

What Are the Factors that Facilitate and Impede Post-Secondary Access and Participation of Aboriginal Students?

Overview

The objective of this scan was to provide an overview of potentially relevant research documents related to Aboriginal access to and participation in post-secondary education.

A comprehensive list of search terms was used to search four research databases. In addition, a web search was conducted for reports available through provincial, territorial and federal jurisdictions concerned with higher education, and Canadian organizations representing the concerns of students, faculty and post-secondary institutions.

The scan reveals a reasonably large body of literature devoted to Aboriginal access and participation in post-secondary education. A discussion of factors believed important by stakeholders is available, including accounts of government policy initiatives and institutional initiatives.

In total, 249 documents were identified in the initial search. A preview of these confirmed that 114 were suitable for inclusion in this research scan. Of the 114 documents identified, 38 are Canadian, 57 are American, and the remaining 19 are from other jurisdictions. 135 documents were excluded on the basis of preset inclusion/exclusion criteria.

A report produced by R. A. Malatest & Associates (2004), Aboriginal Peoples and Post-Secondary Education, surveys the current state of post-secondary education in Canada. Their discussion delineates various kinds of barriers (historical, social, geographic, demographic and cultural) faced by Aboriginal people and also analyses government funding issues. The Malatest report delivers a comprehensive description of government strategies and community delivery initiatives across Canada.

Pavel et al. (1998), American Indians and Alaska Natives in Postsecondary Education, have created a report for the US National Center for Educational Statistics. The Pavel report presents all available US data in order to describe the status of American Native people and post-secondary education. While this is a report about Aboriginals in the United States, there is much information of value to a Canadian policy audience. For example, the report offers quantitative information on enrolment patterns and postsecondary attainment, while addressing admissions standards and financial aid issues (such as family housing).

Observations

Qualitative: 38 documents - The majority of the documents describe the state of higher education and Aboriginal students, problems, government initiatives, post-secondary programs, and insights from Aboriginal stakeholders. The research methods employed (if any) are questionnaires, surveys, focus groups, interviews, and case studies. These studies provide information regarding student experiences and recommendations. They also

provide an overview of government and/or institutional interventions and strategies applied across numerous jurisdictions.

Editorials: 18 documents - Many of the identified documents present arguments for understanding the position of Aboriginal peoples and higher education. These range from personal insight to formal theories of cultural discontinuity and resistance. Advocacy for reframing the educational system and editorial comment is included here. Tsuji (2000), for example, argues for local control of education in *Modified School Years: An Important Issue of Local Control of Education*.

Grey Literature: 10 documents - These reports were commissioned for Canadian organizations and government jurisdictions and describe available research, current stakeholder opinions, and programs and initiatives regarding Aboriginal peoples and post-secondary education. One (Malatest, 2004) is highlighted in the overview above.

Reviews: 8 documents - These documents review published studies in Aboriginal post-secondary education and /or provide bibliographic resources. For example: Canabal (1995) *Native Americans in Higher Education*.

Quantitative: 8 documents - These articles examine variables associated with Aboriginal attainment and persistence. Some analyze factors associated with prior educational attainment, skills, and experiences. Others examine post-secondary experiences and supports that may be related to persistence. Brade, Duncan, and Skokal (2003) *The Path to Education in Canadian Aboriginal Context* is an example where analysis of survey data collected by Statistics Canada occurs. They indicate they find significant relationships between educational attainment and Aboriginal language facility, liking what was taught about Aboriginal people in elementary school, and number of high schools attended.

Reports: 32 documents - These are government sponsored studies. The reports included often take the form of surveys and recommendations. Others are reports on specific programs and recruitment efforts of specific institutions. One of these, Hull (2000), provides an overview of data from the 1996 Census of Canada that pertains to educational attainment and labour outcomes of Aboriginal people in Canada.

Further pervasive themes

The following issues are discussed in the scanned documents. These topics are featured in each of the above categories.

Access of Aboriginal People to Post-Secondary Education

- K-12 antecedents such as low graduation rates of Aboriginal students and insufficient prerequisite courses: Risk factors associated with poor school outcomes.
- Accessibility of admission procedures: The role of high school and vocational counselors; scholarship programs; and alternate admissions criteria.

- The under-representation of Aboriginal students in some disciplines and vocations.
- The need for foundation, transition, and/or upgrading programs to assist Aboriginal applicants to preparation for post-secondary programs.
- Student demographic variables: The impact of cultural identity, language, economic status, literacy, housing and relocation to postsecondary institutions.
- Alternate education delivery services: Community partnerships.

Participation of Aboriginal People in Post-Secondary Institutions

- Recruitment. The need to make specific programs and vocations attractive and accessible.
- Aboriginal role models. The short supply and critical importance of Aboriginal K-12 teachers, Aboriginal faculty and Aboriginal role models is highlighted. Advocacy and issues involving Aboriginal teacher education.
- Welcoming and inclusion. Culturally-relevant programming. Experiences of racism and discrimination. Desirability of Aboriginal centres on campus.
- Support. Academic support services, social support, financial support services. The need to make travel and housing possible. Family and community support are considered important variables.
- Responsiveness of government and institutional stakeholders to the needs and concerns of Aboriginal advocates. Partnerships. Communication.
- Aboriginal control of programs or educational institutions. Participation or shared responsibility of Aboriginal people in all levels of decision-making.

Summary

Numerous documents identified in this scan provide information on factors and issues deemed important to Aboriginal people's access and participation in postsecondary education. A wealth of material describes programs, strategies and initiatives in Canada, the US and Australia designed to increase participation rates of Aboriginal students. Many of the reviews and policy-directed reports provide worthwhile starting points for future investigation, but do not provide evidence measuring the efficacy of these proposals and strategies.

Feasibility

Research with an empirical focus on program evaluation or student-level characteristics associated with participation in post-secondary education is scarce. The current lack of relevant statistical and student-tracking data means that longitudinal research and/or follow-up studies are not available. Quantitative evidence may be of value for governments and institutions to evaluate programs and practices and to refine student support and educational strategies. Evaluation of initiatives that are intended to ameliorate gaps in prerequisite skills and knowledge between Aboriginal students and Non-Aboriginal would be particularly of value.

Appendix A: Included References

References - Canada

Alberta Dept. of Education, Edmonton. (1987). *Native education in Alberta: Alberta native people's views on native education*. Canada; Alberta.

This report presents a consensus of the perspectives held by Native people of Alberta on ways to ensure that Native students obtain the same high quality education as other Alberta students. This consensus was obtained at over 180 meetings with Native communities, reserves, organizations, students, groups, and individuals, with a total attendance of about 4,000. Numerous written comments were submitted as well. The Native view of the purpose of education is that it should provide knowledge, skills, and attitudes necessary to survive in today's society, reflect contributions made to society by Native cultures, and provide opportunities for Native students to develop self-esteem and take pride in their heritage. The curriculum should include programs for and about Native people, including Native language courses; assistance in learning English as a second language; programs based on the needs of rural Native students; and alternate vocational programs for early school leavers. To improve delivery of instruction, teachers need training on Native cultures, Native students need support services, isolated communities need complete secondary programs, and Native students need Native teachers. Lack of involvement by Native parents in their children's education is attributed to a feeling of not being welcome at school. Opportunities should be provided for all Native people to participate fully in all levels of decision making, including school boards. Includes many photographs and a list of meeting sites.

Alberta Learning, E. (2002). *First Nations, Metis and Inuit education policy framework*. Canada; Alberta.

This document is the product of a review of the 1987 Native Education Policy in Alberta, Canada. This review reflects the collective voice of over 5,000 participants in an Alberta-wide consultation process. Community input was received through contracts with First Nations and Metis authorities, consultations with education stakeholders and other Albertans, and a comparative review of Aboriginal education research and initiatives in other jurisdictions. The goals of the policy framework are designed to support First Nations, Metis, and Inuit learners, aiming for: (1) high quality learning opportunities that are responsive, flexible, accessible, and affordable to the learner; (2) excellence in learner achievement; (3) preparation of learners for participation in postsecondary studies and the labor market; (4) effective working relationships; and (5) a highly responsive and responsible ministry. In working towards these goals, Alberta Learning commits to being transparent, inclusive, innovative, learner-centered, equity focused, and responsive. Strategies for implementing each goal are presented, as are performance measures. Appendices A-

B list Aboriginal education initiatives carried out by Alberta Learning from 1987 to 2001, and provide some demographic background on Alberta's Aboriginal population. Appendices C-E contain Alberta's Aboriginal policy framework, a report from the Native Education Policy Review Advisory Committee on strategies and priority actions that require further consideration, and an overview of Aboriginal education initiatives in other provincial and international jurisdictions. (Appendix F contains 64 references.)

Alberta Learning, Edmonton. Apprenticeship and Industry Training. (2002). *Responding to a strong economy. Alberta apprenticeship and industry training board 2001-2002 annual report*. Canada; Alberta.

In 2001-2002, the Alberta Apprenticeship and Industry Training Board continued its collaboration with industry, government, and educators to maintain high standards of training and improve access to technical training. The board continued to strengthen the network of local and provincial apprenticeship committees, occupational committees, and other industry committees, and it held a workshop to discuss current issues facing the network and identify ways of enhancing it over the next 2 years. The board also focused on rewarding individuals and employers who have contributed to making Alberta's apprenticeship and industry training system a success, and it established a perpetual scholarship program. Other major activities of the board in 2001-2002 were as follows: (1) it introduced the new designated occupation of steel detailer; (2) it improved communication with apprentices and other participants in the system; (3) it contributed to interprovincial labor mobility; (4) it designed initiatives to increase the participation of Aboriginal peoples in apprenticeship; (5) it considered the designation of new trades and occupations; and (6) it promoted apprenticeship and industry training. (The following items are appended: (1) the board's mandate, vision, mission, principles, and membership; (2) lists of recipients of board awards and scholarships; and (3) 14 tables /charts of statistics on Alberta's apprenticeship and industry training system.)

Antone, E. M. (2001). Adult social movement experience among First Nations in the transitional year programme at the University of Toronto. *Convergence (Toronto, Ont.)*, 34(4), 27-40.

Association of Canadian Community Colleges. (June 2005). *Meeting the needs of Aboriginal learners: An overview of current programs and services, challenges, opportunities and lessons learned*, http://www.aved.gov.bc/Aboriginal/open_space_final_rpt.pdf, retrieved October 4, 2005.

Battiste, M., Bell, L., & Findlay, L. M. (2002). Decolonizing education in Canadian universities: An interdisciplinary, international, Indigenous research project. *Canadian Journal of Native Education*, 26(2), 82-95.

Aboriginal peoples' achievements, knowledge, histories, and perspectives are often ignored or marginalized in universities across Canada and beyond. An interdisciplinary Indigenous research project aims to address the deficit in public understanding and animate a truly postcolonial university, focusing on Elders' guidance, research ethics, educational materials, legitimacy of Indigenous knowledge, hiring of Indigenous faculty, networking, and the Indigenous renaissance in the visual arts.

Brade, C. R. M., Duncan, K. A., & Sokal, K. (2003). The path to education in a Canadian Aboriginal context. *The Canadian Journal of Higher Education*, 27(2).

