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A Survey of the Educational Practices of the Haudenosaunee Confederacy and the Implications for Cultural Sovereignty

Abstract

The Indian Self-Determination and Educational Assistance Act of 1975 allowed American Indian students an education in public school systems in the United States. However, colonization has threatened the survival of and called into question the need and validity of traditional American Indian languages and Haudenosaunee culture. Although American Indian students have access to a public school education, research has documented achievement gaps in the academic success of American Indian students. The purpose of this qualitative study was to explore, understand, and describe the educational practices of Haudenosaunee educators, and whether a strong cultural awareness has an impact on academic success. The primary data sources were semi-structured interviews with classroom teachers. The significance of this study is the identification of pedagogical practices that Haudenosaunee educators use to transmit Haudenosaunee culture (Native history, language, and values) to solidify cultural awareness in youth and ensure the continuance of American Indian communities and further cultural sovereignty. Three recommendations were made as a result of this study which include (a) the schools should develop culturally responsive curriculums; (b) the schools should develop a professional development plan to promote the Haudenosaunee culture; and (c) develop resiliency skills programs for the Haudenosaunee youth to be able live in both the American Indian community and a non-American Indian community.

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A Survey of the Educational Practices of the Haudenosaunee Confederacy and the
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By

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Submitted in partial fulfillment
of the requirements for the degree
Ed.D. in Executive Leadership

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St. John Fisher College

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Dedication

This dissertation is dedicated to my husband, Steven C. Wright, who has been my best friend during this whole process. He was the one who encouraged me for years to write a book. He believed I had a story to tell. When I told him how excited I was about the chance to get my doctorate but that I was going to wait 1 year, he asked me one question that changed my whole life. He said, “Why wait? What are you going to do with the degree?” After I responded to the latter question, he again said, “Why wait? Do it now. But promise me that when you are done, you’ll write your book.” I appreciate all he has done to support me during the last 2 years by taking care of everything, especially shouldering the full care of our daughter every other weekend. His love, support, and ongoing encouragement kept me going toward the goal of completion. I also dedicate this work to Katie, my daughter, who provided inspiration to me during this process because as difficult as it was to leave her every other weekend, I wanted her to see that when you set a goal, you can accomplish anything with hard work, support, sacrifice, and determination.

My greatest influences for pursuing my college education are my parents, Joseph Lyman and Louella (George) Lyman. Both parents always pushed my sisters and I to get as much education we could and to do good things for others with it. Each wanted more for us than they had; they knew education is a gift you give yourself that no one can take away. I also need to say a nah: whey (thank you) to my mother who raised three Seneca girls off the Cattaraugus reservation but never left our culture and traditions behind. I am

grateful that you purposefully taught us to live the Haudenosaunee beliefs and ways, thereby giving my sisters and me the best gifts of knowing that being thankful, being humble, and being kind matter most in this world.

To Jennifer Lyman and Tricia Lyman, my sisters, I appreciate all the love, support, and insights you gave me during this educational process. The best things about having sisters is that you always have best friends who want you to succeed. Also to Mackenzie Lyman, my niece, I hope I have inspired you as well, to go as far as you can with your education and know that we, your extended family, will all be there to support you.

To my support group from Cohort # 2 at OCC. The power of having 15 people to whom you could turn to at any time for help was an amazing experience. I will miss our intellectual playground: that time we spent together every other weekend for 2 years. I know I have 15 colleagues I can call upon at any time for the rest of my life. I would especially like to thank Lura Lukenheimer, Robert Blanchet, and Terrence Byrd-El for helping me stick to our goal of transcending to the next level and having fun along the way. Team Blast will live in my memory forever.

To my friends Debra Smith and MaryBeth Hill, I thank you for your love and support. I appreciate all the times you heard my story and helped me sort it out. Especially for giving me insights about what I was saying and for the guidance you gave me that my work is important. Also to Debra for believing in my skills and potential as a leader and encouraging me to apply to the doctorate program.

This dissertation is also dedicated to all the faculty from the Ed. D program in

Executive Leadership at St. John Fisher College at the satellite site in Syracuse, N.Y. Their vision in a different model of leadership and scholarship made this dissertation possible. I would like to acknowledge Michael Robinson, Ed. D, Marie Cianca, Ed. D, Dean Goewey, Ed. D, Jason Berman, Ed. D, Diane Cooney-Miner, Ph.D., RN, FAAN, Kimberly VanDerLinden, Ph.D., Linda Hickmon Evans, Ph.D., Theresa Pulos, Ed. D, Bruce Blaine, Ph.D., James Evans, Ph.D., Julie White, Ph.D., Thomas Fuhr, Ph.D., and Sally Roesch Wagner, Ph.D.

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Lastly, I would like to say nah: whey (thank you) to my grandmother, Charlotte Jimmerson, Beaver Clan mother. Since your passing to the other world, I have missed you greatly. I have had many great teachers in my lifetime, but the three that have had the most influence in my life are Charlotte Jimmerson, Louella (George) Lyman, and Joseph Lyman. You have all taught me that acquisition of knowledge is important, but doing good things with it is what matters the most.

Biographical Sketch

Gonyadeyates (the one who wanders, citizen of the Seneca Nation of Indians) – Kimberly Jackie Lyman-Wright is currently the elementary principal at Beaver River Central School District. Mrs. Lyman-Wright attended the following colleges: Russell Sage College from 1989-1993 and graduated with a Bachelor of Arts degree in 1993; Sage Graduate School from 1993-1995 and graduated with a Master of Arts degree in 1995; SUNY Oswego from 2002-2004 and graduated with a Certificate of Advance Studies in Educational Administration in 2004. She entered St. John Fisher College Ed. D. Program in Executive Leadership in 2014 where she pursued her research in Haudenosaunee Educational Pedagogy under the direction of Dr. Linda Evans and Dr. Cynthia Smith and received the Ed. D. degree in 2017. Kimberly Lyman-Wright can be contacted through e-mail at kjl05957@sjfc.edu.

Abstract

The Indian Self-Determination and Educational Assistance Act of 1975 allowed American Indian students an education in public school systems in the United States. However, colonization has threatened the survival of and called into question the need and validity of traditional American Indian languages and Haudenosaunee culture. Although American Indian students have access to a public school education, research has documented achievement gaps in the academic success of American Indian students.

The purpose of this qualitative study was to explore, understand, and describe the educational practices of Haudenosaunee educators, and whether a strong cultural awareness has an impact on academic success. The primary data sources were semi-structured interviews with classroom teachers. The significance of this study is the identification of pedagogical practices that Haudenosaunee educators use to transmit Haudenosaunee culture (Native history, language, and values) to solidify cultural awareness in youth and ensure the continuance of American Indian communities and further cultural sovereignty. Three recommendations were made as a result of this study which include (a) the schools should develop culturally responsive curriculums; (b) the schools should develop a professional development plan to promote the Haudenosaunee culture; and (c) develop resiliency skills programs for the Haudenosaunee youth to be able live in both the American Indian community and a non-American Indian community.

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Chapter 1: Introduction

Background of the Study

The central focus of this body of research is the Haudenosaunee Confederacy, commonly known as the Six Nations or the Iroquois Confederacy (George-Kanentiio, 2000). The Six Nations consist of the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora nations, are located primarily in New York State. The Haudenosaunee nations in the United States presently reside on six reservations, one settlement, and two territories (National Museum of American Indian, 2009). The Haudenosaunee Confederacy is one of the 565 United States federally recognized Indian tribes or groups (National Conference of State Legislators, 2015).

Traditional Haudenosaunee culture and history were taught and transmitted through songs, stories, and role modeling by parents/elders to successive generations. (Marshall, 2007; Morgan, 2009). Traditional Haudenosaunee songs and stories often demonstrated how humans interact with nature (Schmidt & Akande, 2011). The Haudenosaunee, prior to contact with European American influence, had no written language and relied on oral traditions such as songs and stories as teaching methods (Helms, Hilt, Schipper & Jones, 2010; Schmidt & Akande, 2011).

Before European Americans colonization, the Haudenosaunee Confederacy was self-governing. According to Haudenosaunee oral history, the Haudenosaunee Confederacy began circa 1300 A.D. (Johansen, 1983). Haudenosaunee means “the people of the longhouse.” The Haudenosaunee Sovereign Nation or Confederacy is made up of

50 sachems, also known as chiefs, and 50 clan mothers (Mann, 2000). Haudenosaunee gender roles are considered to be egalitarian (Wagner, 2001). Together the sachems and clan mothers made governing decisions based on consensus as recorded in the Great Law of Peace (Mann, 2000). As part of the Great Law of Peace, the Opening Address (Thanksgiving Address) is explained to the Haudenosaunee as a formal way to begin all meetings of the people (Mann, 2000). The Haudenosaunee Confederacy “is matrilineal, with the nation, clan and property passed down through the mother” (Venables, 2004; Waterman & Lindley, 2013). Citizens of the Haudenosaunee Confederacy value community over individual self-worth (Deloria & Wildcat, 2001; Lomawaima & McCarty, 2006). The Haudenosaunee cultural norm of making decisions is known as The Haudenosaunee Seventh Generation Philosophy, which states that all individuals need to think about how any decision will impact future generations or seventh generation from them (Mann, 2000).

Postcolonization Impact on Haudenosaunee Sovereignty

Christopher Columbus referred to indigenous people of North America as Indians due to Columbus’s misguided territorial discovery (Byers, 2010). Columbus mistakenly thought his landfall was Asia, specifically India, hence the word Indians was coined as a popular moniker (Byers, 2010). While the Dutch, French, and British were the first Europeans to explore and settle North America, 500 American Indian Nations first inhabited the North America continent prior to European colonization (Byers, 2010). Initially, American Indians were considered citizens of individual sovereign nations by European colonists (Byers, 2010). As such, European countries made treaties with

American Indian Nations. These treaties established American Indian Nations as sovereign entities, equal to European sovereignties (Reyhner & Edger, 1989).

Europeans colonized North America based on the Doctrine of Discovery written in the 15th century, on the authority of four papal bulls of the Catholic Church, which decreed that “if Christians were not living on the land, it was not inhabited” (Miller, Ruru, Behrendt, & Lindberg, 2010). Therefore, the Doctrine of Discovery empowered European colonizers to ignore the sovereignty of American Indian nations based on philosophical and religious principles, effectively ending long-standing treaties and peaceful coexistence. Religious justification for colonization created a shift in power for American Indian nations; who moved from sovereign nations to what was to be labeled a savage culture that was to be conquered and converted to Christianity, similar to the Crusades (Mann, 2000). Also, wealth from natural resources was redistributed to the European colonists’ and native countries. Thus, the ensuring European Americans plan for the American Indian was the focus on their conversion to Christianity; as a result, American Indians were removed from their tribal land, and were forced to assimilate to European culture (Reyhner & Edger, 1989).

Although the Haudenosaunee Confederacy resisted European colonization, internal factions developed within the Haudenosaunee Confederacy as to the best approach for dealing with colonization and mounting a unified model of resistance. After remaining neutral until forced to take sides, the Mohawk, Cayuga, and Seneca Nations sided with the British during the American Revolution, whereas the Oneida and Tuscarora formed an alliance with the American colonists once neutrality fell apart (Hagan, 1975). As an outcome of the American Revolution, wherein the British lost; the

13 new American colonies formed the United States. The new government continued to exploit American Indian Nations, including the Haudenosaunee Confederacy. The creation of new laws, including the establishment of new educational policies and procedures, continued to minimize and weaken Haudenosaunee Confederacy sovereignty through the efforts of assimilation and acculturation (Knowles, 2012).

Postcolonization Impact on Haudenosaunee Education

National policies governing Indian welfare and their colonized reality have continued to evolve since the 1700s. The Indian Civilization Act of 1819 passed by the U.S. Congress referred to the previously honored sovereign native nations as Indians (Prucha, 1990). This Act mandated that adult Indian males be forced to learn European Americans traditional roles such as farming (Meza, 2015). Prior to colonization Haudenosaunee women farmed, and Haudenosaunee men hunted. This role reversal was an attempt to assimilate the Haudenosaunee to American culture.

The United States government has had a role in developing policies to control and assimilate American Indians rather than protecting and preserving American Indian culture, heritage, and full sovereignty (Meza, 2015). To further acculturate Haudenosaunee youth to European Americans tenets, in 1870 the United States Government forced Haudenosaunee youth, ages 6 through 16, to attend boarding school against the expressed wishes of parents in most cases. These boarding schools were often not located near their parent's homes (Archuleta, Childs, & Lomawaima, 2002; Ellis, 1996; Champagne, 2005; Huff, 1997; McCarty, 2009; Prucha, 1990). The curriculum of the federally sponsored boarding schools was limited to English Language Arts, European American history, which included patriarchal culture, and gender specific

activities as had been the experience of European American in gender assigned roles and responsibilities (Adams, 1995; Deloria, 1994; Maybury-Lewis, 1997; Knowles, 2012). The intention of the boarding schools was to strip Haudenosaunee culture, spirituality, and sovereignty from its youth (Franklin 1996; Hoover, 2004; Marshall, 2007; Schmidt & Akande, 2011). Churchill (2004) summarized these events succinctly, saying the purpose of these laws were to “save the man and kill the Indian” (p. 14). Meza (2015) stated that “tribal sovereignty at its core is threatened by the upcoming generation of future leaders’ lack of knowledge of their traditional culture or language” (p. 353). As a result of multigenerational boarding school attendance, a lack of knowledge about traditional culture or language is threatening Haudenosaunee sovereignty, along with all other American Indian nations (Tharpe et al., 1999).

In 1975, the United States federal government passed into law The Indian Self-Determination and Educational Assistance Act. This legislation authorized the United States federal government to make contracts with individual state governments to pay for education, medical care, and other services provided to American Indians (Prucha, 1990; Meza, 2015). This Act allowed American Indians to work directly with state governments, without federal government interference and legislated that the boarding schools close. A portion of this policy allowed American Indians to make decisions concerning education of their youth. As a result, all Haudenosaunee youth who live on Haudenosaunee reservations receive public school education on their homelands or in a location near their homeland.

The 1990s saw a renaissance of self-determination for the American Indian. United States federal legislation, specifically Native American Languages Act of 1990,

and Ester Martinez Native American Languages Preservation Act of 2006, supported indigenous language survival, cultural awareness, and student success and self-confidence (Meza, 2015, p. 357). Appendix A, provides a complete history of United States Federal Indian Education Policy.

