattern. Second, dominant social groups use the educational system to secure their privilege across generations. This issue is of paramount importance to minorities, where the public education system is often the weakest. High school dropout rates are much higher among minority students than they are among majority students. Admission procedures in many universities rely heavily upon psychometric testing, which puts minority students, in particular, at a disadvantage. The aim of psychometric testing is to rate students in comparison to each other. Research among minorities in the U. Culture plays an important role in test performance because it both informs the mental models that people construct to make meaning of the world, and mediates the ways in which people demonstrate the knowledge they have Abu-Saad et al. These factors, separately and in interaction, limit the possibility and practicality of constructing psychometric testing instruments that do not evoke unfair differential performance. Furthermore, from the perspective of the Israeli educational authorities, the Bedouin were seen as outsiders rather than an integral part of the society; and consequently, the educational services provided to the Bedouin were very minimal. The Israeli educational system, which is based on the Western educational model, represented a new organization in Bedouin Arab society. Over time, however, as people began to adapt to their new reality, they saw the importance of formal education, and began to demand educational services Abu-Saad, , a, , ; but it was not until the late s that schools were widely established for them. However, the value and viability of this education were gravely affected by policy considerations that took precedence over the goal of providing Palestinian Arab students with the knowledge and skills they required in order to compete successfully in the Israeli labor market. The Negev Bedouin schools have inadequate physical resources, especially in schools located in the unrecognized

villages, as a result of the government using the school system as a tool for furthering policy objectives other than education e. Most, though not all of these schools, are housed in modern buildings and have basic amenities, such as electricity and indoor plumbing. In addition, the schools are overcrowded, since the developers have not kept up with the population growth and increasing rates of enrollment. To compound the problem of high dropout rates in the Negev Bedouin Arab schools, the success rates of the children who do stay in school and complete the twelfth grade are very low, even compared with other Palestinian Arab students in Israel. Female education in the Bedouin community Within the context of the traditional Bedouin lifestyle, there was little perceived need for girls to obtain formal education, and in the Negev up until the late s, there was also a severe shortage of accessible educational opportunities. Girls and women played a vital role in the household economy which rarely required them to venture beyond the social and spatial boundaries of the extended family. While the number of Bedouin girls attending schools has risen over the years, their drop out rate remains higher than that of boys, especially when schools are far away Abu-Saad et al. Their participation in higher education is an even more recent phenomenon, and is affected by many factors, including: However, the larger socio- economic changes affecting the Bedouin community have led to changes in attitudes toward female education, as well. As a female Bedouin university student stated: In almost every household in our town now, there are women studying either at the university or the teachers college. The impact of admissions procedures and standard testing in Israel Consistent with the research of Bowen and Bok , McDowell and Jones et al. A consequence of the differential performance of Palestinian Arab and Jewish students on the matriculation exams is that Palestinian Arabs seeking admission to the university are rejected at a far higher rate than are Jewish applicants Abu-Saad, , b; Al-Haj, ; Coursen-Neff, ; Dagan-Buzaglo, The overall rejection rate from Israeli universities in the “ academic year was A second factor that has a differential impact on Palestinian Arabs is the introduction of a minimum age requirement for university admission. For Jewish youth, high school is followed by 2–3 years of compulsory military service. Young Arabs, most of whom are not eligible for military service, and have no comparable formal post-secondary framework, are ready to continue on to higher education right after high school. However, universities in Israel have begun raising the minimum age of admission to many departments e. Therefore Arabs must often wait two to three years after graduating from high school before they can apply to these programs at the university. As one Bedouin university student described it, she felt that this policy discriminated against her by imposing a uniform criterion upon both majority and minority applicants, despite their differing circumstances: The whole [Social Work Department] acceptance process gave me a very bad feeling, because I had good enough grades to enter the department, but then they prevented me with the age requirement. Everything is set up to cater to the conditions of the Jewish students, and our conditions are different. This has not only academic, but also identity-development I. I think that the Jews [who set the requirements] have to understand that we Arabs have a problem with the psychometric exam, and will never do as well on it as the Jewish students do. As it turned out, the main benefactors of this change in the admissions policy were Palestinian Arabs, rather than the targeted Jewish youngsters from peripheral, low-income towns. For example, one university found that: The universities did little. In a euphemistic idiom, it wrote: These mechanisms have been especially successful among the Negev Bedouin given the notably lower level of their elementary and secondary school preparation. This data, consistent with the literature Abu-Saad, ; Astin, ; Jones et al. This has been particularly true since the Katzav Committee in tied university tuition assistance to military service or development town residence Abu-Saad, a; Nakomo, , both categories which exclude the vast majority of potential Bedouin university students. While the local and regional Bedouin town councils have provided some funds for scholarships, their efforts have been largely symbolic. A special, but short-lived, effort to increase the number of female Bedouin students at Ben-Gurion University that provided female candidates with full-tuition scholarships for 4 years led to an increase in their numbers from 3 in to in Abu-Saad, , The socio-economic and political impact of higher education for Negev Bedouin The socioeconomic returns for the investment in higher education among the Negev Bedouin are limited, as for the rest of the Palestinian Arab minority in Israel. This suggests that the