The researchers are members of the white mainstream who wish through research to gain a better understanding of the Aboriginal reality and hope to assist this heterogeneous group in its quest for self-determination and access to the majority culture. This article constitutes a section of thesis research and examines the associations between retention/identification with ethnicity, various aspects of identity formation, and mobility on levels of academic achievement of Canadian Aboriginal people. A secondary analysis of a sample of 636 respondents to the 1991 Aboriginal Peoples Survey was conducted. The variables examined include: participation in ethnic activities and Native language(s); having Aboriginal teachers; Aboriginal language(s) being used in the classroom; Aboriginal language facility; liking what was taught in school about Native people and history; and number of schools attended. Both bivariate and multivariate analyses indicated significant relationships between educational attainment and Aboriginal language facility, liking what was taught about Aboriginal people in elementary school, and number of high schools attended. Recommendations for future research include the use of more precise data on the variables of interest in order to predict confidently the factors that affect educational achievement among Canada's Aboriginal people.

Canada Millennium Scholarship Foundation. (2005). *Changing course. Improving Aboriginal access to post-secondary education in Canada: Millennium Research Note #2*. <http://www.millenniumscholarships.ca/images/Publications/mrn-changing-course-en.pdf>, retrieved October 4, 2005.

Carr-Stewart, S. (2003). School plus and changing demographics in Saskatchewan: Toward diversity and educational communities. *Alberta Journal of Educational Research*, 27(2)

Saskatchewan today is home to a population of one million people of whom in 2001 13.3% self-identified as Aboriginal. Carr-Stewart focuses on the demographic changes in Saskatchewan in Canada characterized by the increasing migration of First Nations people from the reserve to the city, population movement from the family farm to urban centers, and the Saskatchewan Department of Learning's policy decision to implement School Plus: A Vision for Children and Youth.

Centre for Education Information, Victoria (British Columbia). (1999). *BC college and institute Aboriginal former student outcomes, 1997. BC College and Institute Student Outcomes Report*. Canada; British Columbia.

This report examines the employment, further education, and satisfaction outcomes of Aboriginal and non-Aboriginal former students who attended public colleges and institutes in British Columbia (Canada). Data on 878 Aboriginal students and 19,440 non-Aboriginal students were collected in 1997, approximately 9 months after students completed all or most of their program. Outcomes were compared for three program areas: arts and sciences, applied programs (those leading to employment in a specific field), and adult basic education (ABE) programs (those providing education at the secondary level or lower). Compared to the non-Aboriginal sample, the Aboriginal sample included individuals who were about 4 years older (median age 29.9) and had a larger proportion of female students. Since fewer Aboriginal students (68 percent) had finished high school before enrolling in their postsecondary program, Aboriginal students were more likely than non-Aboriginal students to have participated in ABE programs or courses. Among the main survey findings were the following: (1) Aboriginal students emphasized job skills as the main reason for enrolling; (2) labor force participation was 80 percent among Aboriginal former students and 86 percent among non-Aboriginal students; (3) 36 percent of Aboriginal and 43 percent of non-Aboriginal students went on to further education within 9 months of finishing their program; and (4) Aboriginal students were very satisfied with the utility of their training in relationship to employment, with their skill development, and with teaching quality and instructor availability. Appendices contain notes on the survey sample and extensive data tables.

Confederation College of Applied Arts and Technology, Thunder Bay (Ontario). (1988).

The native learner and distance education: An annotated bibliography., Report: ISBN-1-55069-000-0. 48.

This annotated bibliography consists of 76 entries dated 1975 through 1988, describing publications in the area of distance education and the Native learner. The bibliography represents one phase of a project entitled "Native Priorities for Distance Education," with the goal being the participation of Native peoples in the planning and implementation of distance education for Native communities in Northwestern Ontario. The emphasis of the coverage is the cultural aspects in designing distance education programs for Native learners. The information is divided into four categories: (1) community involvement and self-determination; (2) learning styles and teaching strategies; (3) distance education and use of technology; and (4) existing programs. The entries include journal articles, workshop reports, organization reports, dissertations, books, and conference presentations. Each entry includes author, title, publisher, publication date and an annotation. The information is not considered exhaustive and it is intended that the development of this bibliography will be an on-going project.

Corrigan, C. & Robertson, C. (February 23, 2003). *Report from Ministry of Advanced Education Open Space Conference*.

http://www.aved.gov.bc/Aboriginal/open_space_final_rpt.pdf, retrieved October 4, 2005.

First Nations Adult & Higher Education Consortium. *Post-secondary education research: Alberta learning report*.

<http://www.education.gov.ab.ca/nativeed/nativepolicy/FNAHEC.pdf>, retrieved October 4, 2005.

Graham, A. (1994). Not a perfect solution but a good illustration: The life and times of the University of Canada North, 1970-1985. *Northern Review: A Multidisciplinary Journal of the Arts and Social Sciences of the North*, (12-13), 117-132.

Traces the brief history of the University of Canada North, which maintained a corporate existence from 1970 to 1985 but never became a reality. Discusses conflicting desires of northern residents and the federal and territorial governments; tensions between First Nations, newcomers, and established non-Natives; and northerners' motives for wanting a university in the region.

Holmes, D. (February 2005). *Embracing differences: Post-secondary education among Aboriginal students, students with children, and students with disabilities*.

<http://www.millenniumscholarships.ca/images/Publications/embracing-en.pdf>, retrieved October 4, 2005.

Hull, J. (2000). *Aboriginal post-secondary education and labour market outcomes: Canada, 1996*. Canada; Ontario

This report presents data from the 1996 Census of Canada concerning educational attainment, educational success, and labor market outcomes among Aboriginal people and others in Canada. There has been clear educational progress among registered Indians over the past decade, particularly in high school completion and postsecondary participation. Nevertheless, Aboriginal people in Canada, especially registered Indians, continue to experience less success than others. One consistent finding is that registered Indians take longer to reach a given level of attainment, but are more willing to continue or complete their education at an older age, compared to others. The result is that for many of the dimensions examined, registered Indians ages 15-24 show a particularly large gap versus others of the same age, but the gap narrows among older age groups. Postsecondary education, particularly when it includes certification, has a major positive influence on employment, labor market activity, and income among various Aboriginal groups. Age, educational attainment, and gender account for some but not all of the differences in labor market and income characteristics between Aboriginal groups and other Canadians. Focusing on the early preparation of Aboriginal students and on the social and economic context within which education takes place may strengthen the gains that have been made in postsecondary education. Appendices show highest level of schooling by age, gender, and identity group, and figures concerning postsecondary participation and characteristics of registered Indians. (Contains 46 data tables and 37 figures.)

Human Capital Strategies. (June 30 2005). *Review of Aboriginal post-secondary education programs, services and Strategies/Best practices & Aboriginal special projects funding (ASPF) program.*

http://www.aved.gov.bc.ca/aboriginal/aboriginal_strategies_final_rprrt_june05.pdf.

Jewison, C. (1995). Our students, our future: Innovations in First Nations education in the NWT. *Education Canada*, 35(1), 4-11.

Traces trends in Aboriginal education in Northwest Territories (Canada) since the early 1980s when the territorial department of education committed itself to locally controlled, culture-based education. Examines local accountability, culturally relevant curriculum, role of elders, native language instruction, Aboriginal teacher education, dropout programs, health factors, preschool education, access to secondary and postsecondary education, and distance learning technologies.

Johnson, G. M., & Boehm, R. (1995). Aboriginal Canadian university students: A comparison of students who withdraw and students who continue. *Australian Journal of Adult and Community Education*, 35(2), 141-156.

A comparison of 24 Canadian aborigines who withdrew from college and 25 who persisted showed that withdrawers were often nonmatriculated, lacked time management skills, frequently missed class, worked over 25 hours per week, felt lonely and alienated, had family problems, and socialized excessively.

Keast, D. A. (1997). Access to university studies: Implementing and evaluating multi-point videoconferencing. *Canadian Journal of University Continuing Education*, 23(1), 29-47.

The delivery of courses via videoconferencing from the University of Alberta to remote sites was evaluated by students, 70% of whom were Canada Natives. They expressed a need for more course information, advising, counseling, and access to students. The program had a 51% completion rate.

Knight, E., & Others. (1986). Teulon residence incorporated: A follow-up study of native graduates. *Canadian Journal of Native Education*, 13(3), 33-36.

Reports followup study of 106 former residents of Teulon Residence facility that housed Canada Native students attending a public high school in Manitoba. Examines students' attitudes about the facility, rates of student graduation, participation in postsecondary education, employment patterns, and where they were living at the time of the survey.

Kompf, M. & Hodson, J. (2000). Keeping the seventh fire: Developing an undergraduate degree program for Aboriginal adult educators. *Canadian Journal of Native Education*, 24(2).

This article focuses on the actions currently underway in the development of a Bachelor of Education in Aboriginal Adult Education Degree program (ADED-AB) with the Aboriginal community located in southern Ontario in partnership with Brock University. This is a story of the Wildfire Circle and how the "First Principles of Aboriginal Adult Education" came to be and how they might act as a path to

understanding and anticipating the circumstances needed for successful learning experiences. This is also a story of the broader context of what Aboriginal adult education must be, and how Aboriginal education must begin, in order to have meaning, substance, and direction for future generations. Finally, this is the story of a spiritual enterprise that is both by its very existence a learning challenge to the prevailing postsecondary world view and a roadmap for the future

Levin, B., & Alcorn, W. (2000). Post-secondary education for Indigenous populations. *Adult Learning, 11*(1), 20-25.

Part of a special section on learning across cultures. The "Access programs" that have been developed in Manitoba, Canada, provide high quality postsecondary education to populations that have been excluded from such education. The programs have been set up in the belief that minorities and disadvantaged populations will enroll and be successful in postsecondary studies at the same levels as nonexcluded members of society if the academic, social, personal, and financial barriers are addressed. The programs, which have provided access to the full range of university studies and to many key technical areas, were intended largely for Aboriginal people, but also included inner-city poor and visible minorities. They have done a great deal to help their clients gain relevant, high-quality postsecondary education. The Access model involves recruitment, selection, integrated student supports, financial support, academic support and remediation, and personal supports.

Morrisette, P. J. (2003). First Nations and Aboriginal counsellor education. *Canadian Journal of Counselling, 37*(3), 205-215.

This paper discusses contextual issues unique to First Nations and Aboriginal (FNA) undergraduate counselor education. Although FNA and non-FNA student counselors share similar educational experience and needs, significant differences between these two groups require consideration and accommodation. Explores important features that influence student learning including student acclimatization, learning styles and participation, and the disclosure of cultural information. (Contains 28 references.)

R. A. Malatest. (January 2004). *Aboriginal peoples and post-secondary education: What educators have learned.*

http://www.millenniumscholarships.ca/images/Publications/Aboriginal_en.pdf,
retrieved October 4, 2005.

R. A. Malatest & Associates. (May 2002). *Best practices in increasing Aboriginal postsecondary enrolment rates.* <http://www.cmec.ca/postsec/malatest.en.pdf>,
retrieved October 4, 2005.

Richardson, C., & Blanchet-Cohen, N. (2000). *Adult education and Indigenous peoples in Canada. International survey on adult education for Indigenous peoples. Country study: Canada.* Germany.