Problem Statement

Since the dismantling of the United States Assimilation Policy (1879), and the Indian Education Self-Determination Act of 1975, gaps have existed in the historical understanding of how American Indian cultural sovereignty has persevered. Additionally, research is also needed to identify formal and informal pedagogy used by Haudenosaunee educators to transfer Haudenosaunee culture from one generation to the next. This study seeks to solve the problem of the lack of established pedagogical best practices of the Haudenosaunee Confederacy that may have contributed to the preservation of the sacred cosmology before colonization.

Although American Indian self-determination continues in divergent ways, additional research is needed to address the educational practices of Haudenosaunee Confederacy teachers in school curricula that transmit Haudenosaunee cultural practices that further ensure educational and cultural sovereignty (Zehr, 2008; Meza, 2015). Meza (2015) stated that “the impact on tribal sovereignty stemming from post-colonization policies have threatened the survival of traditional Native American languages” (p. 353).

With the advent of the colonization of American Indians, indigenous modes of existence were decimated. American Indians lived independently, identifying themselves in harmony and relationship with the Creator and the created order. Sovereignty, as defined by the European Americans governments, refers “to the supreme political

authority, independent and unlimited by any other power” (Barker, 2005, p. 33). Lomawaima and McCarty (2006) further defined sovereignty as “the right of the people to self-govern, self-determination, and self-education” (p. 9). The United States government created through laws, that American Indian nations are “domestic dependent nations” which recognizes the sovereignty of American Indian nations but limits the power of the American Indian and activities toward self-determination (Barker, 2005 p. 39). Although sovereignty is not an American Indian concept, in a post-colonialism society, American Indian nations, have embraced sovereignty as an ideology to promote nationalism and to uproot European cultural models (Barker, 2005). American Indians continue to resist the United States government by trying to gain full sovereignty/self-determination rights in all aspects of their life to include, but not limited to: religion, politics/government, culture, and education (Dunbar-Ortiz, 2014). Generally speaking, the disparate sovereignties have the following descriptions with the common goal of “we wish to continue to exist” (Dunbar-Ortiz, 2014, p. 202):

Religious sovereignty in relation to the United Nations Declaration of the Rights of Indigenous Peoples Article 12 stated:

Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains (United Nations, 2009).

Those instructions are still held by Haudenosaunee, who continue the practice of the traditional religion. Haudenosaunee religion celebrates the gifts the Creator gives,

which is centered on an agricultural calendar based on the phases of the moon (Traditional Teachings, 1984). Political/governmental sovereignty focuses on the right of self-determination. Tribal governments, including the Haudenosaunee Confederacy, would in this reality, have the “right to freely determine their political status and to freely pursue their economic, social and cultural development” (United Nations, 2009, p. 4). The Haudenosaunee Confederacy was established well before contact with Europeans, as is documented in the Great Law of Peace (Kaienerekowa). Barker (2005) claimed the Great Law of Peace promotes unity among individuals, families, clans and nations, all while upholding “integrity of diverse identities and spheres of autonomy” (p. 47).

Cultural sovereignty is concerned with American Indians who engage in acts that promote their traditional culture and transfer that knowledge through stories, songs, and spirituality (Tsosie, 2010). United Nations Declaration of the rights of indigenous peoples Article 11 states “Indigenous peoples have the right to practice and revitalize their cultural traditions and customs” (United Nations, 2009). Therefore, the Haudenosaunee have the right to share their story of how the world was created and not be told it’s a myth. Just as biblical recognition and acceptance, the American Indian Creation story should be respected.

Educational sovereignty is focused on the “right to establish and control their American Indian educational system and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning” (United Nations, 2009, p.7). For this study the focus is on the interconnectedness between cultural and educational sovereignty; specifically, educational practices employed by educators that are aimed at transmitting Haudenosaunee culture.

Theoretical Rationale

The theory of transculturation guided this study. Transculturation asserts that individuals often engage in a process of learning to understand, interact, and function in a novel cultural setting without loss of their American Indian cultural identity and heritage (Huffman, 2011, 2013). Huffman's original work was conducted in a higher education setting with American Indian students. A later study (2013) applied the same premise to K-12 school settings, located on American Indian reservations. Huffman found that students retain strong cultural identity tend to persist and excel academically across the educational spectrum (Huffman, 2011, 2013).

Huffman (2011, 2013) asserted that a strong cultural identity is paramount for the emotional and cultural wellbeing of American Indian. The transculturation theory assumes that an individual's self-assuredness, self-worth, and a sense of purpose gained from acceptance of their cultural heritage attributes to the individual's strong cultural identity. Additionally, transculturation is a complex process of cultural learning resulting in the ability to participate effectively in more than one cultural setting simultaneously, making one, in essence bicultural (Huffman, 2011, 2013).

Statement of Purpose

The goal of this qualitative study is to identify effective pedagogical methods and practices employed by Haudenosaunee educators by surveying the educational practices of public school teachers on two of the six nations that belong to the Haudenosaunee Confederacy. Study participants are teachers who work in the New York State public education system, and teach cultural, and language studies in tandem with other state mandated courses. Study participants are also members of Haudenosaunee nations.

Research Questions

This study seeks to explore the perspective of Haudenosaunee educators the following research questions:

1. What is the intrinsic goal of education for the Haudenosaunee?
2. What educational practices do Haudenosaunee teachers employ to transfer culture and language, and how do these practices inform and or/preserve cultural sovereignty?
3. How does the retention of cultural knowledge/awareness impact academic success for American Indian youth?

Potential Significance of the Study

The potential significance of this study is to advance the research that addresses the educational and cultural needs of American Indian in the United States. Published reports indicate that academic achievement of American Indian youth is lower than any other ethnic group in the United States. The possibility of extinction of an entire culture could become a reality if American Indian youth do not learn about their culture and language (Tippeconnic & Tippeconnic Fox, 2012). To maintain semi-sovereignty status and to achieve full tribal sovereignty status, the American Indian, and youth in particular must have a foundational knowledge of their nation's culture and language through the use of standardized curriculum.

Surveying the educational practices and exploring the perceptions of teachers of Haudenosaunee culture and language in two New York State public schools will add to the body of knowledge, specifically, the transfer of culture and knowledge to Haudenosaunee youth. Through transference of these attributes, semi-sovereignty may be

maintained. From the theoretical framework a case can be made that strong cultural identity strengthens the academic success of American Indian youth generally, and specifically in the public school system. Preserving cultural traditions and identity are integral to the educational advancement of American Indian students (Huffman, 2011).

Definitions of Terms

Acculturation: A process that involves the loss or uprooting of one's preceding culture (Taylor, 1991, p. 91).

American Indian/Alaskan Native: According to the United States Department of Justice (2014): "As a general principle, an Indian is a person who is of some degree Indian blood and formally recognized as an Indian by a Tribe and/or the United States. No single federal or tribal criterion establishes a person's identity as an Indian. Government agencies use various criterion to determine eligibility for programs and services.

Clan mothers: Is a hereditary position. She is responsible for the welfare of the clan. She names all the people of the clan; she holds a position in nominating, installing and removing the male chief. (Porter, 2008).

Culture: "A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms using (people) to communicate, perpetuate and develop their knowledge about and attitudes towards life" (Taylor, 1991, p. 90).

Cultural Sovereignty: Native Americans engage in acts which promote their traditional culture and transfer that knowledge through stories, songs, and spirituality (Tsosie, 2010).

Deficit model of education (Assimilation Model): Is a model of education that ignores the language and cultural differences between schools and communities. The framework of deculturalization in which American Indian languages and cultures are stripped away and replaced to assimilate to the European Americans culture through the educational process. (Freng, Freng, & Moore, 2006).

Doctrine of Discovery: Based on four Papal bulls of the Catholic Church issued in the 15th century, decreed “if Christians were not living on the land, it was not inhabited” (Miller et al., 2010).

Egalitarian: aiming for equal wealth, status for all people (Wagner, 2001).

European American: A European American, (also known as “Caucasian American”, or “White American”) is a citizen or resident of the United States, who has origins in any of the original peoples of Europe (euroamericans.org, n.d.).

Federally recognized Indian tribes or groups: The United States government recognizes 566 Indian tribes or groups eligible for funding services from the Bureau of Indian Affairs (NCSL, 2015).

Guswenta or Two Row Wampum: The Haudenosaunee name for a treaty the Dutch and the Haudenosaunee agreed upon in 1613 that assumed a respectful relationship built on their separate cultures and laws (Waterman & Lindley, 2013).

Haudenosaunee: The National Museum of the American Indian (NMAI) defined Haudenosaunee as peoples “who build longhouses” and a confederacy comprised of six nations (NMAI, 2009).

Haudenosaunee Confederacy: The six nations that make up the Haudenosaunee Confederacy are: Mohawk (Kanien’kehaka) or flint people and keepers of the eastern

door; Oneida (Onayotekaono) or standing stone people; Onondaga (Onundagaono) or hill people and keepers of the central fire; Cayuga (Guyohkohnyoh) or great swamp people; Seneca (Onondowahgah) or great hill people and also keepers of the western door; and Tuscarora (Skaruhreh) or people who wear shirts (NMAI, 2009).

Indians: A term used by the United States government to describe American Indian Nations. Initially, the United States recognized the American Indian nations as sovereign nations but as the shift in power and policy changed the term “Indian” became the norm used to describe American Indians (United States Department of Justice, 2014).

Indigenous research methods: A framework that indigenous researchers use in academia to learn more about traditional knowledge systems by understanding that the worldview of indigenous peoples is different from European American thought processes (Chilisa, 2012).

Longhouse: Prior to colonization the Haudenosaunee dwellings was a longhouse made of tree bark. The structure of a longhouse is it has an eastern door, a western door and a fire pit in the middle of the center of the longhouse. Along the sides were bunk beds (NMAI, 2009).

Opening Address (Thanksgiving Address): Is an oral recitation spoken when the Haudenosaunee people gather for any formal meeting or ceremony. The purpose is to collectively be thankful for all the gifts the Creator has given to the Haudenosaunee people and to center everyone on the purpose of being caretakers of Mother Earth (Mann, 2000).

Papal Bull: A Papal bull is a particular type of letters, patent, or charter issued by, a Pope of the Catholic Church. The name originates from the lead seal (bulla) that is

attached to the end of the document to authenticate it as an official document from the Church (Merriam-Webster Dictionary, 2016).

Reservation: a district (land) reserved for American Indians by the United States Government to live on (Merriam-Webster Dictionary, 2016).

Self-determination rights: “Inherent rights which derive from their political, economic and social structures and cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources” (UN Declaration of Rights of Indigenous Peoples, 2009, p. 2).

Settlement: is a place where 10 or more American Indians live in the same area, usually recognized by the Canadian government (Merriam-Webster dictionary, 2016).

Sovereignty: “the right of the people to self-government, self-determination, and self-education” (Lomawaima & McCarty, 2006, p. 9).

Strength-based model of education: “Native education relies on local schools to bring together community institutions, parents and elders, the endorsement of the Tribe or Band, and the commitment of all people to learning and teaching” (Charleston, 1994, p.31)

Territory: describes an area of land that the United States government designated to American Indians for the purpose of relocating the American Indians from where they had held title to (Merriam-Webster dictionary, 2016).

Transculturation: is “the different phases in the transitive process undergone by society from one culture to another, this process does not only imply the acquisition of culture or the complete loss of their primary culture” (Taylor, 1991, p. 91).

Title I: “The purpose of this title is to ensure that all children have a fair, equal,

and significant opportunity to obtain a high-quality education and reach, at a minimum, proficiency on challenging State academic achievement standards and state academic assessments” (U.S. Department of Education, n.d.).

Title VII Indian Education programs: The purpose of the Indian, Native Hawaiian, and Alaska Native education programs is to (a) meet the special educational academic needs that are culturally connected to native peoples, (b) both children and adults, (c) as well as to train native peoples as educators and counselors in addition to other professional areas in which they might engage, and (d) to provide technical assistance, research, collection of data and evaluation (U.S. Department of Education, n.d.).

Wampum: is a Haudenosaunee word for white and purple quahog clam and conch shells, which are indigenous to the Finger Lakes region of New York. Often the wampum beads are strung together to create strings and/or belts to record oral history (Johansen, 1983).

Chapter Summary

The purpose of this qualitative study is to explore, to understand, and to describe the educational practices of Haudenosaunee educators in two public schools of American Indian Nations located in New York State. As indicated in this chapter, American Indian education has evolved over the years. Legislation has impacted a variety of issues, most importantly, cultural and educational sovereignty. Members of the Haudenosaunee Confederacy today are still advocating through the American courts to gain full control of their right to self-govern, self-educate, and decolonize their people. Due to colonization, the Haudenosaunee Confederacy is recognized as semi-sovereign; essentially making

them a state within another nation's borders. When American Indian students do not receive the foundational knowledge of their Native culture and heritage, and find little academic success in public education, tribal governments may ultimately be left suffering the economic, social, and political consequences. Without teachers who have the knowledge and experience of the traditional culture or language to educate youth, tribal heritage, and traditional culture are jeopardized.

Chapter 2 of this study is a literature review of relevant studies/writings to the subject covered by this study. Following the literature review, research design and methodology will be discussed in Chapter 3. Chapter 4 will analyze the results of the study, Chapter 5 provides a discussion of the findings and recommendations based on the analysis of the data collected.

Chapter 2: Review of the Literature

Introduction and Purpose

The review of literature in this chapter was organized around six key topics related to American Indian education to include: (a) American Indian pre-colonial education practices, (b) examination of American Indian research connecting underachievement to formal European Americans educational settings, (c) identification of American Indian learning styles and cultural differences, (d) culturally responsive education theory and rationale, (e) impact of culturally responsive teaching preparation on United States classrooms, and (f) how the research connects to American Indian self-determination rights. From these themes, researchers have theorized that teachers who employ culturally relevant educational practices may directly impact student academic outcomes. Additionally, culturally relevant education practices may have an indirect effect on students' perceptions of themselves and their attitudes toward learning is strengthened over time (Ledward, Takayama, & Elia, 2009).

American Indian Precolonialization Education Practices

Historically, American Indian societies have highly valued education (Cajete, 1996). The individual American Indian community was responsible for educating their youth (Freng, Freng, & Moore, 2006). Everyone, within the community shared this responsibility, especially the elders who consist of grandmothers and grandfathers (Marshall, 2007).

Indeed, Schweitzer's research revealed that American Indian grandmothers were often the primary designated educator for grandchildren. Based on the strong female role in traditional American Indian culture, Schweitzer (1999) concluded that the American

Indian grandmother's role as caretakers and educators are vital to cultural survival. Elders (grandmothers and grandfathers) became mentors, spiritual advisors through stories, song singing, and modeling of adult roles, and caretakers of the young (Marshall, 2007).