attainment of higher education has done little to improve the socio-political position of university educated Bedouin. This is even true in relation to the senior positions in the local political structure. Together with the lower socio-economic returns Arabs obtain for their higher educational investment, these policies are aimed at circumscribing the place of the Palestinian minority in broader Israeli society. These policies stem from the roots of the goals articulated by the former Advisor to the Prime Minister on Arab Affairs, Uri Lubrani, who made the following statement in In the " academic year, only 9. Conclusions Minority access to higher education in Israel is wrought with problems and has done little to improve the socio-economic position of the Bedouin Arab community within Israeli society. University educated minority members remain largely shut I. The literature on higher education and minorities reviewed in this paper supports the importance of higher education to empowering minority development, producing the leadership needed for social and economic development, and reducing majority"minority socioeconomic gaps. Furthermore, the public and private socioeconomic structures in Israel must open up to absorb university educated Bedouin Arab, particularly into positions in which they can take a leading role in the development of their own community. Arab education in Israel and the policy of control: The case of education in the Negev. Arabs of the Naqab; past, present and future challenges. Spatial transformation and indigenous resistance: The urbanization of the Palestinian Bedouin in Southern Israel. American Behavioral Scientists, 51 12 , " Bedouin Arabs in Israel: Education, political control and social change. Issues, provision and prospects pp. Land rights and indigenous resistance: The Bedouin in the Negev. Palestine, Israel and the Internal Refugees pp. Control policies and the Palestinian Arab minority in Israel: The Bedouin educational system in the Negev. State and Society, 4 1 , " The consequences of Racism and discrimination against Palestinian Arabs in the educational system in Israel. Social Identities, 10 2 , " Interdisciplinary Journal, 2 1 , 5" Education as a tool for control vs. The case of Bedouin Arabs in Israel. International Social Science Review, 2 2 , " Bedouin Arab education in the context of radical social change: What is the future? Compare, 25 2 , " Toward an understanding of minority education in Israel: The case of the Bedouin Arabs of the Negev. Comparative Education, 27 2 , "

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### Chapter 3 : Full text of "Directory of Indian education programs in Montana [electronic resource]"

*American Indians do not strive to assimilate into the white culture. Higher education must recognize Indian college students' perspective to effectively meet their needs.*

See other formats We hope that it will be useful to anyone needing information regarding schools or programs in Montana that provide educational services to Indian people. Assistant for Indian Educ. Carrol Krause ex officio Mr. Box , Helena Term expires Feb. Box 1 40, Heart Butte Term expires Feb. Arthur Schauer, 1 E. Box , Wolf Point Term expires Feb. Bill Thomas, 16th Ave. Box , Dillon Term expires Feb. Box 71 52 Havre Term expires Feb. Box , Sidney Term expires Feb. Leslie Kehoe, 1 W. Colliflower High School Representative P. Box Browning, MT 7 Superintendent: Cut Bank, MT Superintendent: Box Valier, MT Superintendent: Center Hardin, MT Superintendent: Box 66 Wyola, MT Superintendent: Box 37 Arlee, MT Superintendent: Box 5 Charlo, MT Superintendent: Box 10 Dixon, MT Superintendent: Ignatius Public Schools District No. Ignatius, MT 1 Superintendent: Box Harlenn, MT Superintendent: Box Colstnp, MT Superintendent: Box Brockton, MT 1 Superintendent: MT Superintendent: Box Havre, MT Superintendent: Center Hardin, MT Ms. MT Dr. Fir Loop, Suite Portland. NW, Suite Washington, D. Carrol Krause, 33 S.

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## Chapter 4 : History: UM's Diversity Advisory Council - Diversity Advisory Council - University Of Montana

*Studies of American Indian/Alaska Native college students seem to focus on Native nations in the southern and western part of the United States with few published studies of Native college.*

Astin, ; Jones et al. What Is the Future? Bedouin Women in Higher Education. Ben- Gurion University of the Negev Press. Minorities in Higher Education. Investment in Learning, San Francisco: The Shape of the River: Commuting Versus Resident Students: Findings from 10 Years of Longitudinal Research on Students. American Council on Education. An Historical Sociology of Education and Stratification. Arab Association for Human Rights. The Impact of College on Students. Blacks in College, San Francisco: Challenges for the s", Journal of Negro Education, 55 3 Separate but Not Equal: Discrimination against Palestinian Arab Students in Israel. American Behavioral Scientist, 49 8 pp. A Piece of the Pie: Blacks and White Immigrants since University of California Press. The Beduin of the Negev. Minority Rights Group Report No. Arab Education in Israel. Inappropriate Measures in Critical Times", in: Higher Education among Palestinian Minority in Israel: National Commission on Testing and Public Policy From Gatekeeper to Gateway: Transforming Testing in America. National Commission on Testing and Public Policy. Measuring Outcomes of College. Politics and Education in Israel: Comparisons with the United States.