Adult education for indigenous peoples in Canada was examined. First, information on government institutions, indigenous organizations, international agencies, and

nongovernmental organizations engaged in adult education for Canada's indigenous peoples was compiled. Next, questionnaires and survey techniques were used to research the policy and practice of adult education for Canada's indigenous peoples. Special attention was paid to the following topics: (1) Canada's demographic and cultural characteristics; (2) postsecondary education for Canada's Aboriginal peoples in the past and present; and (3) issues and challenges for postsecondary education for Canada's Aboriginal peoples (access; completion rates; Indian control of Indian education; and relevance). The study established that, in the past 30 years, postsecondary education for Canada's Aboriginal peoples has progressed significantly. The add-on, partnership, and First Nations control approaches to administering Aboriginal adult education in Canada have each proved beneficial; however, supporting postsecondary education for Canada's Aboriginal peoples has also involved providing targeted support services in mainstream institutions. (The bibliography lists 135 references and 21 Web sites. Information about the following types of Aboriginal adult education programs in Canada is appended: (1) full-fledged Aboriginal colleges and educational institutions; (2) programs based on the enclave model; (3) Aboriginal learning centers; and (4) nonprofit educational institutions.)

Richardson, C., & Blanchet-Cohen, N. (2000). Postsecondary education programs for Aboriginal peoples: Achievements and issues. *Canadian Journal of Native Education*, 24(2), 169-184.

Four case studies illustrate three approaches to Aboriginal postsecondary education in Canada: the add-on approach, the partnership approach, and the First Nations control approach. Overcoming challenges related to access, completion rates, Indian control, and cultural relevance relies in large part on the political will of Canadian governing bodies to remedy the historical imbalances caused by colonization.

Sloane-Seale, A. (2003). Transitional barriers for Aboriginal post-secondary students in Manitoba: Implications for access to education. *Canadian and International Education*, 32(1).

Smith-Mohamed, K. (1998). Role models, mentors, and native students: Some implications for educators. *Canadian Journal of Native Education*, 22(2).

Statistics Canada. (2005). *Aboriginal peoples in Canada's urban area -- narrowing the education gap.*, 81-004-XIE from <http://www.statcan.ca/english/freepub/81-004-XIE/2005003/aborig.htm>, retrieved October 4, 2005.

Telidetzki, K. (1988). Educating natives in the legal profession. *Canadian Journal of Native Education*, 15(2), 49-59.

Describes need for more Native Canadian lawyers and law students. Explains socioeconomic causes for Native underrepresentation in legal profession. Argues that law admissions policies and requirements for Native students are culturally biased and suggests admission reforms. Describes Program of Legal Studies for Native People at University of Saskatchewan.

Tsuji, L. J. S. (2000). Modified school years: An important issue of local control of education. *Canadian Journal of Native Education*, 24(2).

An educational system that begins in September one year and extends to June the next year is an entirely non-Native construct. As more and more First Nations schools incorporate traditional teachings into their school curricula, the use of modified school years has become a necessity as the first step toward year-round schooling. I define a modified school year as a school year that begins before Labour Day in September and/or includes scheduled extended breaks other than Christmas and the conventional March break. The use of modified school years has allowed First Nations students the opportunity to contextualize the learning process through participation in traditional activities by following the rhythm of the seasons. The importance of modified school years cannot be overemphasized: certain events (e.g., migrations) occur only at specific times of the year; certain stories, legends, and ceremonies can be told or performed only at certain times; and specific skills can be acquired only at a specified time. In this article I present two contrasting cases that deal with the protection of the right to use modified school years in the Mushkegowuk Territory. Prior to the 1997-1998 school year, the elementary school calendar in Moose Factory reflected the traditional fall and spring harvests, and in Fort Albany the spring harvest. March breaks were not scheduled for either school. For the 1997-1998 school year in both Moose Factory and Fort Albany, school officials unilaterally decided to eliminate the spring break and reintroduce the conventional March break. After expending considerable time and resources (e.g., organizing a community survey), the Moose Cree Education Authority was able to have the spring break reinstated before the 1997-1998 school year began. In contrast to the case in Moose Factory, the spring break at St. Ann's School in Fort Albany was only reinstated less than two weeks before it was to begin. There was no community input in this case because the Mundo Peetabeck Education Authority in Fort Albany did not exist at this time, having been dissolved because of political instability in the community. These two contrasting cases clearly illustrate the important roles that First Nations education authorities can play in voicing community concerns and protecting community rights. Local control of education is a right that must be constantly protected.

Wall, D. (1992). *Thoughts on the theory of community and distance-education: The significance for maintenance and sustainability of development programs*. Canada; Alberta.

This paper addresses issues relevant to international development programming, particularly with reference to distance education programming in indigenous communities of the Canadian north. A major issue in international programming is the role of the community. Without the participation of indigenous peoples as partners in program design and implementation, conventional management models will not succeed. Partnerships in the development and management of international projects allow each partner to contribute to the project's value and sustainability and broaden the knowledge base on which techniques, process, and results are built. The points are the same for distance-education teacher education in remote communities: the participation of local indigenous people ensures respect for their knowledge

systems and promotes the sustainability of the educational endeavor. A community focus increases understanding of situational realities at different levels in a distance-education system. Community interactions at local, regional, national, and international levels must be analyzed, accommodated, and incorporated into planning and implementation. A focus on community will also ensure flexibility in delivery methods to suit local circumstances. Examples of distance education projects in northern Canada and in Ghana illustrate the need to analyze community involvement and the levels and types of relationships within programs.

Whittaker, D. (1986). *Socio-psychological and background variables of Native Indian university students and persistence in a teacher preparation program*. Canada; British Columbia.

Retention attrition in a special elementary teacher preparation program at the University of British Columbia was studied over a 9-year span with 130 American Indian freshmen. Background variables such as age, gender, marital status/parenthood, ethnic status, entrance year, and locality did not differentiate graduates from non-graduates except that the married student rate of graduation was significantly higher. The freshman Omnibus Personality Inventory (OPI) contrasted significantly with eventual outcome on Impulse Expression, Personal Integration, Anxiety Level, and Response Bias, indicating the lesser socio-emotional adjustment of the non- graduates. Graduates were found to be internally oriented and well-adjusted with positive self-attitude and good academic adjustment. Non-graduates were found to be impulsive with less personal integration, high anxiety, and a more negative self- image. No Intellectual Disposition Category (IDC) differences were found. The findings are discussed in terms of their use and limitation in explaining the complexity of student persistence and the OPI is recommended as an appropriate culturally unbiased psychological tool for use in counseling American Indian university students. Freshmen mean t-scores on the 14 OPI and IDC scales are provided.

Wotherspoon, T. & Schissel, B. (December 1988). *Marginalization, decolonization and voice: Prospects for Aboriginal education in Canada*. http://www.cmec.ca/stats/pcera/compaper/98_54en.pdf, retrieved October 4, 2005.

The paper addresses the causes and implications of, and possible solutions to, the “education gap” between Aboriginal people and the general population in Canada. Our analysis highlights how structural and processual [sic] aspects of education interact to serve, alternatively, as barriers and contributing factors to the success of Aboriginal students. Adequate understanding of, and action to address, the education gap requires sensitivity to the relationships among cultures, education systems and the social context in which schooling is situated. Social differentiation within Aboriginal populations as well as between populations must be factored into analysis. Relevant factors include cultural teachings and material, educational personnel, resources, governance, and community linkages. We illustrate how these factors can be related holistically with reference to specific schools that have demonstrated remarkable success in working with Aboriginal students. In

formulating policy considerations and questions for further research, we conclude that formal education systems must acknowledge that, while unique cultural resources are important to the education of Aboriginal students, Aboriginal people also wish to be equipped with knowledge and skills required for success by conventional standards. Fulfillment of these objectives requires a combination of basic and special initiatives.

Wright, D. A. (1998). Preparing First Nations students for college: The experience of the Squamish nation of British Columbia. *Canadian Journal of Native Education*, 22(1), 85-92.

Describes a partnership between the Squamish Nation of British Columbia and Capilano College, a Vancouver community college, in which the Squamish Nation participated fully in developing and overseeing a college transition program. The program assisted students by providing an initial skill assessment, developmental instruction, and ongoing support services, and resulted in increased college success for Squamish students.

Zapf, M. K., Bastien, B., Bodor, R., Carriere, J., & Pelech, W. (2000). *The learning circle: A new model of BSW education for Alberta's rural, remote, and Aboriginal communities*. Canada; Alberta.

In 1998, a consortium including the University of Calgary (Alberta) and representatives from social service agencies and Native organizations developed a Bachelor of Social Work (BSW) model for delivery in rural, remote, and Aboriginal communities. The model called for innovative course content that was culturally and geographically relevant to Metis and First Nations peoples; was aligned with traditional philosophies and knowledge systems; was flexible in time, place, and mode; and integrated the best of distance education technology with face-to-face opportunities. The conventional program structure was changed to a predominately nonhierarchical structure--the "Learning Circle." Core content was organized into four main theme areas that comprised the outer ring of the Learning Circle. Students could take them in any order. Optional courses, the inner ring, could be taken at any time in the program. The four theme courses, related projects, and optional courses would be completed before the practicum, at the center of the Learning Circle, was begun. Instruction was begun in January 2000 with 73 students at 6 sites. Lessons learned include an expanded meaning of "access" that encompasses cultural relevance, the need for realistic time frames for initial program development, the discovery of community-level confusion about requirements for degree completion, the need for a flexible definition of "full-time student," and the need to move slowly in integrating distance education technology.

References - USA

Amiotte, L., & Allen, T. (1988). *The 4 year community college: Tribal College. Some lessons in success for Indian students in college*. U.S.; South Dakota.

Drawing from the experiences of Oglala Lakota College (OLC) in South Dakota, this paper points to the philosophical and operational changes colleges and universities must make if they truly desire to recruit and retain significant numbers of minority students. The first section discusses the philosophical bases of tribal colleges, arguing that one of the key reasons for their success is the belief that students can remain Indian, practice tribal traditions, retain tribal values, and also be successful students. Taking exception to educational philosophies that dictate that minorities be brought into the social and economic mainstream, the paper underscores the importance of the fact that tribal colleges are community based, respect cultural traditions and values, and participate in the overall development of the community and reservation. The next section highlights recommendations from a variety of sources with respect to methods of recruiting and retaining minority students, but concludes that they stop short of ensuring the academic success of minority students. Background information is also provided on OLC and the social and economic problems confronting the people and the college on the Pine Ridge Reservation. Reasons for the success of OLC are cited next, including: (1) it was started by the people of the Pine Ridge Reservation and chartered by the Oglala Lakota Tribe; (2) its trustees are elected by and represent the tribal government and its staff is 77% Indian; and (3) the college serves as a community resource, offering programs that address specific reservation concerns, such as health, literacy, alcoholism, and family counseling. Concluding comments stress the importance to minority success of incorporating service to minorities as part of a college's mission, of having a physical presence in the minority community, of developing a supportive climate, of maintaining a cultural base, and of committing financial resources.

Beaulieu, D. (1990). Indian education and national policy. *Tribal College; Journal of American Indian Higher Education*, 2(2), 19-22.

Describes the work of the Indian Nations at Risk Task Force and a growing awareness of education's role in Native American society. Highlights successes of the Minnesota Indian Scholarship Program, expansion in Indian higher education enrollments, and the formation of tribally controlled colleges. Underscores the need for Indian leadership.