American Indian youth were encouraged to learn first by observing and watching adult models many times before being asked to complete a task themselves (Swisher & Deyle, 1987). Through observation, American Indian youth learned to develop strong visual skills (Swisher & Deyhle, 1987).

The stories elders tell contain multiple layers of holistic values that include interdependence, harmony, balance, and responsibility for others (Marshall, 2007; Szasz, 1983; Weaver, 2015). Values that many American Indian elders shared with youth, including the Haudenosaunee, are focused on four themes, which include: harmony with nature, unity with one's own humanity, humility in the face of eternity, and the whole being greater than the individual (Calsoyas, 2005; Mann, 2000). The American Indians' worldview is that in order to achieve life balance, one must live in harmony with the natural and spiritual world, and maintain familial relations including the clan family (Weaver, 2015). Traditional American Indian education involves lessons as an integrated part of daily life and ceremonies, rather than education as separate or isolated activities (Butterfield, 1994). Reyhner (1992) believed that education for American Indian children should empower youth to become full participants in their local communities, the country, and the world.

American Indian Achievement Gaps

For nearly a century, the United States government has invested considerable time and money into studying American Indian achievement levels on standardized tests. The

earliest quantitative study was commissioned in 1928 by Hubert Work, United States Secretary of the Interior. The study was conducted by the Institute for Government Research, through the Brookings Institute. From a social perspective, the Meriam study is the first study to highlight the formal policy of American Indian assimilation by providing education at residential boarding schools. The study surveyed the economic and social conditions of the American Indians during the 1920s (Meriam, 1928). The published report entitled, *The Problem of Indian Administration*, later became known as the Meriam Report or The Meriam Survey. Researchers collected data using surveys. A major finding of the Meriam Report was that the highest concentration of Indian population was in the states of Oklahoma, Arizona, and South Dakota. The report also identified the substandard living conditions of American Indian children as compared to the non-American Indian population.

The Meriam Report was organized into eight sections that included: general policy for Indian affairs, health, life and the activities of women, migration of Indians, legal aspects of the Indian problem, and missionary activities among Indians. The recommendations of the report guided ways of obtaining adequate statistics and records, establishing better living and working conditions, and improving general economic conditions which informs Indian education policy for the next 20 years (Meriam, 1928).

The National Study of American Indian Education conducted by Fuchs and Havighurst (1972) examined all features of Indian education including the roles and attitudes of students, parents, teachers, and community leaders. Fuchs and Havighurst studied eight Indian schools, located in Alaska, Arizona, North Carolina, and Chicago, Illinois. The significance of this study is that Fuchs and Havighurst gathered data through

the Indian lens rather than the traditional European Americans viewpoints. A major finding was American Indian youth and their parents wanted an opportunity to have bilingual education (p. 4). Researchers also documented that even though an assimilationist model of education policy was no longer the goal, schools servicing American Indian youth were still teaching assimilationist model (p. 8).

In 2002, the No Child Left Behind Act (NCLB) was passed and outlined how states received access to Title 1 educational grant funds. Title 1 educational grant funds provided by the United States government for “for the purpose to ensure that all children have a fair, equal, and significant opportunity to obtain a high-quality education and reach, at a minimum, proficiency on challenging State academic achievement standards and state academic assessments” (U.S. Department of Education, n.d.). The NCLB requirements included mandated testing of fourth and eighth-grade students in reading, mathematics, and science as part of a system known as the National Assessment Education Program (NAEP). Originally, the testing program which began in the late 1960s was voluntary, with the goal of developing a national report card about student achievement in the United States. The NAEP program, however, coincided with the passing of the No Child Left Behind Act (2001). The primary purpose of both initiatives was to hold public schools to a higher level of accountability, increase flexibility and local control, expand options for parents, and place an emphasis on research-based teaching methods (Winstead, Lawrence, Brantmeier, & Frey, 2008). The significance of this legislation is that American Indian youth were mandated to participate in the testing when enrolled in a public school that received Title 1 educational grant funds.

Testing requirements, prescribed curricula, and time constraints are influential factors in educational system. Historically within the United States government of America, outcomes of standardized tests have proven that American Indian students are not successful in the European Americans educational setting which is antithetical to the way American Indian students learn. Carjuzaa, Jetty, Munson, and Veltkamp (2010) hypothesized the rationale for lower standardized test scores of American Indian students was a distrust of the education process, due to the historical trauma American Indians suffered by being forcibly removed to attend boarding schools. Freng, Freng, & Moore (2006) posed the possibility that since the Self-Determination Act of 1975, the curriculum and educational practices are still based on an assimilation model. Assimilation models prohibit students from learning in a culturally detailed manner.

Since 2005, the United States Government has been collecting assessment information about reading and math achievement levels for students in fourth and eighth grade. The assessment that collects this information is called the National Assessment of Educational Progress (NAEP). The scores have been analyzed as to how minorities including American Indian students do in comparison to White students. Table 2.1 below shows reading/math summary results comparing American Indian and Alaskan Native (AI/AN) fourth graders to White students in years 2005, 2007, 2009, and 2011; reported in the Native Indian Education Studies (NIES, 2011). The 2011 NAEP sampled 5, 500 AI/AN fourth grade students in reading and math.

Table 2.1

Grade 4 NAEP Reading/Math Assessment results reported in Standard Score

Assessment	2005	2007	2009	2011
4 th Grade Reading AI/AN results	204	203	204	202
4 th Grade Reading White results	219	221	221	221
Difference in standard scores between AI/AN and Non-Native students	15	18	17	19
4 th Grade Math AI/AN Results	226	228	225	225
4 th Grade Math White results	238	240	240	241
Difference in standard scores between AI/AN and White students	12	12	15	16

In 2011, American Indian and Alaskan Native (AI/AN) fourth grade students scored 19 points lower on average in reading compared to White students (Table 2.1). The achievement score gap for reading in 2011 was not significantly different from the scores in previous years. However, when comparing the achievement score gap from 2005 to 2011 AI/AN students decreased by two points (Table 2.1). Therefore, showing that AI/AN students were not increasing their reading achievement scores in comparison to White students but were actually decreasing the level of achievement in 6 years' time.

In 2011, American Indian and Alaskan Native (AI/AN) fourth grade students scored 16 points lower on average in mathematics compared to White students. The score gap for mathematics in 2011 was not significantly different from the achievement gap in 2009, but was larger than the achievement gap in 2005 by four points (Table 2.1).

Table 2.2 shows reading/math summary results comparing American Indian and Alaskan Native (AI/AN) eighth graders to White students in years 2005, 2007, 2009, and 2011; reported in the Native Indian Education Studies (NIES, 2011). The 2011 National Assessment of Educational Progress (NAEP) sampled 4,100 AI/AN students in eighth grade in reading and math.

Table 2.2

Grade 8 NAEP Reading/Math Assessment student results reported in Standard Score

Assessment	2005	2007	2009	2011
8 th Grade Reading AI/AN results	249	247	251	252
8 th Grade Reading White results	262	263	264	265
Difference in standard scores between AI/AN and White students	13	16	13	13
8 th Grade Math AI/AN results	264	264	255	265
8 th Grade Math White results	279	282	283	284
Difference in standard scores between AI/AN and White students	15	18	28	19

American Indian and Alaskan Native (AI/AN) eighth-grade students scored lower on average in reading than White students in 2011 (Table 2.2). The 13 point reading achievement score gap in 2011 did not differ significantly from the gap in previous assessment years. Comparing AI/AN achievement scores to White students scores for the 4 years the average reading achievement score gap was 13.7 points.

In 2011, White students scored 19 points higher on average on eighth grade mathematics than American Indian and Alaskan Native students (Table 2.2). Since, the National Assessment of Educational Progress (NAEP) has been administered in 2005 AI/AN students have had an academic achievement gap in comparison to White students tested at the same time.

In general American Indian and Alaskan Native (AI/AN) students in both fourth and eighth grades achieved lower on math and reading than White students who also took the National Assessment of Educational Progress (NAEP) (Table 2.1 and Table 2.2). Although it can be said AI/AN students have demonstrated minimal progress on closing the achievement gap on the NAEP exam, results also document outcomes are still below White students achievement levels.

Learning Styles and Cultural Differences within Formal Education Settings

The learning styles of American Indian and cultural differences have been studied, with the intent of fixing the problem of American Indian underachievement, and high school completion (McKinley et al., 2008). Learning style is defined as “the method by which one comes to know and understand the world” (Swisher & Deyhle, 1987, p.

347). An individual learning style is a usual pattern used in the acquisition of information, concepts and skills (Appleton, 1983).

Research suggests that American Indian students appear to have different learning styles than non-American Indian students (Appleton, 1983). Swisher and Deyhle's (1987) research found that American Indian students' strength in formal settings is visual material; meaning American Indian youth learn best through observation and modeling. Additionally, American Indian student groups tend to perform better when the curriculum presents the material with relational examples, and global thinking patterns seem to resonate best with the American Indian Youth.

Researchers often refer to the learning style difference by examining American Indian values in comparison to European American values. Traditional American Indian values include: cooperation; an emphasis on the group, modesty, passivity, patience, non-verbal communication, harmony with nature, and spirituality and religion as a way of life. European Americans values include: competition, emphasis on individuality, self-attention, aggressiveness, verbal expression, and religion as a segmented part of life (Sebastian, 2003).

Franklin's (1996) research has provided academia of the differences and offers an explanation as to why American Indian students may be perceived as underachievers in formal education settings. Upon examination and comparison therefore, the values between American Indian and European Americans cultures are starkly different. For example, an educational practice in a typical American school is one where the teacher will question students on an individual basis such as calling on the student who raised his or her hand first, which based on the value system would in all likelihood be White

students; leaving one to surmise that American Indian youth are inferior academically or draw other conclusions thus labeling American Indian youth. Therefore, European Americans pedagogy is incongruent with the interpersonal learning styles of American Indians. A colonized classroom does not promote the values American Indians practice which include: cooperation; nonverbal communication; and patience.

Culturally Responsive Education

Culturally responsive education (CRE) research has been robust both in the United States, and in other countries where colonialism and assimilation education models have been previously implemented by the dominant European Americans culture (Belgrade et al., 2002; McCarty et al., 2015). Each study reviewed the culturally responsive education model in communities that implemented the model. The depth of studies provides evidence that culturally responsive education is replicable and effective.

The original goal of educating the American Indian was primary to assimilate the Indian to European Americans cultural norms to strip away indigenous culture (Spring, 1997; Szasz, 1983). The assimilationist model of education continues to focus on integrating American Indians into the dominant culture, exclusively using the English language to “civilize and Christianize” students (Freng et al., 2006; Tippeconnic & Tippeconnic Fox 2012). Therefore, when American Indian students enter formal institutions of learning, European Americans language and culture dominate (Wilson, 1975). However, some formal education settings are beginning to embrace CRE pedagogy.

Civil rights laws were passed in 1964 that overturned segregation laws. Since then, American educators and policy makers have been concerned with the

underachievement of students from poor, urban, rural, and non-mainstream ethnic, racial, and linguistic groups which are present in their classrooms (Gay, 2015). CRE is promoted by three stakeholders including: scholars, tribal communities and Indigenous educational leaders. These stakeholders believe that the CRE model recognizes, respects, and uses students' cultural identity as meaningful source for creating optimal learning environments (McKinley, Brayboy, & Castango, 2009). Tippeconnic and Tippeconnic Fox (2012) studied how CRE could improve student achievement for ethnic and racial minorities.

CRE occurs when “teachers incorporate heritages, experiences, and perspectives of different ethnic and racial groups to teach students who are members of them more effectively” (Gay, 2015, p. 124). Gay (2015) noted that the first premise of CRE is “no ethnic group should have exclusive power, or total cultural and political dominion over others, even if it is the numerical majority” (p. 125). Researchers have documented that in the United States of America classrooms are still following an assimilationist model of education, where all curriculum and materials presented derived from the dominant culture (Banks & Banks, 1996; Freng, Freng, & Moore, 2006). Implementing CRE models would be a complete reversal of the assimilationist model.

Educational researchers have done numerous studies in attempt to identify why American Indian students are failing based on the dominant group's definition of norms and expectations (Freng, Freng, & Moore, 2006). American Indian students have higher dropout rates than any other ethnic or racial group in the United States (Swisher & Deyhle, 1987; McCarty, 2009; Tippeconnic & Tippeconnic Fox, 2012; Gay, 2015; Weaver, 2015). However, the research assessing American Indian students is based

on American Indian youth who attended assimilation education based schools rather than assessment of CRE model schools (Freng, Freng, & Moore, 2006; Harrington & Pavil, 2013). Researchers continue to demonstrate the advantages of CRE. Researchers have found that if the language at home and school are not congruent, a barrier has been put in place, and American Indian youth become disadvantage academically (Swisher & Deyhle, 1987; Franklin, 1996; Tippeconnic & Tippeconnic Fox, 2012; McCarty et al., 2015).

The second premise of CRE states “culture influences how and what children learn both in and out of school; as well as how and what teachers teach” (King, & Hayman, 1996; Spring, 1997; Bruner, 1996; Hollins, Young, Adler, & Shadow, 2006; Gay, 2015). CRE benefits American Indian students through increasing student empowerment, collaborative goal setting, and meaningful learning (Reyhner & Edger, 1992; Belgrade, Mitchell, & Arquero, 2002; McCarty et al., 2015).

Ledward, Takayama, and Elia (2009) examined the relationship between Hawaiian CRE strategies and student outcomes. The researchers hypothesized that culturally relevant pedagogy and learning strategies did have a positive impact on students’ social-emotional development and educational outcomes. The research question focused on best practices of culturally relevant education taking place in Hawaii’s classrooms.

Ledward et. Al (2009) collected quantitative data from 7,000 teachers, students, and parents/caregivers. The researchers discovered that the use of culturally responsive education strategies could be found in different school types, and among Hawaiian and non-Hawaiian teachers. The researchers created an indigenous education teacher

framework that includes five key components: language, family and community, content, context, and assessment and accountability. Kana'iaupuni, and Kawai'ae'a, 2008 state "the look and feel of these five components vary from setting to setting, depending on cultural ways of being, knowing and doing" (p. 74). Thus making the components applicable to other indigenous communities not just those from Hawaii. The researchers encourage other indigenous communities to use the Hawaiian Indigenous Education Rubric (HIER) that measures from the teacher perspective the five domains of culturally responsive education: language, family and community, content, context, and assessment, on a scale of none, emerging, developing, and enacting. The significance of the study is how many participated in the research and that it is applicable to other American Indian/Alaskan Native communities.