Belgarde, M. J., & LoRe, R. K. (2003). The Retention/Intervention study of Native American undergraduates at the University of New Mexico. *Journal of College Student Retention*, 5(2), 175-203.

Using Tinto's model of persistence in higher education, a study investigated the impact of the University of New Mexico's Native American Studies Academic and Retention and Intervention (NASARI) program on the persistence, retention, and graduation rates of Native-American undergraduate students. The findings revealed that students who participated in the NASARI program outperformed non-

participants with regard to credits attempted and credits achieved. Other findings and implications of the study are discussed.

Bread, J. C. (1989). *Oklahoma American Indian higher education, 1989. A position paper*. U.S.; Oklahoma.

Statistics suggest that American Indian higher education in Oklahoma has made significant progress over the past quarter century. However, a new era of higher education is beginning in which higher admission standards, higher tuition costs, and decreased financial aid will take their toll on American Indian enrollment. An estimated 25-40% of potential American Indian students will not enroll in Oklahoma colleges during 1990-91 due to higher admission standards. Universities maintain that minority enrollments will not be affected by the new standards, but such statements are usually based on the rather demeaning practice of allowing a percentage of minority students to enroll under lesser standards. Due to the political consequences, liabilities, and lack of respect involved in being tagged as a "spokesman," only a few individuals and organizations have been willing to speak out on Indian affairs. Tribal government, which is in a position to speak for tribal members and which should be the true spokesman on Indian affairs, is rarely heard. It is time for tribal governments to exert themselves and to use their legal, sovereign right regarding the educational representation of their respective tribal members in the State of Oklahoma. This paper contains statistics on American Indian enrollment from 1979-83 in 30 Oklahoma state colleges, junior colleges, and universities.

Brown, L. L., & Kurpius, S. E. R. (1997). Psychosocial factors influencing academic persistence of American Indian college students. *Journal of College Student Development*, 38, 3-12.

A study examined the psychosocial factors affecting academic persistence among American Indian undergraduates. Participants were 288 American Indian undergraduates at a large Southwestern university who took part in an original study designed to investigate the academic behaviors and attitudes of American Indian undergraduates. Data were collected five years after the original study using a modification of Vincent Tinto's (1975) model of educational persistence. The results revealed that persistence was significantly affected by academic preparations and aspirations, performance, and interactions with faculty and staff. The study concludes that university practitioners must be proactive, not reactive, in fostering the academic persistence of American Indian students and that the probability of American Indian students staying in school can be enhanced by ensuring that they have academic preparation and skills to complete the coursework, maintain at least an average Grade Point Average, and become involved in the university setting.

Canabal, M. E. (1995). Native Americans in higher education. *College Student Journal*, 29, 455-457.

This paper summarizes the findings of previous research related to Native Americans in higher education. The factors that affect the recruitment and retention of Native American Students in institutions of higher education are presented, followed by recommendations.

Carrigg, D. (1990). Educating urban Indians. *Tribal College; Journal of American Indian Higher Education*, 2(2), 16-18.

Describes difficulties in locating and recruiting Indian students living off reservations and lack of information about financial aid among urban Indians. Discusses problems related to proving eligibility for financial assistance. Reviews efforts to improve educational access for urban Indians.

Darden, J. T., & Others. (1994). Segregation of American Indian undergraduate students in institutions of higher education. *Equity & Excellence in Education*, 27(3), 61-68. Data from the U.S. Department of Education demonstrate that segregation of American Indians in institutions of higher education is greater in states where there are American Indian tribal colleges. Many such institutions are poorly funded two-year colleges. To improve education for American Indians, these colleges need more support.

Dodd, J. M., Garcia, F. M., & Meccage, C. (1995). American Indian student retention. *NASPA Journal*, 33, 72-78.

A study examined American Indian student retention in a postsecondary school setting. Subjects were 24 academically successful American Indian students enrolled at a college. Results indicate that the students had experienced prejudice but had found ways to cope with it; that most had thought about leaving; that finances, family problems, alcohol, and lack of acceptance influenced the decision to drop out; that student support services contributed to success and should be maintained; and that special activities and organizations helped students to maintain their identities as they embarked on new careers and studies. Future research should include the examination of successful American Indian students in colleges and universities nationwide to ascertain how they achieve success.

Dyc, G. (2002). Language learning in the American southwestern borderlands: Navajo speakers and their transition to academic English literacy. *Bilingual Research Journal*, 26(3), 611-630.

The premise of this paper is that teachers can gain insights by situating themselves as learners of the first and second languages of their students. The research for this paper was conducted at the University of New Mexico-Gallup, a campus committed to the development of literacy in both Navajo and English. The Navajo Nation would like to see a two-year Navajo language requirement for regional colleges; a language proficiency exam is required for the placement of teachers on the reservation. At the same time, a high level of English literacy is required for Navajo students who wish to enter the professions in which they are under-represented: the sciences, medicine, and law. This paper examines the situation of regional language learners through field studies and classroom practices. The author also draws on research on language attitudes, contrastive analysis of Navajo and English, and discourse strategies. This analysis is necessary for the development of authentic bilingualism in the Four Corners region.

ERIC Clearinghouse on Higher Education, Washington, DC. (2001). CRITICAL issues bibliography (CRIB) sheet: Native American college students, 15.

This Critical Issues Bibliography describes resources that provide an overview of the issues involved for Native American college students, a minority group that is among the least likely to attend college and one that has a low graduation rate. The bibliography concentrates on cultural influences that affect the participation and success of Native Americans in higher education and on issues related to the recruitment and retention of this underrepresented minority. The bibliography also highlights model programs that help some students succeed, and it concludes with literature that discuss the problems and progress Native American students are making in the health professions, science, mathematics, and engineering. The bibliography concludes with sections on directories and Internet resources useful to researchers studying Native Americans in higher education. The annotated bibliography describes 53 resources, of which only the 2 Internet resources are not available through the ERIC database.

Gloria, A. M., & Kurpius, S. E. R. (2001). Influences of self-beliefs, social support, and comfort in the university environment on the academic nonpersistence decisions of American Indian undergraduates. *Cultural Diversity & Ethnic Minority Psychology*, 7(1), 88-102.

The decisions of 83 American Indian undergraduates to drop out of school were investigated based on the influence of their self-beliefs, social support, and comfort. Although all three accounted for academic nonpersistence decisions, social support was the strongest predictor. Discusses implications for increasing academic persistence of students, such as fostering mentoring relationships and providing interventions to increase social support.

Gold, M. (2002). Recruiting for results at HSIs and tribal schools. *Journal of Career Planning & Employment*, 62(3), 17-20.

To engage Hispanic and Native American students, employers may need to refine their recruitment strategies. Career services practitioners at Hispanic-Serving Institutions (HSIs) and tribal colleges advise employers of practices that lead to--or veer from--successful recruiting outcomes.

HeavyRunner, I., & DeCelles, R. (2002). Family education model: Meeting the student retention challenge. *Journal of American Indian Education*, 41(2 part special issue), 29-37.

Part of a special issue on American Indian higher education. The family education model (FEM) meets the student retention challenge in American Indian colleges. Developed by American Indian educators, social work professionals, and university advisors from five participating institutions, the FEM is based on American Indian values, family support, and empowerment. It addresses the need for family-based education and helps to improve educational access for students and to support students' persistence toward degree completion. Its assumptions create an environment that honors and includes the extended family and nurtures partnerships that help students to feel a sense of belonging. The FEM implementation process

involves assessment, commitment, communication, collaboration, and evaluation, and leadership in the FEM stresses the desire to help others by sharing knowledge. The FEM's effectiveness is supported by current retention literature.

Hornett, D. M. (1989). The role of faculty in cultural awareness and retention of American Indian college students. *Journal of American Indian Education*, 29, 12-18. The attrition rate of American Indian students at institutions of higher learning continues to be dismal. This article looks at an important and unique asset that colleges and universities have; their professors. By nature of their positions and with the type of contact they have with students, professors can play significant roles in retaining students. Practical suggestions are offered which can be utilized by professors in the classroom, and which can facilitate success for Indian students in higher education.

Huffman, T. (2003). A comparison of personal assessments of the college experience among reservation and nonreservation American Indian students. *Journal of American Indian Education*, 42(2), 1-16. This article compares the college experiences of one group of American Indian students who were raised primarily on a reservation with a second group who were reared primarily in nonreservation areas. Students were asked to evaluate their collegiate experiences in terms of perceived academic difficulties, financial difficulties, personal/social difficulties, satisfaction with college, difficulty in the transition to college, and impact of college experience on an appreciation of American Indian heritage. Two seemingly opposing differences were revealed from the students reared on a reservation. They were more likely to report academic difficulties and more difficulty with the transition to college; however, they were also more likely to report that being in college had resulted in a greater appreciation of American Indian heritage.

Hurlburt, G., Kroeker, R., & Gade, E. M. (1991). Study orientation, persistence and retention of Native students: Implications for confluent education. *Journal of American Indian Education*, 30, 16-23. Using the Survey of Study Habits and Attitudes inventory this study evaluated the study habits and attitudes of Native students in a band-controlled school in Manitoba. Junior high Native boys had weak study habits and some negative study attitudes. Senior high girls had average study habits and attitudes (possibly confirms school is a feminine activity). Low educational acceptance scores suggest that attitudes about relationships and relevance (i.e., is school "user friendly") rather than specific study habits may be the key factors in addressing the problem of Native students' high dropout rate. A confluent educational philosophy (system and holistic) and using confluent educational strategies (through which students' social-emotional and personal empowerment needs are met) may enhance the school experience, improve study habits and attitudes, and ameliorate the high dropout rate among Native students.

Jackson, A. P., & Smith, S. A. (2001). Postsecondary transitions among Navajo Indians. *Journal of American Indian Education*, 40(2), 28-47.

This study used interviews to examine the postsecondary transition experiences of 22 Navajo Indians. The interviews were transcribed and the interview texts analyzed using a synthesis of qualitative methods. The analysis showed that (1) family connections, (2) discrepancy between high school and college learning environments, (3) focus on faculty relationships, (4) vague educational and vocational constructs, and (5) connection to homeland and culture were prominent themes. Implications for interventions with Navajo Indians and suggestions for future research are discussed. In particular, the results of the study indicate a need for stable mentoring relationships with other American Indians who are involved and successful in college and related postsecondary experiences.

James, P. (1992). Native Americans and higher education. *College Student Affairs Journal*, 12(1), 56-62.

Reviews research on Native Americans in higher education and discusses its implications for Native Americans' experiences in colleges and universities. Discusses current research, current programs and practices, and learning styles of Native Americans. Identifies cultural barriers that prevent Native Americans from obtaining equal access to higher education.

Jenkins, M. (1999). Factors which influence the success or failure of American Indian / Native American college students. *Research and Teaching in Developmental Education*, 15(2), 49-53.

Examines the culture-specific needs of Native-American students in higher education. Identifies family support, student-support services, and precollege preparation as factors contributing to academic success, and finances and cultural differences as contributing to failure. Asserts that developmental educators must be aware of these factors in order to facilitate these students' success. Contains 11 references.

Kidwell, C. S. (1989). American Indians in graduate education. *CGS Communicator*, 22(2), 5,8.

The number of American Indians enrolled in institutions of higher education is very small. Enrollment figures for fall 1984 show Indians made up .68% of the total enrollment in institutions of higher education in the country, but only 15% of them were in universities. Their largest representation was in two-year institutions, where 54% of Indian students were enrolled. This is probably due to the existence of 25 Indian run community colleges. Preliminary data from the Council of Graduate Schools (CGS) 1986 enrollment survey show Indians comprise .4% of graduate students in CGS institutions. The historical experience of American Indians with education provides a background for such underrepresentation in higher education, especially graduate education. Indian people in the past have had education used as a means of forcible acculturation to American society. Though many Indian parents value education for their children, expectations of the results are often vague because they themselves have limited educational experiences. A barrier to Indian access to

higher education is the family income level. The federal government has played the major role in providing education for American Indians, and the Indian Education Act of 1972 laid the basis for greater involvement of Indian parents in the education of their children and greater access for Indian students to graduate education. The fact that few Indian students choose to enter graduate programs is due to many deep-seated cultural and historical factors as well as the socioeconomic status of many Indian families. Changes such as more financial opportunities and cooperation with tribal governments to respond to the needs for educational programs should be effected.

Laughlin, W. (2001). Recruitment of Native students: A counselor's perspective. *Journal of College Admission*, (171), 3-4.

Colleges should work to improve their recruitment and retention of Native American students. They should examine their style of recruitment; build relationships with feeder high schools, counselors, families, and tribal leaders; tie recruitment to retention and relationship building; provide adequate information; and pay attention to the appropriate place for test scores as admission criteria.

Lintner, T. (1999). Cycle starters: American Indian doctorates as role models. *Tribal College*, 10(3), 46-49.

Suggests that, when looking for ways to increase American-Indian presence in higher education, American-Indian doctorates should be contacted. Asserts that these scholars can serve as role models and mentors to increase educational access and student retention.

Mardfin, J. K. (1991). *Tuition waivers for Hawaiian students in higher education. report no. 2. U.S.; Hawaii.*

This publication presents the results of a mandated state (Hawaii) study of the issues involved in providing tuition waivers to Native Hawaiian students at all campuses of the University of Hawaii system. The study sought, in particular, to examine the nature of tuition waivers, the issues to be addressed if such a policy were instituted, and the probable impacts on the university system. Chapter 1 describes the characteristics of the Hawaiian population generally, its educational levels and needs as identified by past surveys, and the population of Native Hawaiian students in the University of Hawaii system. Chapter 2 describes tuition waivers as they currently operate at the University of Hawaii; how much income is foregone by the University in providing those waivers; and how many Native Hawaiian students potentially might take advantage of a tuition waiver program. This chapter describes a similar program operating in Michigan for North American Indians. Chapter 3 presents the study's findings and identifies the main issues which the Legislature and the University of Hawaii must address if tuition waivers for Hawaiian students are to be implemented. Appendixes contain the pertinent state statutes and the University bylaws and policies.

Martin, R. G. (2005). Serving American Indian students in tribal colleges: Lessons for *mainstream colleges*. *New Directions for Student Services*, (109), 79-86.

This chapter discusses the ways in which tribal colleges have incorporated culturally relevant education models to serve American Indian students.

McDonald, D. (1994). New frontiers in clinical training: The UND Indians into psychology doctoral education (InPsyDE) program. *American Indian and Alaska Native Mental Health Research*, 5(3), 52-56.

The University of North Dakota's (UND) Indians into Psychology Doctoral Education program seeks to identify and recruit promising American Indian students into the field of psychology and to provide culturally appropriate training to all UND students. The staff, including three American Indian psychologists, provide a culturally sensitive program and outreach to area reservations.

Montoya, S. (1999). Making the circle a circle. *Black Issues in Higher Education*, 16(16), 14.

Colleges and universities are working to solve the problem of poor retention rates among Native American students. They are now paying more attention to Native American students who are struggling with cultural and other hurdles by financing support groups and creating special orientation programs for first-year students.

New Mexico Commission on Higher Education. (1996). *Native American student recruitment and retention at colleges and universities in New Mexico*. U.S.; New Mexico: New Mexico Commission on Higher Education.

This report describes programs at New Mexico's colleges and universities that focus on the recruitment and retention of Native American Students. It also provides enrollment data for fiscal year 1995-96 and student retention data for three cohorts of students who enrolled as freshmen in 1993, 1994, and 1995. The report is based on a survey of all public postsecondary institutions in the state. In fall 1995, 6,682 Native American students were enrolled at public postsecondary institutions in New Mexico, representing 6.7 percent of total enrollment, down slightly from 6.8 percent in fall 1994. Statewide, about 44 percent of Native American freshmen either completed their program of studies within one year or returned to school for a second year, as compared to 51 percent of non-Indian students. Eight institutions reported having programs that focused specifically on the recruitment and retention of Native American students. Concerns of tribal education leaders in regard to recruitment and retention are reviewed. Appendixes provide supporting statistical data, a copy of the survey form, and brief descriptions of recruitment and retention programs at 23 institutions.

North Dakota University, Grand Forks. College of Nursing. (1996). *Nursing...A tradition of caring. Quentin N. Burdick Indians into nursing program*. U.S.; North Dakota. American Indians are underrepresented in the nursing profession. In fall 1990, the University of North Dakota (UND) College of Nursing received funding to increase the number of nurses providing health care to Indian people. In 1992, Recruitment /Retention of American Indians into Nursing (RAIN) became one of three Quentin

N. Burdick Indian Health Programs at UND. RAIN aims to recruit American Indians into UND baccalaureate and master's nursing programs and to provide services to American Indian students to foster self-confidence and success. To further these goals, the program recruited American Indian staff members, established support networks within the university, and planned activities to increase awareness of Indian culture among faculty and students. Indian community support and involvement included an Indian advisory board, direct communication with tribes in the target area, recruitment activities on reservations, and other activities. The program's conceptual framework is based on Tinto's model of retention, which argues that retention is more a function of institutional experience than pre entry attributes and that students' academic and social integration are essential to retention. Since the inception of the RAIN program, American Indian admission and graduation rates for the UND College of Nursing have increased steadily. This document also describes mentoring, nonacademic retention strategies, multicultural activities, application procedures, various tracks and certifications within the nursing program, and student financial aid. Include photographs.

Pavel, D. M. (1999). *American Indians and Alaska Natives in higher education: Promoting access and achievement*. U.S.; Washington.

This chapter draws on an extensive literature review to examine factors that influence the access and achievement of American Indians and Alaska Natives in higher education. American Indians are less likely to attend college than other U.S. ethnic groups. This underrepresentation is partly due to precollege attributes: low scores on college admissions tests, relatively low completion of high school core curriculum requirements, and failure to meet other college admissions criteria. Other, perhaps more important, influences on American Indian postsecondary access are school and environmental attributes: lack of qualified Native educators, lack of culturally relevant curriculum, poverty, and family problems. Once in college, American Indians are more likely than other students to attend a 2-year college and are underrepresented among those who have completed a bachelor's degree. Native graduation and persistence rates are also consistently lower than those of the general student population. To promote satisfactory transition from high school to college, governments and colleges must promote K-16 partnerships with tribal communities to elevate the overall level of precollege academic preparation and postsecondary aspirations of American Indian students. Culturally-specific academic and student support services, mentoring programs, and sufficient financial aid are needed once the student gets into college. Tribal colleges are exemplary in developing recruitment, retention, and supportive campus environments, and many non-Indian institutions have also strived to meet the needs of Native students and communities.

Pavel, D. M., & Others. (1994). Ethnic fraud, Native peoples, and higher education. *Thought and Action*, 10(1), 91-100.

This article suggests that, because of fraud among college students and applicants claiming to be American Indians or Alaska Natives, claimants be required to prove membership in a federally recognized tribe or nation. In a pilot verification project at

the University of California, Los Angeles, less than 15% of claimants provided appropriate documentation.

Pavel, D. M., Skinner, R. R., Farris, E., Cahalan, M., Tippeconnic, J., & Stein, W. (1999). American Indians and Alaska Natives in postsecondary education. *Education Statistics Quarterly*, 1(1), 67-74.

Describes American Indians and Alaska Natives involved in all facets of higher education. Describes demographic characteristics, access to and enrollment in higher education, outcomes, financial aid, American Indian staff and faculty, and tribally controlled colleges.

Pavel, D. M., Skinner, R. R., Farris, E., Cahalan, M., Tippeconnic, J., & Stein, W. (1998). *American Indians and Alaska Natives in postsecondary education. technical report No. NCES98291*. U.S.; District of Columbia: U.S. Government Printing Office.

This sourcebook is a comprehensive compilation of data on American Indian and Alaska Native participation in higher education, primarily 4-year and 2-year universities and colleges, including tribal colleges. Data cover undergraduate students, graduate students, and faculty, as well as student outcomes following graduation. Data sources include the National Center for Education Statistics, the Bureau of the Census, and various published surveys and reports. The introduction explains terminology, data limitations, and structure of the sourcebook. Chapters cover: (1) American Indian and Alaska Native demography and a historical overview of Native American postsecondary education in the United States; (2) Native American access to higher education in terms of high school performance and graduation, scores on college entrance examinations, and student risk factors; (3) Native postsecondary enrollment, 1976-94, (by institution level and control and student sex, attendance status, degree level, major field of study, institution, and state), as well as student persistence and graduation rates; (4) degree completions, characteristics of degree recipients, and institutions awarding the largest number of degrees to Native Americans; (5) receipt and use of student financial aid; (6) American Indian and Alaska Native college faculty and staff, salaries, tenure, and distribution; and (7) historical overview and highlights of each of the 30 tribal colleges. Many data tables and figures are included. Appendices contain 80 references, supplemental data tables for the first six chapters, standard error tables, a glossary and list of acronyms, and over 200 additional sources of information.

Pavel, M., Inglebret, E., & Banks, S. R. (2001). Tribal colleges and universities in an era of dynamic development. *Peabody Journal of Education*, 76(1), 50-72.

Discusses the development of a new higher education phenomenon in the US - tribal colleges & universities (TCUs) - highlighting how these institutions have dramatically changed the higher education realm for American Indians & Alaska Natives in just 30 years. A historical overview of TCUs portrays the growth of the TCU movement from previous externally imposed Indian education efforts that failed to meet the needs of students. Selected institutional portraits demonstrate the intersections between culture & community as tribal communities create & control their own institutions of higher education. These intersections are further illuminated

through examination of broad TCU curricular functions. Successes & challenges experienced by Native teacher preparation programs nationally, as well as a case study of curriculum development for a specific program, provide further insight into how community members identify their own educational needs & develop programs that are specifically tailored to meet those needs. It is concluded that TCUs are promoting a new mindset that is leading to renewed economic, social, political, cultural, & spiritual vitality through education. As a consequence, American Indian people are hopeful about regaining their greatness in the US with TCUs leading the way.

Pelling, N. (2001). A new approach to non-traditional student recruitment and retention. *Australian Universities' Review*, 44(1-2), 18-20.

Reviews the literature on Indigenous Australian and other nontraditional student recruitment and retention, finding most current approaches to have limited, ad hoc aims and objectives. Recommends a comprehensive and integrated approach to recruiting and retaining these students.

Peterman, D. (2001). Success, retention and the American Indian in the community college. *Community College Journal of Research and Practice*, 25(9), 749-759. An annotated bibliography of recent literature and research from the ERIC clearing house on success, retention, and the American Indian in the community college is provided.