Guillory and Williams (2014) studied how teaching a culturally responsive curriculum could help educate American Indian students. The purpose of the study was to determine a global definition of culture and how to incorporate culture into educational practices. The researchers hypothesized that when American Indian culture is integrated into the classroom in meaningful ways, CRE can have a profoundly positive impact on the academic success of these students. The researchers used a qualitative methodology approach specifically, focus groups. Participants in the focus groups included various stakeholders, such as: teachers, elementary and high school principals, tribal leaders, and parents. The seven focus groups were conducted in seven different locations throughout the United States, with a total of 53 participants, which included 37 females and 16 males (p. 159).

Four themes emerged from the qualitative study which included multiple definitions of how culture is defined based on geographical location and density of the American Indian population; contemporary definition of culture based on the perceptions of the study participants versus contemporary American Indian youth; the infusion of culture into pedagogy (cooperative learning, real-life learning etc.); and teacher responsibility and state standards to infuse curriculum and culture together (Guillory & Williams, 2014).

Guillory and Williams (2014) observed that there were definite divisions amongst participants on which elements of culture should be emphasized in the classroom. In rural settings where there were higher concentrations of American Indians, the emphasis on language preservation, connection to nature, spirituality, and clanships was viewed by participants as essential. Culture in urban settings like Minneapolis, Minnesota; Oklahoma City, Oklahoma; and Portland, Oregon was focused on the sense of belongingness and cultural identification as part of culture.

No one absolute gold standard approach to the CRE implementation for American Indian youth as best practices emerged, however, numerous studies exist that advance CRE. Nevertheless, when CRE is executed in purposeful ways, the positive impact has been seen on student achievement and cultural identity (Demmert and Towner, 2003; Gillard and Moore, 2007; Adams, Adam, and Opbrock, 2007; Anderson and Holder, 2012; McIntyre and Hulan, 2012). The basis of CRE is that teachers need to have training specifically about American Indian populations to help them understand the culture, especially if the teachers are from a European Americans background (Belgrade, Mitchell, & Arquero, 2002).

Culturally Responsive Teaching Preparation

There are 565 federally recognized tribes or groups (NCSL, 2015) with distinct cultural variances. Teachers, or those who are preparing to teach American Indian populations, are critical advocates to bridging the academic achievement gap. These teachers can empower American Indian youth who may feel devalued, marginalized and incompetent. Teaching American Indians is a complex challenge for teachers (Belgrade et al., 2002). Gay (2015) explored how teacher preparation programs effect student learning if education standards are presented within the local culture, otherwise known as culturally responsive teaching.

Jester and Fickel (2013) found culturally responsive teacher preparation programs should include the following elements: a) a culturally responsive conceptual framework that focuses on culturally responsive teaching practices; b) an emphasis on cultivating critical sociocultural consciousness; and c) direct engagement with culturally relevant knowledge and epistemologies. These findings are based on a qualitative study that included 53 pre-service candidates placed in 11 schools. The schools were located in Alaskan Native villages (Jester & Fickel, 2013).

Additionally, Haynes Writer and Oesterreich (2011) performed a qualitative study with 15 American Indian women enrolled in a culturally relevant teacher preparation program. The researchers posit that teachers of American Indian students have the professional and ethical responsibility to establish and maintain curriculum and instruction in the immediate location where the public school operates, as well as the

local American Indian culture and context. American Indian teachers can also serve as role models by sharing personal academic achievement experiences with their students. Haynes Writer and Oesterreich (2011) also found that by having female American Indian teachers share cultural knowledge, beliefs, and practices with the students similar to traditional matriarchal practices, inherent positive return for cultural preservation is evident.

Gay (2015) championed the idea that culturally responsive teaching parallels to culturally relevant education/pedagogy. Both are paramount when incorporating diverse teaching methods and materials to achieve common learning outcomes. Nevertheless, it is the responsibility of the teacher in a culturally responsive classroom to teach students how to become “cultural border crossers,” which can be defined as being able to see the commonality of two different culture so that students can express themselves clearly in a variety of cultures. Gay suggested the role of the teacher is not only to transmit culture and language to students but also to help students navigate between two or more cultures. Strength-based model of education or a "true" Native education would rely on local schools bringing together community institutions, parents and elders, the endorsement of the American Indian Tribe or Band, and the commitment of all people to learning and teaching the students within a public school setting (Charleston, 1994).

Self-determination Rights

American Indians have renewed reason to reexamine self-determination rights as applicable to educating its youth. Since the Indian Self-Determination Act of 1975, efforts have been made to improve the quality of education for American Indian children by enhancing both traditional knowledge about culture and language, and academic

performance (Butterfield, 1994). Munroe, Borden, Toney, & Meader (2013) explored decolonization of education for American Indian youth by interviewing tribal elders in Canada regarding personal educational experiences. The researchers identified four barriers to decolonizing education settings for indigenous people to include: unwelcoming schools, unprofessional teachers, the colonized classroom, and the lack of unilateral decolonization of schools. A summary statement from the elders about the colonized school (assimilationist model) was “What’s in the books as Native history is not who we are” (Munroe, Borden, Toney, & Meader, 2013, p. 232). Therefore, American Indian youth should be allowed to learn in schools that are committed to culturally responsive teaching and learning, are connected to youths’ home, and teachers who are committed to teaching without bias.

The qualitative study conducted by Murray, Tompkins, Paul, Denny, Johnson & Joe (2013) included three Mi’Kmaq teachers, who teach in schools whose population is Mi’Kmaq students in Eastern Canada. The major theme that emerged was that each teacher challenged the inadequacies of colonized education with tribal cultural knowledge. Another emergent theme from the study was that the teachers strove to link school curricula with the culture from which these students originated. One way the teachers linked culture to the curriculum was to make stronger -school connections as often as possible. The researchers posited that both Indigenous perspectives and 21st-century approaches call for education to emerge contextually, and that value of the interconnectedness of all things must be taught to preserve the sovereignty of indigenous people (Meza, 2015).

Ngai (2008) studied how educators and a community revitalized indigenous-language to support learning the local language. Ngai worked with the members of Flathead Indian Reservation in Montana who at the time of the study were trying to learn their indigenous language. When the study began only 1 - 2 % of tribal members spoke the Salish language, most of whom were the Elders. A key finding of Ngai's (2008) study was that the community identified a need to have a unifying, reservation-wide Pre-K-16 (Pre-kindergarten thru bachelor degree) language curriculum, and a need for a coherent Pre-K-16 model to facilitate cultural education. The community gathered to identify components of cultural education for its youth, which served as the first step to self-determination for the Flathead Indian Nation.

Marker (2009) conducted a case study with the Coast Salish which focused on how the Coast Salish people were divided by an international border. Each population developed different strategies for resisting various forms of colonizing education. The Coast Salish communities have attempted to decolonize education by providing culturally responsive education through infusing values based on an indigenous worldview. The findings focused on some contrasting educational policies and contexts across the Canada–USA border. The study identified various strategies Coast Salish people have utilized towards resisting assimilation and thereby returning to Tribal understandings of place and identity. One such strategy the Coast Salish people have to resist assimilation is a recurring phrase “we are not you.” This phrase unifies Coast Salish people and asserts sovereign rights for relations, culture, and education. This theme is consistent with Coast Salish oral traditions and language. The “we are not you” phrase is significant due to these indigenous people were internalizing the right to self-determination while resisting

colonization in a situation when the policy of assimilation exists on both sides of the United States and Canadian borders.

In addition, the Montana Indian Education for All Act (IEFA) serves as a model for all educators. Montana passed legislation wherein the teaching of American Indian cultures and histories is part of their definition of a quality education (Carjuzaa et al., 2010). The new curriculum which was fully implemented in 2010. The curriculum was created in a collaborative manner between American Indian and Non-American Indian stakeholders. Curriculum changes were instituted as a result of Montana's largest minority group being composed of American Indians. American Indians comprised 11.6% of the population in the 2007-2008 academic calendar. The model represents a comprehensive approach, wherein culture is infused into every aspect of the curriculum, rather than limited to one separate language or class on culture (Carjuzaa et al., 2010). By the very definition offered by Lomawaima and McCarty (2006), the American Indian communities who reside in the state of Montana have achieved sovereignty over their youth's education because the culture and history of the American Indians will be taught K-12 classrooms.

Conclusion

Since 1971, most national studies about American education have been centered on student achievement, reading and math assessments, high school completion, language needs, effects of family and community involvement, and alternative instructional techniques (Reyhner, 2001; REL Central, 2011). The majority of these studies focused on European Americans traditional measures of student achievement that did not explore the cultural identity of American Indian youth. Few studies focused on Haudenosaunee

educational practices and the ways in which culture is transferred to the youngest citizens to support self-determination rights, such as the right to educate their youth (Reyhner, 2001; REL Central, 2011).

This study seeks to explore, understand, and describe the current educational practices of Haudenosaunee Confederacy education in regards to how cultural knowledge and language are transferred to Haudenosaunee youth within the formal education settings. A detailed description of this qualitative study is provided in Chapter 3.

Chapter 3: Research Design Methodology

Introduction and Overview

The purpose of this qualitative, phenomenological study was to explore the educational practices employed by Haudenosaunee Confederacy teachers to transfer culture and language to Haudenosaunee students to strengthen and preserve American Indian culture and thereby retaining cultural sovereignty.

Qualitative research gives the researcher greater insights into complex topics and seeks to understand themes of the lived daily world from the subjects' perspectives, known as phenomenology (Creswell, 2003). Qualitative methodologies were designed to permit and enable researchers to be authentic and transparent while actively engaged as participants in the research processes (Weber-Pillwax, 2001).

Utilizing a qualitative, phenomenological designed methodology, this study sought to explore the following research questions:

1. What is the intrinsic goal of education for the Haudenosaunee?
2. What educational practices do Haudenosaunee teachers employ to transfer culture and language, and how do these practices inform and/or preserve cultural sovereignty?
3. How does the retention of cultural knowledge/awareness impact academic success for American Indian youth?

Research Context

This study took place with teachers from two New York State public schools that offer cultural and/or language courses to Haudenosaunee youth. The schools were St. Regis Mohawk School, Pre-K-6, and the Onondaga Nation School, Pre-K-8.

The St. Regis Mohawk School is located on the Akwesasne Mohawk Reservation. The school has enrollment of 360 students, of which 355 students are identified as American Indian. The school employs 44 teachers. The St. Regis Mohawk School is part of the Salmon River Central School District located in Franklin County, New York.

The Onondaga Nation School is located on the Onondaga Nation Reservation. The school has 103 students enrolled of which all students are identified as American Indian. The school employs 26 teachers. The Onondaga Nation School is part of the Lafayette Central School District, located in Onondaga County, in New York. Both schools are located on American Indian reservations in upstate New York. Additionally, both schools receive Title VII grade funds from the United States Government.

Title VII grants are provisional based on a school that (a) meets the special educational academic needs that are culturally connected to native peoples including both children and adults, (b) to be used to train native peoples as educators and counselors in addition to other professional areas, and (c) provides technical assistance, research, collection of data and evaluation for American Indian, Native Hawaiian, and Alaska Native education programs in the United States (U.S. Department of Education, n.d.).

Research Participants

The researcher used public websites of the Salmon River Central School District and the Lafayette Central School District to access teachers' email addresses to select

participants for this study. Participants were selected according to certain criteria. These criteria included: (a) Haudenosaunee adult educators who self-identified as being a citizen of the Haudenosaunee Confederacy; (b) a New York State Department of Education certified teacher; and (c) 2 years of teaching experience in a Haudenosaunee culture or language curriculum, or have/are employed at the study school. Applying these criteria, 15 teachers were eligible to participate in the study. An initial invitation letter was e-mailed to these 15 teachers. The e-mail invitation letters can be found in Appendix B.

Within two weeks, a follow-up e-mail invitation was forwarded to non-respondents. At this juncture, and without any responses, the researcher collaborated with a highly esteemed and highly respected member of the community who agreed to act as a liaison to help make personal introductions with potential subjects. Many Haudenosaunee citizens are reluctant to participate in academic research due in part to past exploitation from previous European Americans researchers and as a measure of protecting Haudenosaunee culture. The research subjects agreed to participate only after acquiring the knowledge that the researcher was also a citizen of the Haudenosaunee Confederacy. Once arranged, three of the 15 teachers agreed to participate in the study. The researcher scheduled interviews at a place and time that was convenient for the participants, organized by geographic region. All participants were required to sign a consent form as found in Appendix C.

Ethical Protection of Participants

Prior to conducting the study, the researcher completed an online training course through St. John Fisher College (SJFC) and gained institutional approval to conduct said research.

Participation in the study was voluntary, posed minimal risk. There was no incentive given to participants. Additionally, the research results will be published or disseminated in context and thematic patterns.

The informed consent form is included as Appendix C. Participants were informed that their privacy will be maintained and that all information gathered will remain confidential. To protect the privacy and confidentiality of participant's information, no identifying information was used. Participants confidentiality was ensured by the use of coded (pseudonyms) known only to the researcher. The list of participants and all identifying information will be retained/disposed of by the researcher.

All written and digital transcriptions, field notes and reflexive journals for this study will be stored in a locked container in the home of the researcher for 3 years, at which time the material will be destroyed and deleted from the hard drive of the computer.

Research Design

Interviews were chosen for this phenomenological qualitative study. Interviews create a purposeful conversation, between the researcher and the interviewee (Chilisa, 2012). One-to-one interviews were chosen as the optimum research method due to the critical necessity to establish trust between the researcher and the participants. The need to establish personal connections with the participants would encourage a willingness to speak freely (Creswell, 2016). Permission from the schools and tribal leaders was not

required because the researcher did not require access to student data. Additionally, the interviews were scheduled at the convenience of the teachers off-site from the school property.

Participants were asked to respond to 15 open-ended questions (Appendix D) which were correlated to the three research questions for this study (Appendix E). The interview protocol and questions were developed following Brinkman and Kvale's (2015) seven stages of an interview inquiry. This form of inquiry garnered valuable insight on the topic based on the personal knowledge and personal experiences of participants (Chilisa, 2012). The recommended size group to be studied can be three to five participants. The most vital requirement is that all participants have had an experience with the phenomenon (Creswell 2016, p.262).