Pewewardy, C., & Frey, B. (2004). American Indian students' perceptions of racial climate, multicultural support services, and ethnic fraud at a predominantly white university. *Journal of American Indian Education*, 43(1), 32-60.

This study was designed to examine the relationships among perceptions of racial climate, multicultural support services, and ethnic fraud among American Indian college students attending a predominantly White state university. Thirty American Indian undergraduate students responded to a 33-item survey that included questions about their demographic characteristics. Issues of ethnic fraud seemed to be the most interesting aspect of this study, an area of research that is often neglected in higher education. The analyses help to gauge the progress that higher education institutions have made toward providing access and equal opportunity for all Americans. Results reveal areas in the interaction between American Indian and non-Indian students in which institutional leadership can be exercised effectively to ensure a campus that values diversity.

Pottinger, R. (1989). Disjunction to higher education: American Indian students in the southwest. *Anthropology & Education Quarterly*, 20, 326-344.

Frameworks have been established to organize those factors thought to explain minority student attrition. An important question is whether these frameworks are reasonably complete and therefore posed for theoretical synthesis, or whether additional, as yet undefined, factors must also be taken into account. A research strategy based on the null hypothesis addressed this question drawing on samples of minority and Anglo students (N = 660) attending a state college in the Southwest. A

"disjunction" was noted when select groups of Indian students were found to be about equally likely to succeed or fail, while Anglo students with equivalent academic backgrounds were about twice as likely to be successful. The unexplained attrition of American Indian students was found to be on the order of 50% relative to the Anglo population, this despite rigorous controls for differences in academic preparation, financial resources, and cultural backgrounds by ethnic group. The existing frameworks are therefore far from complete. Theories of social reproduction and resistance offer a perspective on this unexplained variation and serve to inform future research.

Prater, G., & Lewis, J. B. (1998). *Pinon preparation program (PPP): Meeting the needs of rural Native American students through site-based education programs*. U.S.; Arizona.

This paper examines the experiences of Navajo college students participating in a site-based teacher preparation program in a remote community on a Navajo Reservation. The 10 students (9 women and 1 man) work as teaching assistants in the Pinon Unified School District (Arizona). Having previously completed required Liberal Studies courses, the students take all of the courses needed to become certified elementary and special education teachers during the 2-year site-based program. The courses are taught by a resident and a visiting professor from Northern Arizona University. As part of the research team, the students wrote detailed life stories that explored who and what had impacted their decision to become a teacher. In addition, they were interviewed about the benefits of having a site-based program in their community, as well as the barriers they faced in a traditional university setting. Major themes that emerged were family and community support, financial constraints, and the limited educational opportunities on the Navajo Nation. While community colleges offer coursework at various reservation sites, students must still spend their final 2 years of college away from home to complete their degrees. Site-based programs allow students to remain in their communities, where they continue to receive the support of family and culture, fulfill their responsibilities to families and communities, and live where the cost of living is not a burden.

Red Horse, John. (1986). Editorial commentary: Education reform. *Journal of American Indian Education*, 25(3), 40-44.

Discusses concern generated among Arizona tribal leaders by education reform measures. Reviews trends in Indian education including dropout rates, lags in academic achievement, and university retention and graduation rates. Illustrates mechanisms through which universities can implement effective schooling for Indians at local levels.

Rodriguez, R. (1997). Learning to live a warrior's life. *Black Issues in Higher Education*, 14, 38-40.

Part of a special section on committing to and achieving campus diversity. The National Institute for Native Leadership in Higher Education at the University of New Mexico has been awarded a two-year grant of \$350,000 to continue its work in improving Native American education. Since 1993, representatives from almost 50

colleges and universities, including some from Canada, have been coming together to share information and strategies designed to increase the number of Native Americans graduating from college.

Rousey, A., & Longie, E. (2001). The tribal college as family support system. *American Behavioral Scientist*, 44(9), 1492-1504.

Asks the question, what is it that tribal colleges are doing that might explain their success in retention of high-risk students? Discovers three ways that the family support contributes to the retention: coordinated system of social services; incorporation of cultural-familial values, knowledge, and traditions throughout the institution's operations; and location on the reservation.

Sanchez, J., Stuckey, M. E., & Morris, R. (1998). Distance learning in Indian country: Becoming the spider on the web. *Journal of American Indian Education*, 37(3), 1-17.

The education of American Indians in the United States historically has been a tool of acculturation and assimilation. Recently, however, new technologies offer new alternatives and new possibilities to tribal communities. This essay examines the potential uses of distance learning for maintaining and sustaining American Indian tribal communities within the United States while allowing access to the information and skills that allow members of those communities employment opportunities within the dominant society and its economy. It includes a brief examination of distance education in general, a discussion of traditional education in tribal contexts, some elaboration of that theme as it pertains to tribal uses of distance education technology, and an analysis of the potential outcomes and consequences of these practices.

Senese, G. (1999). An unnatural silence: Educational access, and achievement in Arizona Native American education. *Planning & Changing*, 30(2), 101-111.

The writer examines access to education and achievement in Native American education in Arizona. Topics covered include the challenges at state level for the funding and staffing of schools in Arizona, Arizona's national reputation for its lack of support for public education, challenges faced by the state's Native American population, tribal education, Native American communities' concern over their children's literacy and scholastic achievement, the impact of literacy and academic achievement, the right of Native American children to mainstream literacy, Native tribal sovereignty, failure to reach Native American children through the standard curriculum, ways to enhance Native American children's chances of success, and a dispute over funding for a tribal charter school in Arizona.

Shield, R. W. (2004). The retention of indigenous students in higher education: Historical issues, federal policy, and indigenous resilience. *Journal of College Student Retention Research Theory and Practice*, 6(1), 111-127.

This article focuses on answering two main questions: Why is this phenomenon occurring for Indigenous students in higher education and what are effective solutions for the retention and success of Indigenous students in higher education?

Shonerd, H. (1990). *Recruiting and retaining Native Americans in teacher education*. U.S.; New Mexico.

This paper identifies problems in Native American teacher training and suggests solutions to improve the training. In New Mexico, ideal candidates for teacher licensure are a group of Native American teacher assistants who work with Native American students. Most lack the general education requirements for a bachelor's degree and must take extensive coursework. Although 29% of the teacher trainees at the College of Santa Fe are Native American, only 56% of these trainees are active during any given semester, compared to 78% and 77% for Hispanic and other ethnic groups, respectively. Factors that explain disruption in teacher training of Native Americans are: (1) poverty; (2) geographic isolation; (3) family commitments; (4) cultural conflicts; and (5) inadequate academic experience. To address these problems, the program contacts Pueblo councils to find candidates for teacher training. Efforts also continue to recruit Native American teacher assistants, by providing financial support for coursework through school districts and by offering core coursework at the same institution as that in which students do their teacher training. Native American students could be retained in the program by offering them a larger monthly stipend, more on-site courses, and on-site advising and tutoring.

St. Cyr Denise L. (1994). Recruiting at Indian tribal colleges. *Journal of Career Planning and Employment*, 54(4), 37-40.

Focuses on the 31 American Indian tribal colleges in the United States, discussing recruitment of graduates from these institutions. Contends that students at tribal colleges represent a nearly untapped source of talent and perspective for America's corporations and that tapping this source will require a new approach to recruiting.

Stebbins, S. (1998). *Educational needs assessment of St. Regis/Akwesasne Mohawk college students at the State University of New York College at Potsdam*. U.S.; New York.

A telephone survey interviewed 112 present and former American Indian students, most of whom were from the St. Regis/Akwesasne Mohawk reservation, attending State University of New York College at Potsdam (SUNY Potsdam). The survey was conducted to determine Akwesasne needs and wants, to ask what the college could provide, and to promote greater collaboration between the college and the reservation. Data are qualitative and presented in eight categories: declared or potential majors; previous college experience; work experience; what made a good class; what made a bad class; obstacles to college success; whether or not to recommend SUNY Potsdam to a friend; and recommendations to recruit, retain, and ensure graduation of Native students. Professors were what made a good class, and professors with narrow or biased attitudes made bad classes. Obstacles included large classes, financial problems, and nonrecognition (invisibility) of Native students; however, all but two interviewees would recommend SUNY Potsdam to friends. Recommendations were: extension classes on the reservation; more classes with Native content and integration of Native history, culture, and literature into

classes; inclusion of Mohawk language classes; specific programs such as special education, counseling, or masters programs; Native counselors and support services; representatives to high schools; more summer classes; workshops for improving research and writing skills; and more state funding for Native American Affairs.

Tate, D. S., & Schwartz, C. L. (1993). Increasing the retention of American Indian students in professional programs in higher education. *Journal of American Indian Education*, 33(1), 21-31.

A national survey of 84 American Indian undergraduate and graduate social work students revealed three factors contributing to low retention rates: difficulties in acculturation; problems associated with being a nontraditional student; and absence of faculty support. Suggestions for improving retention include establishing support groups, providing programs helpful to nontraditional students, and offering faculty or peer mentoring.

Taylor, J. S. (1999). *America's first people: Factors which affect their persistence in higher education. ASHE annual meeting paper*. U.S.; Iowa.

To determine the factors that have contributed to persistence in successful Native American students, this study investigated student expectations, life experiences on campus, perceptions of support and lack of support for cultural identity, difficulties encountered, perceptions of how the Native American's college experience differs from that of majority students, degree of institutional support, and the factors that make the college experience worthwhile. The study was conducted at a large, predominantly white research university in a racially homogeneous state. A diverse group of 13 Native American undergraduate students who had persisted for more than one semester were interviewed; their tribal relationships and family structures varied, eight were the first generation to attend college, and some expected to return to tribal life. Their reported experiences of alienation stemmed from academic struggles, skin color and appearance, covert and overt racial hostility, lack of respect, stereotyping, loneliness and lack of role models, and lack of institutional support. Another factor important to understanding the life experiences of these students related to their reasons for attending college: the two strongest factors for their attending college and persisting were supportive people (instructors, advisors, parents) and their own determination.

Tijerina, K. H., & Biemer, P. P. (1988). The dance of Indian higher education: One step forward, two steps back. *Educational Record*, 68 n4 v69(1), 86-91.

The federal government's move away from affirmative action combined with a growing national indifference to civil rights has resulted in major setbacks in the education of American Indians. Tribalism can be part of a solution with programs that reinforce a student's connection to parents, community, and tribe.

Voss, R. W., Hat, A. W., & Bates, J. (2005). Social work education in the homeland: Wo'lakota unglu'su'tapi. Epas or impasse? Operationalizing accreditation standard 6.0. *Journal of Social Work Education*, 41(2), 209-227.

This article examines the broader historical context of American colonial Indian education policy, the challenges American Indian students face with successful performance in higher education today, the legacy of active resistance to culturally destructive educational policy, and the critical role of tribal colleges in preserving traditional prerogatives and values, while providing access to higher education for American Indian students living in the homelands. It examines the Council on Social Work Education's accreditation standard 6.0 and offers practical ways social work educators can collaborate with tribal colleges to further support indigenous social work education in culturally compatible and affirming ways to strengthen bicultural identity and tribal sovereignty.

Wells, R. N. (1989). *[A survey of American Indian students.]*. U.S.; New York.