Qualitative Data Collection

The researcher conducted three semi-structured interviews that served as the qualitative data collection method to satisfy the construct of the study. Semi-structured interviews allow the researcher to use an interview protocol with open ended questions for participants to answer but allows for follow up questions as well (Creswell, 2016). The semi-structured interview was designed to gather data in a natural setting, while focusing on the participant's experience with teaching Haudenosaunee culture and language by having a set of questions to guide the interview (Brinkman & Kvale, 2015).

Two semi-structured interviews were done face-to-face and one interview was conducted by phone. All the participants gave permission for the interviews to be digitally recorded. During the interviews, the researcher took field notes to capture participant's verbal responses, and non-verbal gestures. Before and after the interview the

researcher recorded any thoughts in a reflexive journal to reduce the amount of bias the researcher may have about the content of the interview (Brinkman & Kvale, 2015).

Qualitative Data Analysis

Sound data analysis is vital to research dissemination. Data analysis is complex and should follow a prescriptive plan. Completed interviews were transcribed using a reputable service to ensure confidentiality. The transcriptionist was found on the St. John Fisher website. The following data collection and accuracy checks from interviews, the researcher coded the data thematically (Creswell 2016). The transcribed interview and field notes were then initially coded in vivo. In vivo coding is often a term based in the actual language of the participant (Creswell 2016). The interview transcripts, field notes and journal all utilized the same coding system. Triangulation was established by examining evidence from the interview transcripts, the field notes and journals to build a coherent justification for the themes discovered in this study (Creswell, 2003). The researcher used multiple approaches to avoid misinterpretation of the data and to increase the validity (Bloomberg and Volpe, 2012). The researcher journaled before and after each interview to try and avoid researcher bias interfering with participants' answers (Bloomberg and Volpe, 2012). Journaling allowed the researcher to be in conversation with the material and participants; thereby capturing familiar cultural practices and experience. Thereafter, personal experiences were bracketed and set aside to allow the authentic voice of participants to be reflected.

After the first value coding had been completed, the next step was to develop themes that describe the codes that answered the question "What did the researcher hear or learn about the research question based on the data which was collected?" (Creswell,

2016) Multiple rounds of coding identified several emergent themes on round two and three of coding (Creswell, 2016). A content analytic summary table based on the cross-reference table of research questions to interview questions (Appendix E) was used to meta-analyze the data gathered from the semi-structured interviews. By using a content analytic summary table for analyzing the qualitative data, the researcher was able to use deductive reasoning. The deductive inference for the study was Huffman's (2013) theory of transculturation due to the need to capture cultural significance utilizing indigenous research practices.

Issues of Trustworthiness

The researcher's goal was to obtain data that is free from bias and that the knowledge derived from the research is reliable (Brinkman and Kvale, 2015). Reliability of the study pertains to the consistency and trustworthiness of research (Brinkman and Kvale, 2015). The validity of the qualitative research is based on the researcher's moral integrity and the methods used to produce new knowledge (Brinkman and Kvale, 2015; Salner, 1989; and Smith 1990). In direct relation to the study to establish trustworthiness, the researcher utilized indigenous research methods.

Indigenous Research

Indigenous research is a framework that is used by indigenous researchers in the academy to learn more about traditional knowledge systems. Indigenous researchers understand that the worldview of indigenous peoples is different from Euro-Western thought processes. Kovach (2005), a founder of indigenous epistemology, presented three key indicators that should be present when researching indigenous ways and knowledge: (a) relational; the position of the researcher to the research topic, (b) knowledge about the

collective, which is the awareness that individuals and the community are accountable to each other. and (c) utilizes methods that includes acknowledgement that within indigenous communities the members have alternative ways of knowing, such as dreams and storytelling.

Indigenous research methods were paramount to this study in that American Indians Nations have been presented in unflattering or negative ways historically, and further marginalized by Euro-Western studies. Indigenous research methods describe and relay the Haudenosaunee ethos, which is defined as “informed by philosophical assumptions about the nature of social reality, ways of knowing, and ethics and value systems” (Chilisa, 2012, p. 20).

According to Kovach (2005), the indigenous researcher who utilizes indigenous research methods must remain cognizant of the four Rs: respect, relevance, reciprocity, and responsibility (Kovach 2005). Given centuries of learned mistrust of outsiders, it was important to gain the respect and trust of participants, allowing the Haudenosaunee teachers to share their knowledge in a safe manner, and in their ways of knowing. Finally, it is equally essential to share what is learned with the participants by allowing these participants access to the finished study as the care, honor and respect of their point of view demonstrated by the researcher.

As a member of the Seneca Nation, the researcher entered the study with potential bias, as described earlier. The Seneca Nation is one of the six member nations of the Haudenosaunee Confederacy. The researcher possesses knowledge of components of import to the maintenance of Haudenosaunee culture. However, utilizing the Indigenous research method, prior experiences and preconceived ideas of the researcher were

subsumed or bracketed from the contribution and perspective of study participants. Before each interview the researcher wrote potential biases in a journal to minimize personal bias. The role of the researcher in the indigenous methodology was to value and understand the context and worldview of participants without contributing to the conversation.

Chapter Summary

This chapter described the rationale of selecting qualitative research method design and infusing the Indigenous research framework to answer the research questions. Two, one-to-one interviews and one phone interview with the research participants located in two different American Indian public schools in two different geographic areas in New York State were conducted.

Chapter 4 reports the results of this study. The analysis of qualitative data was performed to gain insight as to how the Haudenosaunee educators transfer cultural knowledge and language to Haudenosaunee youth through educational practices.

Chapter 4: Results

Introduction

The purpose of this phenomenological study was to explore the educational practices employed by Haudenosaunee Confederacy teachers to transfer culture and language to Haudenosaunee students in order to strengthen and preserve Haudenosaunee culture and thereby retaining cultural sovereignty. This chapter presents the main conclusions obtained from conducting qualitative interviews which used semi-structured, open-ended interview questions. The identified phenomenological themes and essences generated by interviews will be discussed in this chapter.

Research Questions

The following research questions were the focus of this phenomenological study:

1. What is the intrinsic goal of education for the Haudenosaunee?
2. What educational practices do Haudenosaunee teachers employ to transfer culture and language and how do these practices inform and/or preserve cultural sovereignty?
3. How does the retention of cultural knowledge/awareness impact academic success for American Indian youth?

Methodology

A phenomenological approach was utilized to acquire rich descriptive data of the educational practices Haudenosaunee educators are currently using to transfer cultural knowledge and/or language to Haudenosaunee youth (Creswell, 2016). Three participants

representing two different geographic areas allowed the researcher an in-depth view and deep details through the answers participants provided (Creswell, 2016). Fifteen semi-structured open-ended questions were posed during the interview process (Appendix C). Participants were asked to explore educational practices utilized by Haudenosaunee teachers to transfer cultural knowledge and language to Haudenosaunee youth, to explore educational perceptions on the impact cultural sovereignty, and the impact strong cultural identity has on student academic success. Follow-up questions during the interview were asked to clarify participants' answers, or to ask for an example to create robust responses. The researcher posed open ended questions to encourage rich answers rather than just taking a "yes" or "no" answer to any interview question (Creswell, 2016).

Data Analysis and Findings

This chapter is organized by the three research question, five themes and essences that emerged from the qualitative interviews. The themes are based on the qualitative interviews and examples for the researcher which was analyzed. Table 4.1 illustrates the summary of the themes and provides a brief description of the essence of the themes.

Table 4.1

Summary of Themes

Research Question	Theme	Essence
What is the intrinsic goal of education for the Haudenosaunee?	Internalization of a cultural identity	Architecture; Culture and language staffing; Mission/Vision statements and Community support
	Culturally responsive education vs. European Americans education	Value culturally responsive education but are expected to teach New York State Learning Standards
What educational practices do Haudenosaunee teachers employ to transfer culture and language to the American Indian youth to help preserve cultural sovereignty?	Haudenosaunee Cosmos	Components; Seventh Generation philosophy; Two instructions
	Cultural pedagogy	Current Model; Educational practices; Cultural experts; Cultural sovereignty
How does the retention of cultural knowledge/awareness impact academic success for American youth?	Practitioners of culture	Activism; Ambassadors; Code Switching
	Emotional support	

Research Question 1: Intrinsic Goal of Education

Two themes emerged from the interviews in relation to the research question one: What is the intrinsic goal of education for the Haudenosaunee? The first emergent theme was internalization of cultural identity. The second theme identified that a struggle exists in setting priorities on how to teach culture and language to Haudenosaunee youth within the constraints of New York State education standards. The participants' answers were similar to each other even though they teach at different geographical locations.

Internalization of Cultural Identity

The first theme cultural identity, was clearly articulated by all participants. All responded that the goal of education for Haudenosaunee youth is to develop a cultural identity as a Haudenosaunee person. Participant A said: “I think like for me, as a teacher, the goal is to have them internalize the information”.

Participant B replied:

I think just by the very nature of the school and why it exists, why the school was created. It is important that those elements are tied, not only in culture and language class, but also within the curriculum and content of English Language Arts [ELA], math, social studies, science.

Participant B added to her first statement about what the goal of education is, by saying:

I am thinking about the whole person coming through [school]. . . . I see the person being competent. I see the person at the end knowing what it means to be Haudenosaunee. I want the whole person to know our [Haudenosaunee] history, being able to speak our [Haudenosaunee] language, knowing about our environment and how to live in harmony with nature, maybe know how our [Haudenosaunee] medicines heal our [Haudenosaunee] people, and our [Haudenosaunee] way of life and our connection to earth and to air and to water.

Participant B further explained “We [Haudenosaunee youth] need that strong foundation in the beginning of reading, writing, sciences and the language [Haudenosaunee] piece needs to be part of education in order to have a well-rounded person”.

Participant C answered the question by replying the goal of education for the Haudenosaunee is

To pass it [culture] on. So they [Haudenosaunee youth] learn it. They [Haudenosaunee youth] can use it [culture], keep it [culture] alive, and then pass it [culture] on. To keep it [culture] alive”. Participant C shared this belief “Yes, because the Nation School is a Nation school. The purpose is to keep Haudenosaunee culture alive. The goal of education is similar to like a Jewish School. We [teachers] would want to teach culture at a Jewish school.”

Furthermore, Participant C answered the goal of education at the school is based on the Circle of Courage framework (Brendiro, Brokenleg, and VanBockern, 1990).

Participant C stated:

Circle of courage, is made up of four elements: belonging, mastery, independence, and generosity. And what they [elements] represent is like belonging is that you [Haudenosaunee people] treat others like kin; mastering is you [Haudenosaunee people] know you [Haudenosaunee person] strive for personal excellence, but not to be superior; independence, it’s like to have an inner discipline; and generosity is to be unselfish, that you [Haudenosaunee person] could take a prized possession and hand it to a stranger .

The researcher discovered based on the interviews four essences that influence the development of cultural identity. The essences include: architecture of the buildings, culture and language program, mission/vision statements, and community support.

Architecture. Participant B and Participant C shared that the architecture of the school building also helped teach culture. Participant C stated:

The school building has culture embedded within the building. Like the architecture of the building was made out of wampum tiles. The design in the

hallway tiles makes wampum belts. The gymnasium looks like a replica of a traditional Longhouse. The view from the sky the building is shaped like an eagle. The emphasis of the architecture was to incorporate in the learning environment aspects of the culture to represent the community the students come from which is in alignment with the reason why culturally responsive education is important (Bruner, 1996; Gay, 2015; Hollins, King, & Hayman, 1996; Young, Adller, & Shadow, 2006; Spring, 1997).

Culture and language staffing. The St. Regis Mohawk School located on the Akwesasne Mohawk Reservation, employs two Mohawk language teachers and one cultural specialist. Of the 360 students, 355 students are identified as American Indian. St. Regis Mohawk School is part of the Salmon River Central School District located in Franklin County, New York.

The Onondaga Nation School located on the Onondaga Nation Reservation employs two Onondaga language teachers and one cultural specialist. The school has 103 students enrolled in the Pre-K through 8th grade. All the students enrolled in the school identify as American Indian. The Onondaga Nation School is part of the Lafayette Central School District, located in Onondaga County, New York.

Mission/vision statements. All participants shared that the researcher should examine the schools mission/vision statements. The participants cited that the very reason the school(s) were created was based on the mission/vision statements of each school.

The Ononodaga Nation School mission statement states:

The school has been part of the Nation for over 150 years. It serves many roles beyond 'school'. But the Onondaga Nation School continues to work towards

educating our children to provide the best tools for them to follow their path
(www.lafayetteschools.org).

The Salmon River Central School District vision statement states:

Salmon River Central School students, representing diverse population rich in tradition and cultural diversity, will become academically powerful individuals able to meet high quality academic standards. The district is focused on empowering all students with the academic skills and rich civic and social experiences that will enable them to further their educational goals and become active, responsible, and positively contributing members of society. Students will develop important decision-making, critical thinking, and technological skills, and the ability to communicate effectively. All members of our school community will share accountability for creating a positive and supportive educational environment, and for achieving successful student outcomes (www.srk12.org).

Community support. Participant C shared a detailed example of how the community supported the school when they were without a music teacher.

Participant C said : They, [school administration] had community members come in and out to teach songs and dance in music class. School and community members hoped a newly hired music teacher would incorporate more of the [Haudenosaunee} traditional songs and dance into the [music curriculum] once employed.

Culturally Responsive Education vs. European Americans Education.

Culturally Responsive Education (CRE) emerged as the second theme from statements made by two participants. Both participants value culture and language education but

stated that the current model the way in which Haudenosaunee language is currently taught in each of the study schools is at odds due to the demands of having to meet the New York State Learning Standards.

Participant A stated: “I think that the students deserve both, you know, to be able to have the European Americans education, but they should also equally have their own”. Participant B shared a unique perspective based on experiences of teaching at the school where they had been a former student and: “Presently, I feel like there has been a shift to more academic focus, so a community connection is there, but it’s not in the forefront. I think testing and scores and all of that is more a focus versus the culture”.

Participant B also offered that: “I think we’re [school] out of balance, we’re (school) out of balance too far to the academic. We [school] need to get back in balance, you know, and to do what we [school] need, we [school] need teachers to step up and an administrator that will help us do that”.

In summary, based on the participant’s responses to the first research question: What is the intrinsic goal of education for the Haudenosaunee; two themes emerged from the interviews. The first theme was participants’ goal of education for students is to internalize the Haudenosaunee cultural identity. The second theme was although Haudenosaunee teachers value culturally responsive education as a goal for Haudenosaunee youth, it is not the priority, rather New York State Learning Standards is.

Research Question 2: Educational Practices

From the research question posed: What educational practices do Haudenosaunee teachers employ to transfer culture and language to American Indian youth to help

preserve cultural sovereignty? Two themes emerged. The first theme identified various components about the Haudenosaunee cosmos the teachers believed Haudenosaunee youth needed to know. The second theme concerned cultural pedagogy the Haudenosaunee teachers use to transfer cultural knowledge and language to Haudenosaunee youth.

Haudenosaunee Cosmos

An emergent theme from the participants' interviews described components of the Haudenosaunee cosmos: "I think the five teachings: Haudenosaunee Creation Story, ceremonies, Opening Address/ Thanksgiving Address, clans, and Great Law" (Participant A). Participant B stated: "Personally I think all of it [culture]. I think a reasonable aspect of history, I think that's key because if you don't remember our history and know our past". Participant C shared: "The history you have to learn from the past. Pattern of peace. Language. The social aspect of dancing and songs, language". Participant C shared "language teachers have a curriculum; they [language teachers] teach about the moons [Haudenosaunee calendar is based on the cycles of the moon] they [language teachers] talk about the moons and ceremonies, and the changes in seasons". Essences which comprise the Haudenosaunee cosmos include the Seventh Generation philosophy, and the Two Instructions from the Haudenosaunee Creation Story.

Seventh generation philosophy. Participants were asked specifically whether the Seventh Generation philosophy is taught, and if so how it is taught as part of the curriculum. The Haudenosaunee Seventh Generation philosophy states that all individuals need to think about how any decision will impact future generations to come (Mann, 2000). All respondents acknowledged that the Seventh Generation philosophy

was taught on site. Participant A shared “that as part of research project about topics related to the Opening Address/Thanksgiving Address students are asked to think about and answer the following two questions: (a) What are the things being done to try to solve those problems? (b) What do you (student) think it’s going to be like seven generations from now?”

Two instructions. As part of the Haudenosaunee Creation Story the Creator tells human beings two instructions that are to be followed. The first instruction is to live in harmony with nature, and the second is to be thankful for all the gifts the Creator gives human beings (Porter, 2008). Study participants were asked if these two instructions were taught as part of the curriculum, and all confirmed is being taught to Haudenosaunee youth. In addition to the Haudenosaunee Creation Story (Appendix F) the participants shared how the Opening Address/Thanksgiving Address see Appendix G, is also used to teach the instructions on a continual basis beginning in pre-kindergarten through the highest grade at each school. The participants shared these comments about the two instructions: “I think it [two instructions] is in everything” said Participant B; Participant C said “The two instructions are weaved, in through the whole school. They [students] are taught a little thank you phrase and nobody could eat until all had been served food, the phrase could then be said and then they [students] could eat”.

Cultural Pedagogy

The second theme attempted to identify the practices Haudenosaunee educators utilize to transfer culture and language to Haudenosaunee youth within the current model and who decides what is taught. The participants shared insights about how culture and language are taught by Haudenosaunee educators to Haudenosaunee youth. Lastly, the

participants shared how cultural experts are utilized to teach traditional knowledge and arts to students in the respective school. Elements that support cultural pedagogy include: current model, educational practices, cultural experts, and cultural sovereignty.

Current model. All the participants shared that in each school there is one cultural specialist, who teaches at least once a week by visiting each classroom. Generally, the cultural specialist may choose to teach during a social studies lesson to infuse Haudenosaunee culture into the content. In the primary classrooms, Mohawk or Onondaga language (location specific) is taught formally once per week with the focus being on oral language acquisition. As students enter middle school grades the frequency increases to daily instruction in the language. At each high school students can take a New York State Regents class in both Mohawk and/or Onondaga language, and a New York State final assessment known as a Regents exam to earn high school language credits.

Educational practices. Each participant gave different examples to the following interview question: What educational practices do you believe promote the use and preservation of Haudenosaunee language and culture for the youth? “My main thing is that I want to hear them speaking the language” (Participant A).

Participant A further explained the answer by stating: So the way I approach it is I’m trying to use language that I feel is used more in an everyday basis, and I want to hear them speak it, so I try to do a lot of things that have to do with like questions and answers to what they’re, they’re talking with each other and responding to things instead of just getting them to memorize a list of words. I do games and things; I keep them active.

Participant A shared how language is taught based on their knowledge that “there’s people that are still speaking and it’s important for them [youth] to carry it on”. Participant B spoke about three practices that are used to promote the preservation of Haudenosaunee language and culture the youth. Participant B shared that the parents of students in grades 3-8 opt their children out of New York State assessments for English Language Arts, Math and Science. Participant B also shared personal philosophy about how behavior are teachable moments “Mistakes are wonderful and conversation is, you know, about those mistakes help us grow”. A further explanation was provided by Participant B:

So to take, to be able to take the time to go through that [mistake as a teachable moment] every day, with every student, you know, with every situation gives them [students] the voice to be able to turn around and speak from their [students] heart of what’s wrong with them (student) or what’s going on with them [student]”.

Participant B and Participant C described a unique educational practice of how the Opening Address/Thanksgiving Address is taught to students each week.

Participant B shared the Opening Address/Thanksgiving Address is about “acknowledging every being and thing and gift all the way up to the heavens, and every class recites it”. The school opens each Monday morning by gathering at the turtle mound inside the school and each grade level is responsible for reciting one part of the Opening Address/Thanksgiving Address in the Onondaga Language. Each Friday they close the school by repeating the same activity.

Participant C shared three thoughts about what educational practices helped to preserve Haudenosaunee culture and language. First Participant C stated: “They [school administration] keep classes small. You could have as little as three kids in a class”. Participant C also shared: “I would say there’s a lot of vocabulary knowledge they [teachers] have to build up”. Lastly Participant C stated: “They’re [school district] big in technology. They [school district] gave students one-to-one devices before any other district that I knew of had them. They [school district] use the technology to take field trips by skyping”.

Cultural experts. Each participant also shared that cultural experts were included in developing what components of the culture should be taught in the culture, and language classes. Participants shared “Haudenosaunee cultural experts, are chiefs, clan mothers, faith keepers”. The participants also shared “Haudenosaunee teachers of culture and language were also included in the development of current culture and language curriculums being taught at their schools”.

All the participants shared the importance of having Haudenosaunee community members who are cultural experts come into the school and teach the students traditional knowledge and arts. Participant C said “Community was in and out of the building”. Participant A shared “I bring in people from the community that, you know, know about those traditional arts”. The participants shared their belief about why they [school district] bring in community members: Participant C shared “It’s our [Haudenosaunee] people. I don’t look for the non-Native people that are experts on Haudenosaunee. I look for our people and that’s just the way I like to do it”. Participant B shared from an experience of being a student who attended the school currently under review in 1970s.

Participant B stated: “In the Seventies, there was a movement to have the language and culture be a part of the curriculum and drive pretty much what needed to be taught. I felt very connected to the community when I was little. We [students] could do basket weaving, and we’d [students] go out, we’d get clay There was so much connected to the earth and to community”. Participant B summed it up by stating: “You want every piece and aspect of what happened to us [Haudenosaunee Confederacy], where we [Haudenosaunee Confederacy] are now, and then what’s our [Haudenosaunee Confederacy] future” as the goal of culture and language curriculums.

Cultural sovereignty. All the participants answered yes to believing that teaching culture and language to Haudenosaunee youth has a positive impact on cultural sovereignty. The following statements provide insight into how participants perceive the impact culture and language classes has had on students:

Participant A stated: I think it’s very important and I do see like students are – they come awake when they hear something about themselves. There are so many things that are, that our people have offered to the world and there’s so much things for them to be proud of.

Participant B stated: I think the dream about the future always has been that we [Haudenosaunee people] will be here, we [Haudenosaunee people] will always be here, we [Haudenosaunee people] will continue to, to exist. Our [Haudenosaunee people] past is [victims of] genocide, you know it’s plain and simple. But that goal of genocide by the United States Government did not occur and our [Haudenosaunee people] present is here that those elements of what make us

Haudenosaunee will not go to the wayside, those traditions and the cultures and the language and the foods and the knowledge continue, and that is the future.

Participant C shared that “They [school] have a lot of [Haudenosaunee] teachers from the community teaching. They’ve [Haudenosaunee teachers] gone through the system and they’ve [Haudenosaunee teachers] come back”.

Research Question 3: Academic Success

Interview participants were asked questions related to research question three: How does the retention of cultural knowledge/awareness impact academic success for American Indian youth? Each participant answered cultural knowledge does positively impact student success in multiple ways including academics. When the participants were asked to give an example how they define success it was by other standards and not the European Americans education definition such as doing well on exams and getting high grades on a report card. The participants defined education success in terms of matching the goal of education for Haudenosaunee youth is to develop a cultural identity as a Haudenosaunee person and practitioner of the culture. A second theme that emerged from the interviews was an acknowledgement that Haudenosaunee youth need emotional support in order to obtain a high school diploma.

Practitioners of Culture

Instead of academic success being defined in competitive terms, the participants’ responses can be summarized as youth are successful because they become practitioners of culture. The participants’ examples of success varied but they each described what a successful Haudenosaunee person thinks or does beyond formal education instruction:

Participant A shared two thoughts about success based on teaching culture and language to Haudenosaunee youth. The first thought was: “it is important to teach them who they are. [Former students] come back and they [students] talk about how you know that [culture and or language class] influenced them, knowing what they [the student] learned in Haudenosaunee culture or language class when they [the graduate] went out into the world”. The impact Participant A’s class had on a student was: “I had one, one student that I can think of that hadn’t really had a lot of that knowledge [of his culture] and took my class, and he ended up going for Dartmouth and his major was in like Native Studies”. The second thought the participant shared was “I have a lot of little anecdotal things. I had one kid tell me one time that she wanted to be an activist when she grew up, after we had been discussing how people are active in the community protesting for different things like fracking”. Participant B described specific views of success based on experience as a parent with children that attend the participant’s school.

Participant B reported the following: For my own children, I believe that I’ve seen them be able to carry themselves. I see that they know who they are and they’re more than willing to share I’m Haudenosaunee. I’ve seen my children become little ambassadors, little educators of who they are. Knowing who you are is important.

Participant B also shared thoughts about success based on another personal example of a nephew who attends a different school district: “he will not know and it hurts me that he doesn’t have a base of his language and of his culture. It’s not that he can’t, you know. He can ask, it’s just different”. The participant stated further that it is different because the exposure is not happening on a daily basis for the nephew.

Emotional Support

Participants shared that in addition to teaching students Haudenosaunee culture teachers also need to teach students coping skills to be successful in the respective European Americans high schools. Participant B stated “I think that there’s another piece to the goal of education and I think it’s a social emotional piece. I think there are some things that we (teachers) need get better at to support the academics.” Participant B went on to explain and said “I think that’s a piece [social emotional education] of it [formal education] also, to teach youth resiliency.”

Participant C added depth to the definition of success of Haudenosaunee youth by describing how Haudenosaunee youth have to develop resiliency skills when they (the students) transfer to a dual culture school and are no longer being educated in the Nation school singularly.

Yes, but I have learned there’s different types of culture. It’s not just Black, White, Native American, and Hispanic. There’s also, you know, like low economic, high economic, you’ve got even within those different cultures. How you [Haudenosaunee youth], how you [Haudenosaunee youth] act at home is not the way, or may not be the way that you [Haudenosaunee youth] need to act to be successful in European Americans society as a whole. And we [teachers] have to teach youth how to code switch. For them [youth] to be successful in the public and in society, to be successful in their career, they [students] have to code switch and not act that way, but know that’s not necessarily a bad thing, that that’s just a code switch.

The researcher asked the participant a follow up question to the participant's statement about the concept of code switching and the participant "agreed that students should have a strong cultural identity but also be taught how to survive in the European Americans culture".

In summary the participants all agreed that a strong cultural identity as a Haudenosaunee was a measure of success of education over an emphasis on academic grades. The common belief that Haudenosaunee students are successful when they internalize their cultural identity and then become practitioners of the culture.

Chapter Summary

Chapter 4 discussed the findings of the qualitative data that was obtained through participants who teach at one of two New York State public schools who contract with either the Mohawk or Onondaga Nation to provide education to Haudenosaunee youth. In summary the participants all agreed that a strong cultural identity as a Haudenosaunee was a measure of success of education over an emphasis on academic grades. The common belief that Haudenosaunee students are successful when Haudenosaunee youth internalize the Haudenosaunee cultural identity and then become practitioners of the culture. Phenomenological themes were identified through analysis of 15 semi-structured open-ended questions, Appendix E that were conducted by the researcher.

Chapter 5 will explore the implications of the results of this study. In addition, limitations of the study, as well as recommendations resulting from the research will be discussed.

Chapter 5: Discussion

Introduction

Prior to this study, educational practices employed by Haudenosaunee Confederacy teachers to transfer culture and language to Haudenosaunee students towards the strengthening and preservation of Haudenosaunee sovereignty had not been explored. This chapter includes a review of this study and discusses the implications of the findings. Additionally, recommendations are discussed along with the limitations of the study. Lastly, possible future studies are presented.

Implications of Findings

Important findings from the data gathered from this qualitative phenomenological study is the articulation of pedagogical goals of Haudenosaunee education. These educational goals include: a) the concept that Haudenosaunee youth internalize their Haudenosaunee identity through modeling and visual examples of teachers and community members, b) Haudenosaunee youth are better able to embrace a deep understanding of the culture of the Haudenosaunee Confederacy through the use of Culturally Responsive Educational (CRE) pedagogic methodology to bring balance to the current assimilationist pedagogy, c) Haudenosaunee education should include the concept of graduates returning to the Haudenosaunee community to benefit its members, d) Haudenosaunee youth need additional support to thrive in both cultural systems, and e) the value of dual educational system to develop individual resiliency.

Internalization of Cultural Identity

Prior to this study, the goal of education for the Haudenosaunee had not been studied. Participants shared that the goal of education for Haudenosaunee youth is that youth internalize their Haudenosaunee identity. A decolonized Haudenosaunee person would know their language, culture, and have an understanding of the history of the Haudenosaunee Confederacy. Another important goal shared by the participants was that the Haudenosaunee Confederacy would continue to be vibrant for generations to come. The participants shared their belief that Haudenosaunee culture will persist through the formal education systems already in place even if change does not occur and schools remain European Americans focused.