A survey was conducted to obtain more reliable data on Native Americans in higher education and to ascertain the factor contributing to their success and failure in college. A questionnaire was mailed to 79 colleges and universities serving the largest percentage of Native Americans in the United States. A total of 33 valid responses were received. Findings included the following: (1) as a group, American colleges provide relatively few data for Native Americans and do not have programs aimed at breaking down specific barriers to Native American achievement; (2) retention and matriculation rates for Native American students are low; (3) although institutional support programs and pre-college intervention programs have increased, the Native American student's financial and personal or family problems continue to be roadblocks to academic success; (4) the major barriers to higher education are economic difficulties (coupled with reduced federal aid to college students), inadequate college preparation, and difficulties in adjusting to college. Tutoring programs, developmental and remedial courses, structured counseling, and pre-college orientation are recommended. The questionnaire, with tallies of responses, is appended.

Westby, C. E., & Roman, R. (1995). Finding the balance: Learning to live in two worlds. *Topics in Language Disorders, 15*, 68-88.

Part of a special issue devoted to the discussion of narratives. If teachers are to facilitate the ability of Native-American students to live successfully in two culturally and linguistically diverse worlds, they must do more than engage in culturally compatible teaching. Teachers must understand how their students' culture influences their academic performance, understand the language requirements of the curriculum, and be able to engage in conversational instruction strategies that facilitate students' abilities to access academic language content, structure, and style. Students must be explicitly taught the mainstream code. The writers outline guidelines regarding culturally compatible education and the principles of education for diverse cultures. They discuss issues in program development, such as the rationale for a narrative facilitation program and the cultural dilemmas in its implementation.

- White Shield, R. (2004). The retention of indigenous students in higher education: Historical issues, federal policy, and indigenous resilience. *Journal of College Student Retention*, 6(1), 111-127.
Part of a special issue on retention and persistence issues of historically underrepresented students. The writer explores the retention of Indigenous students in higher education. After providing an overview of the reality of Indigenous peoples and education, she discusses their historical context and offers perspectives on the effect of federal policy and contemporary socioeconomic conditions on their experiences. The writer then examines cultural discontinuity and resistance theory and concludes by proposing a framework that could serve Indigenous education with a collective vision.
- Wilder, L. K., Jackson, A. P., & Smith, T. B. (2001). Secondary transition of multicultural learners: Lessons from the Navajo Native American experience. *Preventing School Failure*, 45(3), 119-124.
This discussion of the impact of culture and cultural differences on school and work and the importance of enhancing multicultural awareness also reports on a study that evaluated the experience of 22 Navajo Native Americans high school graduates in transition. Findings stress the importance of students' significant relationships, limited educational and vocational perceptions, and connection to homeland and culture.
- Woodcock, D. B., & Alawiye, O. (2001). The antecedents of failure and emerging hope: American Indians & public higher education. *Education (Chula Vista, Calif.)*, 121(4), 810-820.
American Indian education is a microcosm of the American Indian world. This paper provides a contextual overview for understanding the major issues which lead to the antecedents of failure of the American Indian in public education and ultimately to under representation at public institutions of higher education. Highlighting major federal studies over the past 40 years and more recent initiatives emanating from Indian Country, it provides evidence for emerging hope. This hope is predicated on a willingness of public universities and colleges to provide a much needed climate and academic environment that is culturally responsive to American Indian and Alaskan Native students and the communities they represent.

References - Other Geographic Areas

- Australian National Training Authority, Melbourne. National Staff Development Committee. & Australian National Federation of Aboriginal Education Consultative Groups. (1996). *Recognition of prior learning for Aboriginal and Torres Strait Islander peoples. Project Report*. Australia; Victoria.
Recognition of Prior Learning (RPL) is an Australian program that helps people to obtain formal recognition for relevant work experience, life experience, and formal training. This report documents existing good practices in RPL assessment and staff training for Aboriginal and Torres Strait Islander peoples, provides information on

culturally appropriate RPL processes for these groups in the National Vocational Education and Training system, and advises the National Staff Development Committee on approaches for training RPL staff working with Aboriginal and Torres Strait Islander peoples. Project findings emerged from national consultations with Aboriginal and Torres Strait Islander peoples and a search of Australian and overseas literature. The project found that some RPL programs currently exist for Aboriginal and Torres Strait Islander peoples. Some have the potential to meet the goals of the National Aboriginal and Torres Strait Islander Education Policy; others do not provide for local cultural needs nor are they underpinned by the goals of access, equity, and self-determination. The development of culturally appropriate RPL practices must build upon existing examples of good practice, and initiatives in RPL staff development for Aboriginal and Torres Strait Islander peoples should incorporate the following: self-determination at the local level after the community has evaluated appropriate information about RPL; equitable access based on cultural considerations regarding language, customs, values, and priorities; and mechanisms whereby Aboriginal and Torres Strait Islander communities can participate in determining the processes for establishing culturally appropriate RPL. An appendix includes details of case studies in the report. Also included are an extensive bibliography and a glossary.

Behrendt, L. (1996). At the back of the class, at the front of the class: Experiences as Aboriginal student and Aboriginal teacher. *Feminist Review*, (52), 27-35. This is a personal account of an Aboriginal woman who went through the education system in Australia to obtain finally her law degree. Aboriginal people experience many hurdles in the education system. Many Aboriginal children feel alienated within the legal system which until recently focused on a colonial history of Australia, ignoring the experiences, indeed the presence, of Indigenous people in Australia. The Australian government had a policy of not educating Aboriginal people past the age of 14. The author was one of the first generation that could go straight from high school to university. She speaks of the debt she feels towards the generations of her people that fought for her right to access to higher education. The author went on to become the first Aboriginal person to be accepted into Harvard Law School which brought different personal challenges and allowed for reflection on comparisons of the sensitivity towards race in both education systems. When the author returned to Australia, she took a position teaching at the University of New South Wales. She had to come to terms with working within a system that she had felt alienated within as a student. Her position at the front of the class has created a sense of empowerment that she can pass on to her Aboriginal and female students.

Brady, W. (1997). Indigenous Australian education and globalisation. *International Review of Education*, 43(5-6), 413-422. This article focuses on the impact of colonisation and its associated impact on Indigenous teaching and learning. Western European institutions have dominated Indigenous ways of knowing and in Australia this has led to barriers which restrict the participation of Aboriginal people in education systems. Globally Indigenous people are attempting to bring into the introduced educational systems culturally

appropriate teaching and learning practices so that a more holistic approach to education can become the norm rather than the exception. The relationship between Indigenous knowledge and western European concepts of knowledge and knowing need to be placed in a framework of mutual interaction so that not only do Indigenous people benefit, but so do non-Indigenous educators and students.

Every, A., & Young, M. (2002). *Multiliteracies and life transitions: Language, literacy and numeracy issues in Aboriginal health worker training--an investigation*. Australia; Northern Territory.

The issues of language, literacy, and numeracy (LL&N) in Aboriginal health worker (AHW) training in Australia were explored to determine how these issues interrelate, overlap, and influence the types of literacy practices required in Indigenous contexts. Data were collected through two workshops and formal and informal discussions with a sample of nine AHW trainers from four organizations. The study established that the lack of LL&N specialists in the field of training AHW has diminished LL&N being embedded in the AHW competency standards and that the introduction of AHW competency standards has reduced community ownership of the health service. The following were among the nine recommendations emerging from the study: (1) include substantial input from English language and literacy professionals in any rewriting or reworking of the units of competency for AHWs; (2) conduct further research on national and international models of "good practice" in multilingual, multicultural, postcompulsory education and training delivery and their implications for AHW training; and (3) fund programs of professional development in English as a second language and cross-cultural awareness for all teachers and trainers working in Indigenous contexts. (The bibliography lists 29 references. The following items are appended: interview questions; study consent form; and list of the units of competency in the AHW certificate program.)

Farrington, S., DiGregorio, K. D., & Page, S. (1999). *The things that matter: Understanding the factors that affect the participation and retention of Indigenous students in the Cadigal Program at the Faculty of Health Sciences, University of Sydney*. Australia; New South Wales.

The School of Indigenous Health Studies at the University of Sydney (Australia) developed the Cadigal Program to improve equity of access and participation for Aboriginal and Torres Strait Islander students. The program allows lower scores on the University Admission Index or Tertiary Entrance Rank for Aboriginal applicants, who typically enter the program with less educational experience in the basic sciences and less experience with academic skills necessary for tertiary study. Researchers examining factors that influence the participation, progression, and retention of Indigenous students in full-time health professional courses at the University of Sydney interviewed a representative sample of Cadigal students. Findings indicate that participants had been very tentative about pursuing higher education. The Cadigal Program's friendly and effective support at the time of application was a deciding factor in entering the program. The program offered: a 2-week orientation program; the option of a reduced load in the first 2 years of enrollment; an academic support program; peer tutoring; and study rooms with

computers, textbooks, and anatomical models. Besides the academic support these offerings provided, participants indicated that having a place for Indigenous students to go enabled development of important social and cultural support. The most alarming findings were related to the negative and racist attitudes of non-Indigenous students toward the program. Recommendations include making entry programs like the Cadigal Program more widely known in secondary schools, promoting cultural awareness within the academic community, and assisting Indigenous students to develop strategies for dealing with racism and nonacceptance.

Fiagoy, G. L. (2000). *Adult education and Indigenous peoples in the Philippines. international survey on adult education for Indigenous peoples. Country study: The Philippines*. Germany.

Adult education for Indigenous peoples in the Philippines was examined. First, information on government institutions, Indigenous organizations, international agencies, and nongovernmental organizations (NGOs) engaged in adult education for the Philippines' Indigenous peoples was compiled. Next, questionnaires and survey techniques were used to research the policy and practice of adult education for the Philippines' Indigenous peoples. A theoretical and conceptual framework in which to place the discussion of adult education for Indigenous peoples was developed along with recommendations and proposals regarding policymakers, international organizations, and NGOs developing new directions for adult education in cooperation with the Philippines' Indigenous peoples. The following were among the study findings: (1) discrimination against the Philippines' Indigenous peoples is reflected in the policies and programs formulated by the state; (2) only one national governmental organization exists to look after the affairs of more than 7 million Indigenous peoples in the Philippines; (3) NGOs and the church have been instrumental in creating people's organizations in the Philippines; and (4) although no national literacy program exists, adult education programs for Indigenous peoples in some areas are no longer limited to functional literacy. The findings suggested that the Philippines' Indigenous peoples themselves must take the lead in addressing their educational needs and concerns, according to the researchers.

Gale, P. (1998). *Indigenous rights and tertiary education in Australia*. Australia; South Australia.

This paper examines the discourse on Aboriginal higher education in Australia from the 1960s through the 1990s through an analysis of educational reports and government policy documents on tertiary education. Early in this period, the focus was on education as "welfare," but the emphasis shifted towards equity in higher education policy during the late 1980s and early 1990s. During this latter period, Aboriginal people were considered educationally disadvantaged, and education was seen as a means of providing equal opportunity for all and diminishing indicators of social inequalities. Another competing viewpoint represents Aboriginal and Torres Strait Islander Australians as an Indigenous population with Indigenous rights to self-determination and control of its own education. The way in which Indigenous Australians are represented shapes the discussion and funding of Indigenous education. For example, when Indigenous Australians were represented as

disadvantaged, improvement in tertiary education was evaluated in terms of the number of Aboriginal students enrolled and the number of "successful" graduates. There was an increase in Aboriginal participation in tertiary education between 1985 and 1996, but assimilationist and ethnocentric institutional structures did not change to increase Aboriginal participation in curriculum development, research, and teaching. Since 1998, a renewed emphasis on a welfare approach to Aboriginal education has been accompanied by a reallocation of resources away from tertiary education and greater emphasis on basic literacy. The recognition and inclusion of Indigenous rights in educational policy depends upon a new phase of politics.