Cultural pedagogy. Participants shared various strategies that can be used to teach Haudenosaunee students cultural knowledge and language. These strategies included group work, oral recitation, one-on-one conversations, size of the classes, asking Haudenosaunee cultural experts to come and be part of the classes, and classroom implementation of technology. The findings from this study are in alignment with other research about indigenous teaching frameworks, such as those unearthed by Kana'iaupuni, and Kawai'ae'a, (2008), and Ledward, Takayama, and Elia, (2009). Additionally, research has proven that American Indian students learn best through observation and modeling (Swisher and Deyle, 1987). Therefore, when the teacher presents lessons through modeling, and guided practice, American Indian students are best able to conceptualize and internalize knowledge. Additionally, the participants were in agreement that the Haudenosaunee language needed to be modeled by the teachers and then spoken by the Haudenosaunee students. The participants' spoke of the goal of

learning to speak the language is because most aspects of the Haudenosaunee culture cannot be fully understood unless you know how to listen to, and speak the language.

Culturally Responsive Education

One barrier the participants shared is that every participant values teaching culture and language in their schools. However, the current model views culture the same as any elective in the school, rather than culture being the central focal point of education. The participants mentioned that the curriculum at each of the respective school is focused on New York State learning standards, and New York State annual assessments are the priority. One participant said that if the administrator would be supportive of integrating traditional knowledge with the New York State standards, the curriculum Haudenosaunee students would yield a richer and fuller school experience.

These statements support what other researchers have documented, correctly, that education in America follows an assimilationist model. Moreover, all curricula and materials are derived from the dominant culture rather than a culturally responsive education focus (Banks & Banks, 1996; Freng, Freng, & Moore, 2006).

Education Goal: Cultural Sovereignty

Prior to this study, the goal of education had not been identified by Haudenosaunee educators. In addition to the goal of education, the way in which Haudenosaunee educators defined success for youth had not been studied. The participants in this study all shared that they do believe through the lived experience as educators that Haudenosaunee youth who develop a cultural identity can be successful academically. However, the definition of success for the participants had nothing to do with grades. Instead the participants spoke about a definition of success as being youth

who grow up to become citizens and practitioners of the Haudenosaunee culture, and in turn become activists, ambassadors, and maybe attend college. Of import to the participants, and point of agreement, is that students return to their community and contribute.

The key finding being that participants see the culture continuing from one generation to the next through the promotion of traditional culture and transfer that knowledge through stories, songs and spirituality (Tsosie 2010). These findings confirm research by Marker (2009) who studied another indigenous population where the goal of education is to teach students about self-determination rights and to promote their culture to continue to be in existence for generations to come.

Emotional Support

An unintended implication of this study was the discovery of a missing piece from the formal education of Haudenosaunee youth, specifically, how to give students emotional support. Two participants shared that Haudenosaunee youth need help acquiring tools to cope with trauma and how to rise above the traumatic events that may have occurred to the students themselves or the student's families. The long lasting impact of colonization reported by the participants is still felt in their communities as referred to in Chapter 1, of this study. Participants voiced the need for the public school system to formally address student emotional needs, as a long lasting effect of colonization.

Resiliency

One participant said students should have both European Americans education and cultural education equally, and that would make a complete education for youth. All

the participants agreed that Haudenosaunee youth who learn the Haudenosaunee culture and language have a positive impact on cultural sovereignty. Again linking cultural sovereignty back to the goal that the participants defined for education and the success of education is that students develop a Haudenosaunee cultural identity and then as Haudenosaunee youth grow up become practitioners of the culture.

Recommendations

As a result of this study, several recommendations have been proposed. The recommendations include a) development of Culturally Responsive Education (CRE) curriculum, b) professional development plan to grow both Haudenosaunee and non-Haudenosaunee teachers' cultural competence knowledge and c) prepare students to be able to thrive in European Americans school cultures and maintain their Haudenosaunee culture. These recommendations can be supported by previous research and would be relevant to both school locations.

Culturally responsive education. As recently as 2014, Guillory and Williams recommended that culturally responsive education should include a connection to nature, spirituality and the preservation of language. Demmert and Towner, 2003; Gillard and Moore, 2007; Adams, Adam, and Opbrock, 2007; Anderson and Holder, 2012; Kana'iaupuni, and Kawai'ae'a, 2008; Ledward, Takayama, and Elia, 2009 and McIntyre and Hulan, 2012 have studied culturally responsive American Indian education, the positive impact it has on developing a cultural identity and academic success. American Indian students who attend assimilationist model education systems are seen by White teachers as "deficient, deviant, defiant, disruptive, and disrespectful" (Hollie, 2012, p. 31). A recommendation based on the findings of this study is that instead of teaching

culture and language as an elective class, as it currently is taught, schools should develop curriculum that integrates Haudenosaunee cultural components with the New York State standards to provide students a strengths based education.

Haudenosaunee culturally relevant education curriculum. The participants were from two different schools and yet responses were clearly identical, in that the ideal curriculum should be a blend of the spiritual, historical information, and transmission of the importance of why the culture needs to be transmitted to successive generations. The participants also agreed that if the culture was taught using important components such as the Haudenosaunee Creation Story (Appendix F), Opening Address /Thanksgiving Address (Appendix G), Great Law of Peace, and history of the Confederacy, students could form a strong cultural identity. The participants' descriptions match the definition of Culturally Responsive Education (CRE) that states "teachers using heritages, experiences, and perspectives of different ethnic and racial groups to teach students who are members of them more effectively" (Gay, 2015, p. 124).

An example of a Haudenosaunee Culturally Responsive Education (CRE) unit about bees would integrate New York State English Language Arts, math, science, social studies standards, and traditional knowledge for a richer and deeper learning experience for Haudenosaunee youth. The students could observe bees, read about bees, listen to Haudenosaunee community members about why bees are important to all life cycles, revisit the Opening Address/Thanksgiving Address (Appendix G) about how bees are included in the greeting, plant flowers that bees are attracted to and learn Haudenosaunee songs or dances that honor bees. Teaching the Haudenosaunee CRE unit about bees

would validate and affirm for Haudenosaunee students' that the cultural norms and mores learned at home are valued by teachers and seen as a strength not a deficit (Hollie, 2012).

The participants of this study clearly defined the components that need to be taught to Haudenosaunee youth to match the teachers' goal of education. The fact that the participants voiced the need to know the Haudenosaunee culture, European Americans education standards, and the history of the Haudenosaunee Confederacy is a significant finding. Haudenosaunee people continue to be resilient, and teachers are instilling in the youth the common goal "to continue to exist" based on their definition of religious, cultural and educational sovereignty. Developing Haudenosaunee CRE units would further promote religious, cultural, and educational sovereignty at the study schools.

Cultural competence. For Culturally Responsive Education (CRE) to be effective, teachers need to have training specifically about American Indian populations to help them understand the culture; especially if the teachers are from a European Americans background (Belgrade et al., 2002; Gay 2015). A recommendation would be to have these schools develop a professional development plan to continue to provide opportunities for Haudenosaunee teachers and non-Haudenosaunee teachers learn about Haudenosaunee culture together. Thus, promoting cultural competence in teachers. One participant shared that just recently the school had started providing such cultural competence training for all faculty and staff. Another participant shared that other than orientation, there was no further training offered. Recommended best practices for cultural competence training in the field of education should include: valuing diversity, accepting and respecting cultural differences; being culturally self-aware, self-reflection about what does a teacher know about their culture and how it can influence students

culture; dynamic of difference, knowledge about how to cross-culturally communicate; knowledge of students' culture, gain knowledge about the students' culture; and institutionalizing cultural knowledge and adapting to diversity, to be able to adapt to diversity and better serve diverse populations through every aspect of the school (Diller and Moule, 2005).

Resiliency. “Whether educators are ready for this responsibility or not, they clearly must play a leading role in responding to the needs of children adrift” (Brendtro, Brokenleg, and Van Bockern, 2012). A final recommendation would be that Haudenosaunee teachers support Haudenosaunee youth with the transition of living in the European Americans culture away from the reservation in an explicit way. Meaning students need additional skills to deal with the trauma that they may encounter by living on the reservation or upon transitioning to public high school and facing racial discrimination. A program that could be implemented at both study schools is the Circle of Courage developed by researchers Brendtro, Brokenleg, & Van Bockern, 1990. The Circle of Courage embodies four core values for nurturing all children in a climate of respect and dignity Core Value One - The Spirit of Belonging: The universal longing for human bonds is nurtured by relationships of trust so that the child can say, “I am loved.” Core Value Two - The Spirit of Mastery: The child’s inborn thirst for learning is nurtured; learning to cope with the world, the child can say, “I can succeed.” Core Value Three - The Spirit of Independence: The child’s free will is nurtured by increased responsibility so that the child can say, “I have power to make decisions.” Core Value Four - The Spirit of Generosity: The child’s character is nurtured by concern for others so that the child can say, “I have a purpose for my life”. The object of the formal education

would be to continue to promote cultural identity as a Haudenosaunee person, but also develop resiliency skills to live in both the American Indian community and a non-American Indian community (Huffman, 2013).

Limitations

There were some limitations of this study to include: (a) sample size, and (b) reluctance of participants

Sample size. Three participants volunteered to be interviewed for this study. This small sample size may limit the generalizability of this study to represent the entirety of the Haudenosaunee Confederacy. The only participants were Haudenosaunee teachers from two New York State public schools who provided education to the Onondaga Nation and St. Regis Mohawk Nation. Teachers from Awksesasne Freedom School, a private full language immersion schools were not included in this study because the teachers are not certified by New York State Education Department. Student perceptions or experiences were not included, and the student perspective could bring additional information about how cultural identity develops and how academic success is defined.

Reluctance of participants. The researcher had a difficult time recruiting Haudenosaunee teachers to participate in the study because previous research by European Americans researchers have often exploited the culture and beliefs or degraded them in the findings. The researcher had to utilize an acquaintance to make an introduction to the Haudenosaunee teachers before they would agree to participate in the study.

Future Studies

Future studies could include action research, qualitative and quantitative methodologies. The studies are organized by action research, qualitative or quantitative methodologies. The Haudenosaunee Confederacy has a culture which is rich and has a history of resiliency this study is just the beginning of possibilities.

Action research methodology. An action research study would bring tribal community members, leaders, teachers and administrators together to build a culturally responsive curriculum. The curriculum could fully integrate both cultures, American Indian and European Americans. The goal of the study would be to create a culturally responsive curriculum, implement the curriculum, and evaluate its effectiveness.

Qualitative studies. Future qualitative studies could be conducted to further explore how developing a cultural identity as Haudenosaunee effects student academic success from three other perspectives which include parents, students and community members. A second topic which could be explored is to replicate this study with teachers who teach at a private Haudenosaunee full immersion language school to explore and study how teachers think culture and language instruction impacts students' cultural identity. A third topic could explore how school administrators at schools that educate Haudenosaunee youth contribute to the academic success of students. A future study could be done about identifying and examining the schools' leadership regarding values about CRE and how leadership may or may not support this model of education.

Quantitative methodology. A quantitatively study could examine Haudenosaunee academic success in New York public schools. Western education systems use quantitative data from New York State assessments and graduation rates to measure if a student is successful at school or not. This study did not include individual

student data from New York State exams of students enrolled in either of the two schools and the ways a strong Haudenosaunee cultural identity may inform academic success based on quantitative measures.

Conclusion

Most national studies since 1971 relative to American Indian education have focused on student achievement in reading and math assessments, high school graduation rates, language needs, effects of family and community involvement with the schools, and alternative instructional techniques (REL Central, 2011; Reyhner, 2001). The majority of the research focused on traditional European Americans measures of student achievement. The research is limited about how students who develop a cultural identity as an American Indian may impact student academic success.

Demmert and Towner (2003); Gillard and Moore (2007); Adams, Adam, and Opbrock (2007); McIntyre and Hulan (2012); and Anderson and Holder (2012) have studied culturally responsive American Indian education, the positive impact it has on developing a cultural identity and academic success. Guillory & Williams (2014) research identified four themes effective culturally responsive education should include: a) traditional definition of culture, b) contemporary definition of culture based on the perceptions of the study participants, c) the infusion of culture into pedagogy and d) teacher responsibility and state standards. Few studies focus on Haudenosaunee educational practices and the ways in which culture is transferred to the youngest citizens to support self-determination rights, such as the right to educate their youth (Reyhner, 2001; REL Central, 2011). Therefore, the purpose of this phenomenological study was to

understand how the teachers' vantage point in regards to the goals of education, specifically, how does the retention of cultural knowledge/awareness impact academic success for American Indian youth?

In response to that inquiry, emergent themes surfaced to include: (a) internalization of cultural identity, (b) culturally responsive education vs. European Americans education, (c) Haudenosaunee Cosmos, (d) Cultural pedagogy, (e) practitioners of culture. The study uncovered a third area that Haudenosaunee youth need support in to be successful in school that has not be identified in prior studies. The participants held that having a strong foundation in traditional European Americans education is necessary, in addition to Haudenosaunee cultural knowledge and language instruction. However, the participants said Haudenosaunee youth also need to develop coping strategies to deal with trauma, and how to code switch from their dominant culture to their non-dominant culture to be resilient in the pursuit of their goals in life.

Huffman (2013) research established that American Indian teachers are the transmitters of culture and language to American Indian youth. His research also stated that when an American Indian youth has a strong cultural identity, their academic success increases. Huffman's (2013) research helped frame the research questions and interview questions to further explore the role of Haudenosaunee educators in relation to transferring culture and language to youth.

The recommendations are based on incorporating culturally responsive education into these New York State public schools. Additionally, recommendations are based on the new information the study revealed explicitly about teaching students' skills to cope with trauma and how to survive in the European Americans culture.

Haudenosaunee educators are promoting self-determination by teaching culture and language. The single class model that is currently being used has had positive effects on culture and language preservation. If the recommendations of study participants are followed, the way in which language and culture are taught in schools could impact cultural sovereignty at an even greater level, and increase student academic success by strengthening cultural identity.

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Appendix A

United States Federal Indian Education Policies

Policy	Purpose	Ethics	References
Civilization Act of 1819	To civilize and educate adult Native American Indian's to be like European Americans adult males how to be agriculturalists	Create a homogenous American population	(Reyner & Eder 2004, p. 43)
Assimilation policy	To provide an education that taught Native American Indian children to read, write, and speak in English only located on or nearby the Indian reservations	Based on Christianity	(Meza, 2015; Reyhner & Jacobs, 2002; Tharpe, 2006)
Assimilation policy 1879-1934	The goal of the boarding schools was to remove Native American Indian Children from their parents, traditional homeland and their "semi-sovereign" Nations. They were forced to speak English, and the purpose of the school was to extinguish all the Native American Indian cultures and languages	The laws written at this time were intended to oppress the Native American Indian resistance to assimilation	(Adams, 1995; Meriam et al., 1928; Reyhner & Eder, 2004)
Indian Education Act of 1972 – Title V	To provide opportunities for schooling in Native American language and local Native American Indian control over schools	Created the National Advisory Council and funding for language and cultural programs	(Menza, 2015, p. 357)
Indian Education Self-Determination	Acknowledgment of the right of Native American peoples to control their education and allowing Native American	Federal government recognized basic human needs of Native American Indians and the unique needs of	(Warhol, 2011, p. 2)

on Act of 1975	language to be the medium for teaching the curriculum	Native American Indian students	
Policy	Purpose	Ethics	References
No Child Left Behind Title VII: Indian Education 2001	to support the efforts of local educational agencies, Indian tribes and organizations, postsecondary institutions, and other entities to meet the unique educational and culturally related academic needs of American Indian and Alaska Native students, so that such students can meet the same challenging State student academic achievement standards as all other students are expected to meet (XXXX section 7102).”	Fulfill the Federal Government’s unique and continuing trust relationship with the Indian people for the education of Indian children	(NCLB – sec. 7101)
Native American Languages Act of 1990	support indigenous language survival, cultural awareness, and student success and self-confidence	Ensure not just equal access to education but to give Native American language the same status, as foreign languages	(Menza, 2015, p. 359; Warhol, 2011, p. 3)
Ester Martinez Native American Languages Preservation Act of 2006	to preserve and use the language as a strength and it does not seek to destroy the culture and language	Congress initiated and enacted this law to support Native American Languages Act of 1990 to appropriate money for a grant program to Native American Indian communities	(Warhol, 2011 p. 3)

Appendix B
Initial E-mail Invitation

Kimberly Lyman-Wright
Doctoral Candidate
St. John Fisher College
315-222-6319 cell
315-346-1211 ext. 515 office
kjl05957@sjfc.edu

Dear Haudenosaunee Teacher:

I am a doctoral candidate in the EdD Program in Executive Leadership at the Ralph C. Wilson, Jr. School of Education at St. John Fisher College and a member of the Seneca Nation. I am in the process of writing my dissertation, and I am planning my research study beginning on March 1, 2016, and May 31, 2016.

My dissertation, entitled A Survey of the Educational Practices of the Haudenosaunee Confederacy and the Implications for Cultural Sovereignty, is dependent on the participation of Haudenosaunee educators with at least two years teaching experience in a culture or language curriculum. I am currently seeking participants for my study, and I am reaching out to request your assistance as I endeavor to make a scholarly contribution to the field of educational leadership.

The purpose of the study is to explore, to understand, and to describe the practices of Haudenosaunee educators who teach in New York State public schools. The study seeks to: identify pedagogical methods and practices utilized by Haudenosaunee educators, and how Haudenosaunee culture and language is transmitted to youth to ensure the preservation of cultural sovereignty.

I am asking you to participate in an interview that should not take more than an hour, at a time and location of your convenience. I would like to schedule interviews within the next two months. Ideally, I would like to conduct the interview face to face however if you prefer, we can utilize Skype or phone.

Your identity will be kept confidential throughout the study process. Your name will NOT be revealed at any time, and all data will be aggregated into themes and trends learned from all of the participants collectively.

If you are willing to participate, please email me at kjl05957@sjfc.edu or call (315) 222-6319. Once I hear from you, we can schedule an appointment for the interview. The

interviews will be scheduled by geographical location and most likely on weekends or school holidays.

Sincerely,
Kimberly Lyman-Wright

Appendix C
Consent Form

**St. John
Fisher
College**

**INFORMED
CONSENT FORM**



Title of study: A Survey of the Educational Practices of the Haudenosaunee Confederacy and the Implications for Cultural Sovereignty

Name of researcher: Kimberly Lyman-Wright

Qualification of researcher: The researcher is a New York State certified school administrator and currently employed as an elementary principal at Beaver River Central School District in Beaver Falls, NY. The researcher is currently enrolled fulltime as a doctoral candidate at St. John Fisher College Education Department's Doctorate in Executive Leadership program.

Contact Information: 315-222-6319 (cell) or 315-346-1211 ext. 515 (office) or kjl05957@s.jfc.edu

Purpose of study:

The purpose of the study is to explore, to understand, and to describe the educational practices of Haudenosaunee educators who teach in New York public schools. The study seeks to: identify pedagogical methods and practices utilized by Haudenosaunee educators, and how Haudenosaunee culture and language is transmitted to youth to ensure the preservation of cultural sovereignty, and how classes contribute to student success.

Approval of study: This study has been reviewed and approved by the St. John Fisher College Institutional Review Board (IRB).

Instructors of Record: This study is being conducted with the permission of the course Instructor of Record: Linda Hickmon-Evans, PhD

Place of study: Participant's choice

Risks and benefits

The expected risks and benefits of participation in this study are explained below: Risks

- There are minimal to no risks in this study.
- Participant confidentiality will be protected by the coding of names and removal of identifying data

Benefits

- The benefits of the study are the opportunity to engage in a professional reflection through the dialogue of the interview questions.
- The results of the study will contribute to scholarship and professional practice as a Haudenosaunee educator.
- Participants will be offered the opportunity to read the candidate's final published dissertation.

Method for protecting confidentiality/privacy:

All interview transcripts and audio/video tapes and results will be kept in a locked cabinet and will be destroyed after 3 years. No names will be identified with comments or from participant work in any publications.

Your rights: As a research participant, you have the right to:

1. Have the purpose of the study, and the expected risks and benefits fully explained to you before you choose to participate
2. Withdraw from participation at any time
3. Refuse to answer a particular question
4. Be informed of the results of the study.

Subject statement: I have read the above, received a copy of this form, and I agree to voluntarily participate in the above-named study. If the participant is being interviewed via skype, or telephone consent will be their agreement to participate, and both formats will be recorded.

Print name (Participant)

Signature

Date

Audio Tape Consent Form

I consent to being audio taped during this study.

Print name (Participant)

Signature

Date

Researcher statement: I certify that I obtained the consent of the subject whose signature is above. I understand that I must give a signed copy of the informed consent form to the subject, and keep the original copy in my files for 3 years after the completion of the research project. At the end of 3 years, this research will be destroyed.

Print name (Researcher)

Signature

Date

Appendix D
Interview Questions

#	Question
Q1	Do you feel it is important to teach Haudenosaunee culture and or language in our school? Why/Why not?
Q2	What do you think are the most important components of Haudenosaunee culture that need to be taught to Haudenosaunee youth?
Q3	In what ways is the Haudenosaunee culture currently being taught and by whom?
Q4	In what ways is the Haudenosaunee language currently being taught and by whom?
Q5	In what ways do you think the Haudenosaunee culture should be taught and by whom?
Q6	What local ways of knowing and teaching are being incorporated into instructions other than specific culture and language classes?
Q7	What educational practices do you believe promote use and preservation of Haudenosaunee language and culture?
Q8	Do you believe Haudenosaunee youth develop a stronger cultural identity by taking a class in culture and or language? Please explain and provide an example of what this looks like in practice.
Q9	What do you believe is the goal/vision of teaching culture and language to Haudenosaunee youth?
Q10	Are the two instructions from the Creator taught in the Haudenosaunee culture classes? If so, how?
Q11	Is the Seventh Generation Principle taught to students in the Haudenosaunee culture classes? If so, how?

Q12	Who decides what should be taught in a Haudenosaunee culture or language class?
Q13	How would you describe the goal of education for Haudenosaunee in terms of academic success by teaching language and or culture to the students?
Q14	Do you believe cultural awareness increase student success? If so in what ways have you observed student success?
Q15	Is there anything else you would like to share generally and/or specifically about sustaining Haudenosaunee cultural sovereignty?

Appendix E

Research questions correlated to interview questions

Research question	Semi-structured interview question #
What is the intrinsic goal of education for the Haudenosaunee?	1, 6,9,13
What educational practices do Haudenosaunee teachers employ to transfer culture and language and how do they inform and/or preserve cultural sovereignty?	2,3,4,5,7,10,11,12
How does the retention of cultural knowledge/awareness impact academic success for American Indian youth?	8,14

Appendix F

Haudenosaunee Creation Story

A short version as told by Haudenosaunee Storyteller Kay Olan found at

www.mbq-tmt.org/.../HBHCnews-creation...

Long, long ago, in the world we are now, we believe there was no land, just water and creatures of the water. But, up above, there was a place called Karonhia:ke, The Sky World. In Sky World there were beings who were in some ways like human beings and in some ways they were different. The beings in Sky World had more powers and strength than human beings have, for instance, they could make things happen just by thinking about it!

There was a tree growing in the center of Sky World we called the Tree of Life. On that tree grew many different kinds of fruit and the blossoms on that tree glowed a most beautiful light that lit up Sky World. The beings in Sky World were told not to disturb that tree, but one day, a woman who was expecting a baby, asked for a drink of tea made from the roots of the Tree of Life. Her name was Atsi'tsiaka:ion which means Mature Flower. When her husband started to dig near the bottom of the tree to get at the roots, the dirt caved in and some say that the tree fell down creating a massive hole in the floor of Sky World, this was terrible. The woman went to see what had happened. Some say that she lost her balance while gazing, and fell into the hole. Some say that she knew she was destined to go through that hole, her insights coming from dreams she had had

and so she jumped.

Some say that she was pushed. Nevertheless, when she did fall she grabbed some seeds from the roots of and around the Tree of Life. Because she fell through the hole in the sky, many people refer to her as Sky Woman. Down below, there was a flock of water birds flying through the air. Some say they were geese. Some say they were blue heron. Some say they were swans. One of them looked and up and saw Sky Woman falling. He spoke to the other birds and they decided to make a great blanket with their bodies and catch her on their backs. When they caught her they tried to bring her back up toward the Sky World, but she was too heavy and so they lowered her to the water below. A giant turtle said that they could put her on his back that his shell would be able to support her, so that's what they did. That is the reason some people call North America, Turtle Island.

Sky Woman thanked the creatures, she said that she needed land in order to survive and help other nourishment to grow. She explained Sky World to the creature and described things that were in existence in Sky World and how she would need some of them in order to continue her life in the new world here. One by one, the animals dove down to try to get dirt from under the water. Finally, some say it was the muskrat. Some say that it was the otter. But finally, one creature was successful in bringing a few grains of dirt to Sky Woman. She placed the dirt on the back of the turtle and she stood up. She sang and danced in a counter-clockwise direction and when she did that, the turtle's shell grew and the grains of dirt multiplied. She dropped the seeds from the Tree of Life and they started to grow right away. When she finished dancing and singing, there was land and plant life as far as she could see. Some time went by and Sky Woman gave birth to a

baby girl. Time went on and the baby girl grew up with the insights of her mother and knowledge of both worlds. She was told not to walk toward the west by Sky women for she knew something was lingering but one day, the daughter did. A wind started to blow from the west and a cloud started to move toward the daughter. The daughter saw the outline of a male-being in the cloud. The daughter, from astonishment, fainted. When she woke up, she found two crossed arrows lying on top of her stomach, she had become the bride of the Spirit of the West Wind and now she was going to give birth to twin boys.

Those boys were very special. After all, their grandmother was Sky Woman and their father was the Spirit of the West Wind. The boys could talk to each other while they were growing inside their mother and they didn't always agree with one another. When it was time for them to be born, the right-handed twin was born in the usual way. However, the left-handed twin decided to push his way out through their mother's armpit, killing their mother leaving Sky Women, now the Grandmother to raise the boys. They buried their mother and from her head grew corn, beans and squash. The staple foods of the traditional Haudenosaunee diet, they are called The Three Sisters. From her heart grew sacred tobacco which is used when there is a desire to communicate with the Creator. From her feet grew the wild strawberry which is known as The Big Medicine. Even in her death, the mother of the two boys still made sure that they had what they needed to survive. She is called Mother Earth and to this day she still supports all of the people, animals and plants. The twin boys grew up and went about the task of creating everything that is found in the natural world today. They made rivers, flowers, animals and eventually they made the human beings. The left-handed twin became the keeper of the night and the right-handed twin became the keeper of the day. During creation a serious

of trials, tribulations and competitive times occurred amongst the brothers but when they were done making their creations, everything was in perfect balance.

When Sky Woman passed away, her head was flung into the night sky by the twins. She is still there; she is called Grandmother Moon. She reflects light at night, she helps the people keep track of time. She controls the rise and fall of the waters, She keeps company with the stars and the left-handed twin, the keeper of the night. She regulates the monthly cycles of all of the female life which guarantees that new life will be born making her the leader of all the life. Eventually, the human beings were made. They are meant to be the Caretakers; they are supposed to make sure that everything stays in balance. However, it seems to, sometimes it is the human beings who keep forgetting what they are supposed to do. The human beings need to remember to take only what they need and to leave the rest for the future generations to experience and enjoy. The human beings are the ones who forget that everything in the natural world is connected and is part of the same web of life and so should be respected and honored daily. It is the duty of all the people of the world will to respect their original instructions and take good care of their Mother Earth.

Appendix G
Haudenosaunee Opening Address (Thanksgiving Address)
Greetings to the Natural World

The People

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people.

Now our minds are one.

The Earth Mother

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send greetings and thanks.

Now our minds are one.

The Waters

We give thanks to all the waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms- waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water.

Now our minds are one.

The Fish

We turn our minds to the all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks.

Now our minds are one.

The Plants

Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to

come.

Now our minds are one.

The Food Plants

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting of thanks.

Now our minds are one.

The Medicine Herbs

Now we turn to all the Medicine herbs of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines.

Now our minds are one.

The Animals

We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We are honored by them when they give up their lives so we may use their bodies as food for our people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.

Now our minds are one.

The Trees

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life.

Now our minds are one.

The Birds

We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds-from the smallest to the largest-we send our joyful greetings and thanks.

Now our minds are one.

The Four Winds

We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.

Now our minds are one.

The Thunderers

Now we turn to the west where our grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We are thankful that they keep those evil things made by Okwiseres underground. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers.

Now our minds are one.

The Sun

We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.

Now our minds are one.

Grandmother Moon

We put our minds together to give thanks to our oldest Grandmother, the Moon, who lights the night-time sky. She is the leader of woman all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon.

Now our minds are one.

The Stars

We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to the Stars.

Now our minds are one.

The Enlightened Teachers

We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring teachers.

Now our minds are one.

The Creator

Now we turn our thoughts to the creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

Now our minds are one.

Closing Words

We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.

Now our minds are one.

Stokes (1993)