- Gale, P. (1995). A fair chance for all?' Indigenous rights and tertiary education in Australia. *Prospects (Paris, France)*, 25, 609-621.
Part of a special section on education and culture. Aboriginal and Torres Strait Islander participation in tertiary education in Australia has been affected by the ways in which Indigenous people are perceived and referred to. The representations of these Indigenous Australian peoples have influenced the ways in which human rights, individual rights, and Indigenous rights have been applied in Australia. The contemporary experience of most Aboriginal and Torres Strait Islander educators and students within universities, postsecondary colleges, and technical and further education facilities in northern Australia remains Eurocentric and assimilatory. To achieve a substantial change in tertiary education for Indigenous Australians, a shift in the prevalent representations of Aboriginal and Torres Strait Islander people is required. Rather than being seen as a disadvantaged group with a corresponding emphasis on equity, they should be represented as Indigenous, with a related emphasis on Indigenous rights.

- Lloyd, M. (2004). Mexico opens first of several universities for Indians. *The Chronicle of Higher Education*, 51(9), A55.
The Mexican government has opened the first in a planned network of "intercultural universities" that will give priority to students from the country's impoverished Indian minority while working to preserve their languages and cultures. The network is the government's first initiative to expand access to higher education for Mexico's more than 60 Indigenous groups.

- Lund, S. (2000). *Adult education and Indigenous peoples in Norway. International survey on adult education for Indigenous peoples. Country study: Norway*. Germany. Adult education for Indigenous peoples in Norway was examined. First, information on government institutions, Indigenous organizations, international agencies, and nongovernmental organizations engaged in adult education for Norway's Indigenous peoples was compiled. Next, questionnaires and survey techniques were used to research the policy and practice of adult education for the Sami people in northern Norway, Sweden, Finland, and Russia's Kola Peninsula. Special attention was paid to the following topics: (1) Samis and Sami education; (2) principles and organization of adult education; (3) adult education for Samis in all-Sami organizations, Norway, Sweden, and Finland; (4) needs and target groups of adult education (language, culture, vocational education, computer technology, higher

education, gender and education, short-time educated people, and people involved in reindeer husbandry); and (5) organizing and responsibility. The study established that, because of a longstanding policy of assimilation, Norway's adult Sami population has not received an education built on its own language and culture. Although the assimilation policy is now officially abolished, its effects will likely remain for a long time. Adult education specifically designed and organized for Samis is acutely needed, according to the researchers. (The bibliography contains 65 references and 32 Web sites. The addresses of 70 institutions concerned with adult education for Sami people are appended.)

McLoughlin, C. (2000). Cultural maintenance, ownership, and multiple perspectives: Features of web-based delivery to promote equity. *Journal of Educational Media*, 25(3), 229-241.

Discussion of educational resources for rural and remote communities focuses on the design processes involved in the development of a Web-based unit for Indigenous Australian learners preparing to enter a university. Highlights learning tasks and styles of communication to promote equity and access, including ownership of learning, cultural inclusivity, community-based learning, and cultural maintenance.

Meschtyb, N. (2000). *Adult education and Indigenous peoples in Russia. I International survey on adult education for Indigenous peoples. Country study: Russia*. Germany. Adult education for Indigenous peoples in Russia was examined. First, information on government institutions, Indigenous organizations, international agencies, and nongovernmental organizations (NGOs) engaged in adult education for Russia's Indigenous peoples was compiled. Next, questionnaires and survey techniques were used to research the policy and practice of adult education for Russia's Indigenous peoples. Special attention was paid to the following topics: (1) Russia's sociodemographic, socioeconomic, linguistic, and ecologic situations; (2) past and present legislation and national policies; (3) the current situation in Aboriginal adult education; (4) state governmental programs and organizations; (5) NGOs and Indigenous organizations; and (6) ecological problems and adult Aboriginal education. The study established that Russia's existing system of education does not promote the development of national northern cultures. In 1960-1980, the emphasis in adult Aboriginal education was on preparing teachers and medical staff of Aboriginal origin through the study of Aboriginal languages. The absence of material, technical, and financial support is a major obstacle to improving the current situation regarding adult Aboriginal education. (The bibliography contains 29 references. A list of 8 Web sites concerned with adult education in Russia is appended along with information about and the addresses of 34 governmental organizations and 23 NGOs and Indigenous organizations.)

Ministerial Council on Education, Employment, Training and Youth Affairs, Carlton South (Australia). (1995). *A national strategy for the education of Aboriginal and Torres Strait Islander peoples, 1996-2002*. Australia; Victoria.

In preparing this report, the recommendations of the (Australian) National Review of Education for Aboriginal and Torres Strait Islander Peoples were cross-referenced to

the 21 goals of the National Aboriginal and Torres Strait Islander Education Policy (NATSIEP) and aggregated into 8 priorities. These are: 1) to arrange for the participation of Aboriginal and Torres Strait Islanders in educational decision making; 2) to increase the number of Aboriginal and Torres Strait Islander teachers; 3) to ensure equitable access for Aboriginal and Torres Strait Islanders to education and training; 4) to ensure participation of Aboriginal and Torres Strait Islander students in education and training; 5) to ensure equitable and appropriate educational achievement for Aboriginal and Torres Strait Islanders; 6) to promote the teaching of Aboriginal and Torres Strait Islander studies, cultures, and languages to all Indigenous and non-Indigenous students; 7) to provide community training, including proficiency in English literacy and numeracy, for Aboriginal and Torres Strait Islander adults; and 8) to improve NATSIEP implementation, evaluation, and resourcing arrangements. A collaborative action plan was designed around these eight priorities and is presented in this report. For each priority, a range of outcomes is presented for each sector of education: early childhood education; elementary and secondary education; vocational education and training, including adult and community education services; and higher education. Detailed strategies for implementation and performance measures accompany each outcome. Appendices present acronyms, terms of reference, NATSIEP priorities and 21 goals, taskforce process and membership, and 15 references.

Nugent, M. (1992). *Adult basic education principles to access Aboriginal students to tertiary education*. Australia; New South Wales.

During 1990 and 1991 an access and support program for Australian Aboriginal adult students was implemented at the Faculty of Health Science campus of the University of Sydney (Australia). The program offered support for those interested in the health sciences and featured preparatory, orientation and supplementary support courses under special entry arrangements. Program implementation was a long, slow process that began in 1986 with an policy statement but no supporting services. The work of individuals in the Aboriginal Education Unit began to put a program in motion. Most of the participants came to the program as older students with an interest in education to increase self-determination for themselves and their communities. Most participants had difficult, non-supportive past educational experiences. These students often had other responsibilities, roles and obligations which were as important as being a students. Students had difficulty accepting and relating to educational approaches which had them learning content in preparation for the future with less relevance for the present. The program centered around a large room which allowed study space, tutoring support and an area to socialize with other Aboriginal students. Negotiation with students on their learning program and developing learning strategies were also important components.

Robinson, C., & Hughes, P. (1999). *Creating a sense of place. Indigenous peoples in vocational education and training*. Australia; South Australia: National Centre for Vocational Education Research.

The participation of Australia's Indigenous peoples in vocational education and training (VET) and the outcomes of their participation were examined in a national

study that involved four major data collection activities: investigation of statistics in the national VET collection and results of the Graduate Destination Survey; review of literature on performance indicators and determination of outcomes in VET; review of literature on factors contributing to Indigenous students' success; and field studies that entailed interviewing managers, teachers, students, and others at 16 Technical and Further Education (TAFE) institutions. The study established that inequality between Indigenous peoples and other Australians in access to and participation in VET has been eliminated. All TAFE institutes surveyed have embraced national and state/territory-level policies, and plans to improve Indigenous VET and most TAFE institutions have established special Indigenous organization structures; however, the areas of monitoring Indigenous students' performance across institute programs and developing strategies to improve the outcomes students achieve or reduce students' rates of attrition have received relatively little attention. (The report contains 15 references and 61 tables/figures. Appended are the following: description of project methodology, literature review and 30 additional references, 29 tables of statistical data, and student survey results.)

Schwab, R. G. (2001). *VET-in-school for Indigenous students: Success through "cultural fit."* Australia; Australian Capital Territory.

Two innovative approaches to delivering vocational education and training (VET) in schools were examined to identify ways of helping Australia's Indigenous students achieve academic success by ensuring a close cultural fit between course content and the realities of local employment opportunities. The first VET-in-School program, which was located in New South Wales, provided three levels of health care studies in courses that were carefully structured to include the entire necessary curriculum to meet accreditation standards and emphasize literacy and numeracy skills while explicitly acknowledging that Aboriginal English is respected as a functional form of English communication. The second program, which was located in Western Australia, offered a hospitality and tourism training program that combined a cluster of accredited general secondary studies subjects in years 11 and 12 with a selection of Australian Qualifications Framework modules related to hospitality and tourism and hands-on training in the workplace. Both courses proved successful in attracting and retaining Indigenous students. Factors credited with the programs' success included the following: opportunities for community-based education and training; community relevance; a commitment to Aboriginal employment; balancing of expectations from two cultures; a willingness to push the boundaries; and the presence of leadership and a committed, competent staff.

Sykes, R. (1998). Who can make a difference? everybody can! sharing information on Indigenous educational success--A case study from Australia. *Cultural Survival Quarterly*, 22(1), 46-49.

The Black Women's Action in Education Foundation is an Australian volunteer group that sponsors Aboriginal women's higher education overseas. Graduates return to act as mentors and help raise funds. Their success has galvanized some Australian institutions to look at their own recruitment methods and inappropriate courses and has led to the graduation of some Aborigines at postgraduate level.

- Taylor, A. (1996). Education for democracy: Assimilation or emancipation for Aboriginal Australians? *Comparative Education Review*, 40, 426-438.
Part of a special section on democracy and education in comparative education. In Australia, the equitable participation of Aboriginal people in democratic processes is inhibited because of the nature of social and political organization among Aboriginal people. All Aboriginal people are inextricably tied to the dominant society, and until their communities are economically self-sufficient, policies of self-management and self-determination have restricted potential and are largely unworkable. Australians need to clarify the nature of what citizenship means in a democracy, need to know more of Aboriginal political organization and processes and of their fundamental motivations and values in remote and settled Australia, and need a far more open and frank discussion than is currently deemed "politically correct." Teaching for and about democracy in Australia, key concepts embedded in the idea of democracy, the extent to which understandings and practices associated with these concepts are shared by the dominant society, and the implication of this relationship for education are discussed.
- Torres, P., & Arnott, A. (1999). Educating for uncertainty in a changing world: Issues within an Australian remote Indigenous context. *Comparative Education*, 35(2), 225-234.
In response to overseas economic competition and changing technologies, Australia's national vocational education and training system was recently restructured, with emphases on competency-based training and industry participation. This national training system has had little relevance for geographically remote Aboriginal communities. Issues of control, access, equity, funding, and culturally appropriate practices are discussed.

Appendix B – Excluded References

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